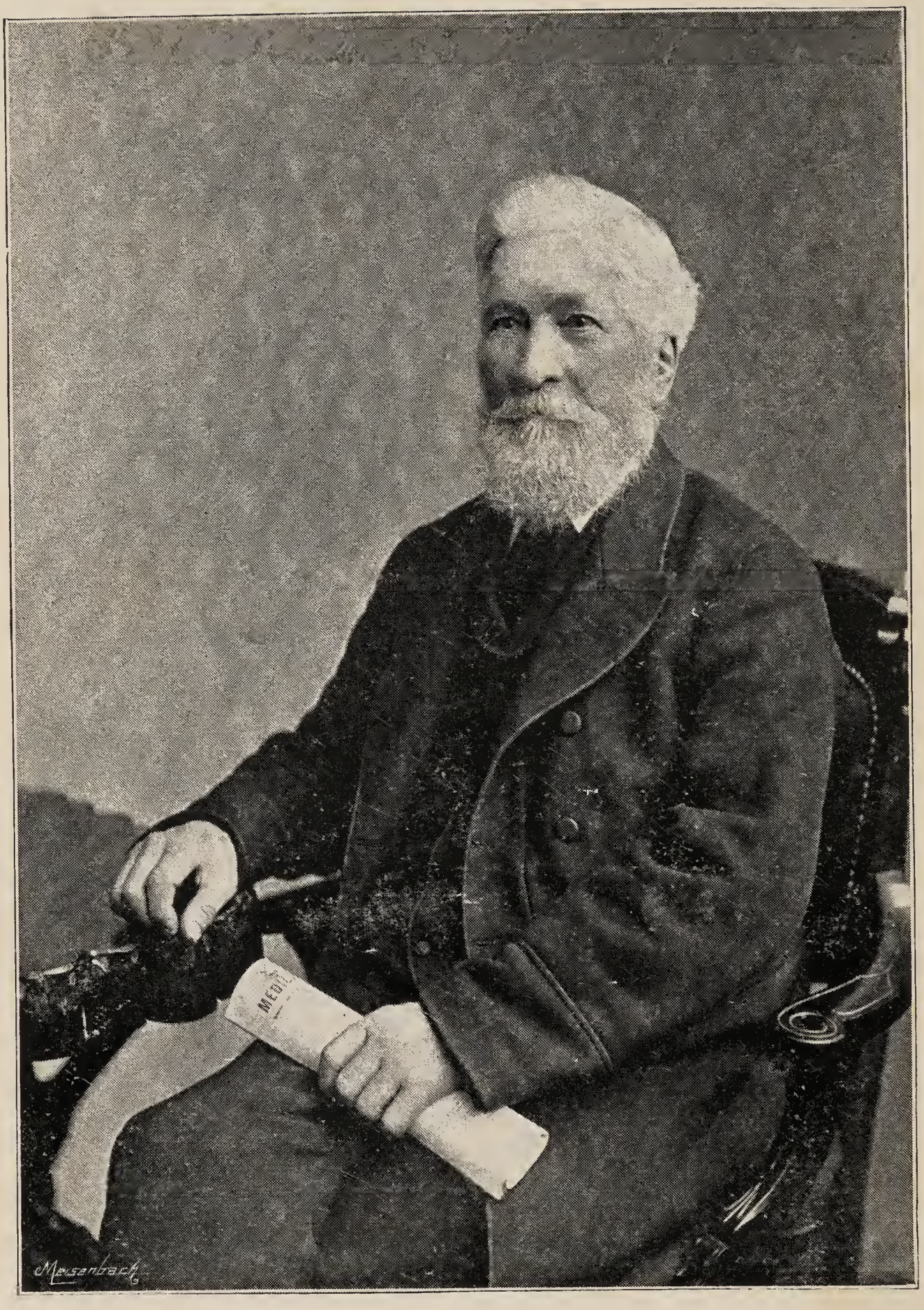
THE PHRENOLOGICAL MAGAZINE




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JOSEPH RICHARDSON.

Late of Barrow-in-Furness

THE

Phrenological Magazine:

A JOURNAL OF

EDUCATION AND SELF-CULTURE.

EDITED BY

L. N. FOWLER AND J. A. FOWLER.

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THE

Phrenological Magazine.

JANUARY, 1894.

A CHARACTER SKETCH OF JOSEPH RICHARDSON,

PRINTER, PUBLISHER, AND PIONEER OF THE PRESS.

By L. N. Fowler.

THAT "One man in his time plays many parts," is a fact illustrated in very concrete form in the life of Mr. Joseph Richardson. But perhaps it should be said that he has performed many parts. He has a very marked physiological and phrenological development, and should be characterized for many striking peculiarities. His physiology indicates a predominance of the motive and mental temperaments, which gives him great physical and mental activity. He is restless and uneasy and not satisfied unless he is busily employed and doing something that gratifies a highly active and excitable state of mind. He delights to stir up the waters and keep everything going. He is active, prompt, and quick to feel the full force of a truth. He is susceptible of strong domestic feelings, especially in conjugal attachments, and is interested in his friends, home, and his own children. He has large Combativeness, which disposes him to exert himself to overcome impediments in his way, but he is not destructive. He has not a large appetite, is not greedy for gain for the sake of accumulating or hoarding. He values property as a means to do with and not as an end of happiness, but his restless disposition would lead him to be very busy and industrious, which might lead others to suppose he was active from selfish motives. He is naturally very frank, plain and free, and is rather blunt spoken, but he has evidently encouraged the element of tact, so may at the present time show more guardedness than as a young man. His head indicates that he was originally very confiding, trusting, and disposed to believe others to be honest, taking too much for granted; but Cautiousness appears at present active enough to give general forethought and prudence of mind. His sense of

moral obligation is strong, and he is a lover of truth, but is liable to some extremes and apparent inconsistencies owing to his earnestness, ardour, and force of mind.

He has a full degree of respect for superiors, but his entire moral nature culminates in his sympathies, in his desire to add to the happiness of others and in his disposition to do good. He is too liable to lend, give, trust, feel under obligation to others, because they have expressed a good wish for him. He has good powers of observation, and has a wonderful faculty to gather knowledge, to see what is going on, and to correctly estimate the propriety and fitness of one thing to another. He remembers places he has visited. He is not a copious speaker, is no great genius in music, is not particularly inventive, but is very suggestive and has superior powers of analysis and comparison. He is particularly correct in his perceptions of character and the motives of people. He readily makes improvements, and is more available in the use of his powers than most persons, and can handle what knowledge he has to a better advantage than ninety-nine men out of a hundred. He has large Firmness, which enables him to be persevering and tenacious in holding to his opinions, but his large sympathies may make inroads upon his decisions. His Self-Esteem makes him naturally independent—anxious to be his own man, to rely upon himself, and to take the responsibility of his own life upon himself. He hates to be under obligation to any one, and is more proud than vain and affected in manners. His head is high and long, rather than broad and short, hence his phrenological developments indicate that he is enterprising, observant, philanthropic, and far-sighted—one who is not afraid of difficulties or easily daunted.

Joseph Richardson was born in 1819, at Hutton Rudby, four miles from Stokesley, and twelve miles from the now populous borough of Middlesbro'-on-Tees, and at the age of nine years was put into his father's workshop to learn the business of cabinet-making. At twelve years of age he attended the night-school in the winter months.

From the outset he very much wanted to be a printer. This aspiration was discouraged for two reasons—there was no printer in Hutton Rudby, and his father objected to his being sent away from home. These formidable obstacles were in some measure overcome, and young Richardson walked to and from Stokesley.

Having served a fair apprenticeship in his father's calling, Richardson obtained a situation as wood-turner at the Wear Mills, Bishop Auckland, where a large trade was done in

turning brush-heads. Desiring a change, he applied to a Mr. Gilmour, cabinet maker, Bishop Auckland, for a job, when Mr. Gilmour exclaimed, "Why, I thought you were a turner!" He replied, "Yes, and a cabinet maker also," and was forthwith engaged to make household furniture on the piece-work system, and remained in Mr. Gilmour's employment until that gentleman went to Australia; after which the subject of this memoir settled down in business on his own account in the little village of Stainton-in-Cleveland, and remained here five years, making furniture, painting, paper-hanging, and doing odd jobs for the various houses in the village and district. Middlesbrough was then beginning to attract settlers, and Richardson took up his abode in the new colony, which at the time was making rapid strides, and numbered about five thousand inhabitants. Middlesbrough at this time was indeed a busy hive of industry; there was no want of employment for willing hands. The furniture trade was brisk, and workmen were in great demand.

It was now that Mr. Richardson's thoughts recurred to his early love of printing. "Where there's a will there's a way." He, greatly daring, called in an auctioneer and sold all his ready-made furniture of all kinds, realising about one hundred pounds; and when his arrangements were completed, he went to London with the proceeds to buy printing materials, and made a start in the business of letterpress printer on the premises then occupied by his wife in Commercial Street, Middlesbrough.

Approximately in 1852, Mr. Richardson commenced in magazine form the *Literary Pilot*, monthly, which was succeeded about a year later by the *Middlesbrough Chronicle*, a broad-sheet with advertisements, at one penny monthly. Thus to Mr. Richardson belongs the honour of having initiated the first magazine, and the first publication of the character of a newspaper, that was brought out in go-ahead "Ironopolis." The *Pilot* was printed in demy-octavo in magazine form, and at the end of twelve months was bound up as a volume for the purpose of being sold in this more permanent form at the railway bookstalls. Remarkable enterprise for those primitive times in a place like Middlesbrough was exhibited by Mr. Richardson in connection with the starting of the *Chronicle*. There was given with the first number a demy-folio illustration, consisting of a view of Middlesbrough from Port Clarence, with the River Tees frontage, a copy of which, framed and glazed, has been carefully preserved to this day by one of the oldest inhabitants of Middlesbrough.

The *Chronicle* was continued till the end of June, 1855,

when the obnoxious duties on paper and on advertisements were abolished; and on the 5th of July Mr. Richardson commenced in its stead a paper of twenty-eight columns weekly, at one penny—the *Middlesbrough Weekly News and Cleveland Advertiser*. It was the first full-sized newspaper published in the North Riding of Yorkshire, a newssheet of four pages, afterwards enlarged to eight pages.

When the *News* appeared, Middlesbrough numbered about 10,000 inhabitants, and, of course, had not as yet obtained the dignity of incorporation, and was under the management of a Board of Commissioners. The appearance there of a distinctly local full-sized newspaper for the first time was, as may be imagined, the occasion of much excitement in the locality, as such a circumstance always is, indeed, in every town, marking as it does a new epoch of progress, and giving promise of increased life and public spirit amongst the community.

Towards the autumn of 1863, Mr. Richardson, full of the pioneer spirit, decided, after a period of nineteen years' connection with Middlesbrough, to quit that place "for fresh fields and pastures new." Having sold the *News* he left the town for Kendal, where he at once issued the prospectus of a new weekly newspaper, the *Kendal Times*, at one penny weekly, to be commenced with the New Year, and this in the face of two old-established newspapers, the *Westmoreland Gazette*, and the *Kendal Mercury*, each 3½d. unstamped; 4½d. stamped. The sale of the first issue of Mr. Richardson's venture gave rise to considerable excitement. Highgate, on the eve of publication (the first Friday evening in January, 1864), was crowded by hundreds of people, and no fewer than 2,064 copies of the paper were sold over the counters between six o'clock and ten the same evening. He then removed to Barrow in December, 1865, and at Kendal issued the prospectus of a new paper, the *Barrow Times*, the first penny paper in Barrow, which was commenced on the 6th of January, 1866, being for a time printed in Kendal, until the tenancy there expired. This paper turned out a great success. A short time after this Mr. Richardson commenced the *Vulcan*, an Independent Review, printed on Wednesdays and Saturdays.

During his career in Barrow Mr. Richardson launched another literary venture in addition to those already described. This was a weekly satirical paper called the *Barrow Bee*. The *Bee*, though it did some stinging in its time in the way of launching caustic satire at some of the manifold abuses in the administration of local affairs, did not succeed in gathering

much honey for its proprietor, and its career though brilliant was brief.

Mr. Richardson now conceived the idea of publishing a history of the district, and issued the prospectus of "Furness : Past and Present—its History and Antiquities," the most complete and exhaustive history of Furness ever published. It is elaborately illustrated, containing twelve portraits on steel of the principal pioneers of Furness, engraved by the leading portrait engraver of the day in the highest style of art ; about sixty whole-page illustrations in tinted lithography, and nearly a hundred engravings in wood, forming two handsome demy-quarto volumes. The press has been lavish in praise of the work, and Her Majesty purchased a copy for the Royal Library.

More than a hundred papers have spoken of this book of Mr. Richardson's in the highest terms of praise. The letterpress and illustrations, to adopt the encomium passed upon it by the *Liverpool Daily Courier*, are "superb specimens of book-making."

Barrow at that time suffering from extreme depression, towards the autumn of 1886 Mr. Richardson. after a residence in Barrow of twenty-one years, decided to remove to London, and commence business there ; a bold step at his time of life. No doubt the bereavement he had sustained in the beginning of 1885, by the death of his wife, had something to do with this resolve.

Mr. Richardson left Barrow for London in December, 1886, and was at work in February, 1887, where he has been ever since.

It will thus be seen that Mr. Richardson's various literary projects and achievements, besides possessing considerable intrinsic interest, show the courage, the enterprise, and the inexhaustible energy of one who has fairly earned the title of a worthy Pioneer of the Press.

One thing for which Mr. Richardson will always be identified in Barrow was his holding on to the rights enjoyed by the inhabitants of Barrow in using Biggar Bank, a pleasant part of Walney Island, as a place of public resort and recreation. The Barrow Corporation were inclined to purchase it, and in the *Vulcan* Mr. Richardson made a determined stand against the proposal, and in the end succeeded in vindicating the rights of the people of Barrow against the machinations of the Corporation to destroy them. An act for which the people of Barrow will ever have cause to be grateful.

"Those who trust us educate us."—*Geo. Eliot.*

VARIATION.

Herbert Spencer.

Equally conspicuous with the truth that every organism bears a general likeness to its parents, is the truth that no organism is exactly like either parent. Though similar to both in generic and specific traits, and usually, too, in those traits which distinguish the variety, it diverges in numerous traits of minor importance. No two plants are indistinguishable; and no two animals are without differences. Variation is co-extensive with heredity.

The degrees of variation have a wide range. There are deviations so small as to be not easily detected; and there are deviations great enough to be called monstrosities. In plants, we may pass from cases of slight alteration in the shape or texture of a leaf, to cases where, instead of a flower with its calyx above the seed-vessel, there is produced a flower with its calyx below the seed-vessel; and while in one animal there arises a scarcely noticeable unlikeness in the length or color of the hair, in another, an organ is absent, or a supernumary organ appears. Though small variations are by far the most general, yet variations of considerable magnitude are not uncommon; and even those variations constituted by additions or suppressions of parts, are not so rare as to be excluded from the list of causes by which organic forms are changed. Cattle without horns are frequent. Of sheep there are horned breeds and breeds that have lost their horns. At one time, there existed in Scotland a race of pigs with solid feet instead of cleft feet. In pigeons, according to Mr. Darwin, "the number of the caudal and sacral vertebra vary, as does the number of the ribs, together with their relative breadth and the presence of processes."

That variations both small and large which arise without any specific assignable cause, tend to become hereditary, has been shown. Indeed the evidence which proves heredity in its smaller manifestations, is the same evidence which proves variation; since it is only when there occur variations, that the inheritance of anything beyond the structural peculiarities of the species, can be proved. It remains here, however, to be observed, that the transmission of variations is itself variable; and that it varies both in the direction of decrease and in the direction of increase. An individual trait of one parent, may be so counteracted by the influence of the other parent, that it may not appear in the offspring; or not being so

counteracted, the offspring may possess it, perhaps in an equal degree, or perhaps in a less degee ; or the offspring may exhibit the trait in even still higher degree. Of the illustrations of this, one must suffice. I quote it from an essay by Dr. Struthers :

"The great-great-grandmother, Esther P——, (who married A—— L——) had a sixth little finger on one hand. Of their eighteen children (twelve daughters and six sons), only one (Charles) is known to have had digital variety. We have the history of the descendants of three of the sons, Andrew, Charles and James.

"(1.) Andrew L—— had two sons, Thomas and Andrew ; and Thomas had two sons, all without digital variety. Here we have three generations without the variety possessed by the great-grandmother showing itself.

"(2.) James L——, who was normal, had two sons and seven daughters, also normal. One of the daughters became Mrs. —— (one of the informants), and had three daughters and five sons, all normal except one of the sons, James J——, now æt. 17, who had six fingers on each hand.

"In this branch of the descendants of Esther, we see it passing over two generations and reappearing in one member of the third generation, and now on both hands.

"(3.) Charles L——, the only child of Esther who had digital variety, had six fingers on each hand. He had three sons, James, Thomas, and John, all of whom were born with six fingers on each hand, while John has also a sixth toe on one foot. He had also five other sons and four daughters, all of whom were normal.

"(a.) Of the normal children of this, the third generation, the five sons had twelve sons and twelve daughters, and the four daughters being the fourth generation, all of whom were normal. A fifth generation in this sub-group consists as yet of only two boys and two girls, who are also normal.

"In this sub-branch, we see the variety of the first generation present in the second, passing over the third and fourth, and also the fifth as far as it has yet gone.

(b.) James had three sons and two daughters, who are normal.

"(c.) Thomas had four sons and five daughters, who are normal ; and has two grandsons, also normal.

"In this sub-branch of the descent we see the variety of the first generation, showing itself in the second and third, and passing over the fourth, and (as far as it yet exists) the fifth generation.

"(d.) John L—— (one of the informants) had six fingers, the

additional finger being attached on the outer side, as in the case of his brothers James and Thomas. All of them had the additional digit removed. John has also a sixth toe on one foot, situated on the outer side. The fifth and sixth toes have a common proximal phalanx, and a common integument invests the middle and distal phalanges, each having a separate nail.

"John L—— has a son who is normal, and a daughter Jane, who was born with six fingers on each hand and six toes on each foot. The sixth fingers were removed. The sixth toes are not wrapped with the fifth as in her father's case, but are distinct from them. The son has a son and daughter, who, like himself, are normal.

"In this, the most interesting sub-branch of the descent, we see digital increase, which appeared in the first generation on one limb, appearing in the second on two limbs, the hands; in the third on three limbs, the hands and one foot; in the fourth on all the four limbs.* There is as yet no fifth generation in uninterrupted transmission of the variety. The variety does not yet occur in any number of the fifth generation of Esther's descendants, which consists, as yet, only of three boys and one girl, whose parents were normal, and of two boys and two girls, whose grandparents were normal. It is not known whether in the case of the great-great-grandmother, Esther P——, the variety was original or inherited."

Where there is great uniformity among the members of a species, the divergences of offspring from the average type are usually small; but where, among the members of a species, considerable unlikenesses have once been established, unlikeness among offspring are frequent and great. Wild plants growing in their natural habitats, are uniform over large areas, and maintain from generation to generation like structures; but when cultivation has caused noticeable differences among the members of any species of plant, extensive and numerous deviations are apt to arise. Similarly, between wild and domesticated animals of the same species we see the contrast, that though the homogeneous wild race maintains its type with great persistence, the comparatively heterogeneous domestic race frequently produces individuals more unlike the average type than the parents are.

Though unlikeness among progenitors is one antecedent of

* (NOTE.—This remarkable case appears to militate against the conclusion, that the increase of a peculiarity by coincidence of "spontaneous variations" in successive generations, is very improbable; and that the special superiorities of musical composers cannot have thus arisen. The reply is, that the extreme frequency of the occurrence among so narrow a class as that of musical composers forbids the interpretation thus suggested.)

variation, it is by no means the sole antecedent. Were it so, the young ones successively born to the same parents would be alike. If any peculiarity in a new organism were a direct resultant of the structural differences between the two organisms which produced it, then all subsequent new organisms produced by these two, would show the same peculiarity. But we know that the successive offspring have different peculiarities ; no two of them are ever exactly alike.

One cause of such structural variation in progeny is functional variation in parents. Proof of this is given by the fact that, among the progeny of the same parents, there is more difference between those begotten under different constitutional states, than between those begotten under the same constitutional state. It is notorious that twins are more nearly alike than children born in succession, the functional conditions of the parents being the same for twins, but not the same for their brothers and sisters. All other antecedents being constant, we have no choice but to admit that variations in the functional conditions of the parents are the antecedents of those greater unlikenesses which their brothers and sisters exhibit.

Some other antecedent remains, however. The parents being the same, and their constitutional states the same, variation, more or less marked, still manifests itself. Plants grown from seeds out of one pod, and animals produced at one birth are not alike, and sometimes differ considerably. In a litter of pigs or kittens we rarely see uniformity of markings, and occasionally there are important structural contrasts. I have myself recently been shown a litter of Newfoundland puppies, some of which had four digits to their feet, while in others there was present on each hind foot, what is called the "dew-claw"—a rudimentary fifth digit.

Thus, induction points to three causes of variation, all in action together. We have heterogeneity among progenitors, which, did it act uniformly and alone in generating, by composition of forces, new deviations would impress such new deviations to the same extent on all offspring of the same parents—which it does not. We have functional variation in the parents, which, acting either alone or in combination with the preceding cause, would entail like variations on all young ones simultaneously produced, which it does not ; and there is, consequently, some third cause of variation, yet to be found, which acts along with the structural and functional variations of ancestors and parents.

Already there has been implied some relation between

variation and the action of external conditions. The above cited contrast between the uniformity of wild species and the multiformity of the same species when cultivated or domesticated, thrusts this truth upon us. Respecting the variations of plants, Mr. Darwin remarks that "'sports' are extremely rare under nature, but far from rare under cultivation." Others who have studied the matter assert, that if a species of plant which, up to a certain time, has maintained great uniformity, once has its constitution thoroughly disturbed, it will go on varying indefinitely. Though, in consequence of the remoteness of the periods at which they were domesticated, there is a lack of positive proof that our extremely variable domestic animals have become variable under the changed conditions implied by domestication, having been previously constant, yet competent judges do not doubt that this has been the case.

Now the constitutional disturbance which precedes variation, can be nothing else than an overthrowing of the pre-established equilibrium of functions. Transferring a plant from forest lands to a ploughed field or a manured garden, is altering the balance of forces to which it has been hitherto subject, by supplying it with different proportions of the assimilable matters it requires, and taking away some of the positive impediments to its growth, which competing wild plants before offered. An animal taken from woods or plains, where it lived on wild food of its own procuring, and placed under restraint, while artificially supplied with food not quite like what it had before, is an animal subject to new outer actions, to which its inner actions must be re-adjusted.

From the general law of equilibration we found it follow, that "the maintenance of such a moving equilibrium" as an organism displays, "requires the habitual generation of internal forces corresponding in number, directions and amounts, to the external incident forces—as many inner functions, single or combined, as there are single or combined outer actions to be met." We have seen that Life itself is "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences." Necessarily, therefore, an organism exposed to a permanent change in the arrangement of outer forces, must undergo a permanent change in the arrangement of inner forces. The old equilibrium must be destroyed, and a new equilibrium must be established. There must be functional perturbations, ending in a re-adjusted balance of functions.

If, then, change of conditions is the only known cause by

which the original homogeneity of a species is destroyed, and if change of condition can affect an organism only by altering its functions, it follows that alteration of functions is the only known internal cause to which the commencement of variation can be ascribed. That such minor functional changes as parents undergo from year to year are influential on the offspring, we have seen to be proved by the greater unlikeness that exists between children born to the same parents at different times than exists between twins. And here we seem forced to conclude, that the larger functional variations produced by greater external changes are the initiators of those structural variations which, when once commenced in a species, lead by their combinations and antagonisms to multiform results. Whether they are or are not the direct initiators, they must still be the indirect initiators.

—*Journal of Heredity.*

BRAIN-SURGERY.

By W. W. Keen, M.D., LL.D.

(Continued from page 503.)

Case VIII.—*Epilepsy.*—If I were to gather together the operations which have been done for epilepsy since we have been able to locate the centres, especially for motion, I should perhaps have to record 150 cases or more. The great majority of these patients have recovered from the operation, or, in surgical parlance, have made an "operative recovery," but in a very large proportion the disease has returned, generally, however, with a lessened intensity. In a small proportion recovery has taken place from the disease itself. But it is evident that as cerebral surgery covers practically only the last eight or ten years, it is much too early to formulate definitely a statement of what the results may be when a longer time has elapsed.

Case IX.—In the *American Journal of the Medical Sciences* for December, 1891, Dr. Charles K. Mills, of Philadelphia, has reported the case of a young lady twenty-seven years of age, who suffered for some time from numbness and a sense of weight in the left hand, arm, and foot. After about five years these attacks developed into distinct epileptic fits, and had become extremely frequent at the time when Dr. Mills first saw her, in November, 1890. The attacks occurred

both in the daytime and at night, and were as frequent as ten to fifteen in the twenty-four hours. Dr. Mills himself often saw them. The left arm was first raised, the motion beginning in the shoulder and including also the elbow. From this the attack extended over the entire body. On the outside of the head, after it had been shaved, absolutely nothing was found which could be a guide to the site of the trouble. The diagnosis was some source of irritation, the character of which was unknown, but which was located on or in the centre for the left shoulder. Accordingly the fissure of Rolando was mapped out on the shaven head, and a button of bone an inch and a half in diameter was removed, the centre of which was an inch and three-quarters to the right of the middle line. The bone was very thick, from five to seven sixteenths of an inch, and was also very dense. As soon as the

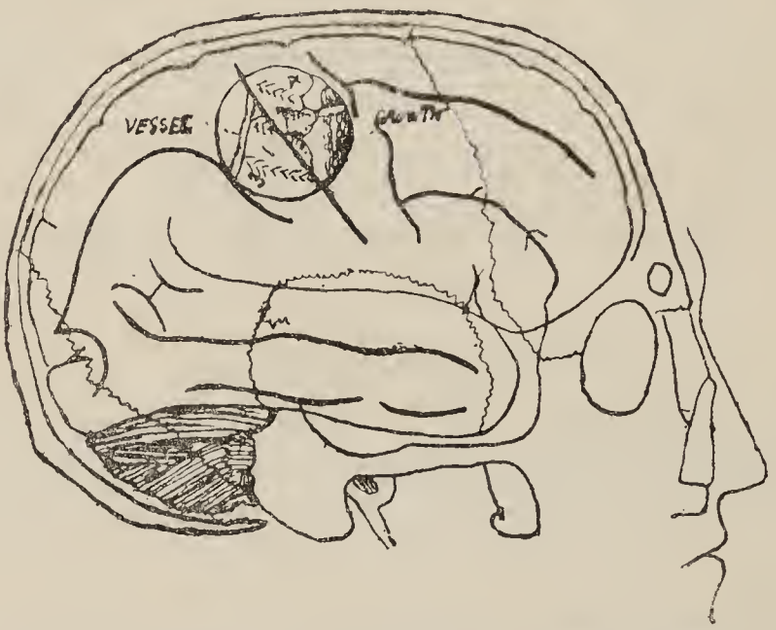


Fig 5.—The Brain in case IX. The Circle shows where the Button of Bone was removed, and the growth found almost exactly at the Centre of the Button. (*Mills.*)

bone was removed, a small tumor resembling in shape a minute bunch of grapes was found, the apex of the tumor being within *one-sixteenth of an inch of the point where it was believed to exist.* By its pressure it had produced several pits on the inner surface of the bone, and these holes, as well as the groove for a large blood-vessel which supplied the tumor with blood, are well shown in the middle of the button. The tumor, with the membrane of the brain to which it was attached, was removed, and the battery was then applied to the brain immediately underneath it. Figure 5 shows the fissure of Rolando as a line running downward and forward across the circle. The circle represents the button of bone removed, and the numbers 1 to 4 represent the points at which the

poles of the battery were applied to the brain. On stimulating the brain at the point marked 1, movements of the arm at the shoulder and elbow were reproduced; and again at point 2 precisely the movements of her attacks followed. This point was the portion of the brain pressed upon by the tumor. Along with the movements of the shoulder at point 1 the elbow was involved, and at point 2 it was found that the hip and knee were both flexed, and the entire leg carried away from its fellow, the toes and foot being extended. It was very evident, then, that point 1 corresponded to the shoulder and elbow centres, and point 2 corresponded to the upper edge of the shoulder centre and also to the edge of the leg centre. Excitation at point 3 was followed by more decided movements of the lower arm, and at point 4 the leg alone moved, the shoulder not being involved.

Could any better illustration be found of the accuracy of localization? The leg centre here, when compared with the leg centre in Fig. 1 of the monkey's brain, is found exactly where it ought to be, the arm centre directly below it, with the shoulder, elbow, wrist, and hand movements precisely in the same relative positions as in the monkey's brain. Unfortunately the lady has not been cured. But the fits have been greatly moderated, so that when the case was reported, nearly a year after the operation, she had usually only about three attacks in the twenty-four hours instead of ten or fifteen, and the attacks had never attained the same severity as before the operation. Moreover, after the operation, in about half the attacks she did not lose consciousness, and so was far less exposed to the danger of falling down stairs, into the fire, and other similar perils to which epilepsy with unconsciousness exposes a patient.

CASE X.—Another case, which is fortunately more favourable in its result, is published in the *Medical News* of April 12th, 1890. A little boy, six and a half years old, at the age of fourteen months fell about ten or twelve feet from a hay-mow upon a plank flooring. He was unconscious for some time. No decisive evidence of injury could be found either on his head or other parts of his body, but from his prolonged unconsciousness it was presumed that he had struck his head. Soon after this accident his disposition changed materially for the worse. He became irritable, obstinate, and ill-tempered, and very frequently kicked, bit, and scratched, and offered other violence to his playmates. His room had to be padded, his clothes had to be sewn on him every morning, and he would kill any small animals, such as cats or chickens,

that came in his way. When two and a half years old his first epileptic fit occurred. He had from three to six attacks a day, with some intervals of comparative freedom. His father, an intelligent clergyman, estimated that in the four years since his epilepsy began he had had over five thousand fits! Of these about eighty per cent. began in the right hand. The attacks were observed with great care in the Jefferson Medical College Hospital by a special nurse, and the statement of his father that they usually began in the right hand was verified. When the attacks began the child had a vocabulary of about forty words, but gradually these were reduced, word by word, until his speech consisted only of three words and a little jargon, the words being "papa," "mamma," and, characteristically "no," rather than "yes." Examination of the head revealed nothing that could locate any injury; but as the attacks began so constantly in the right hand, it was resolved to remove the centre for this part of the body, in the hope that if the fits were prevented at their initial spot they would not begin elsewhere. The fissure of Rolando was first located, then the position of the hand centre was marked, and a disk of bone an inch and a half in diameter was removed. The membranes of the brain were then opened, and the brain itself exposed. Nothing abnormal was perceptible either by eye or by touch. The battery was applied to the portion of the brain exposed, producing movements of the hand, showing that the centre had been correctly mapped from the outside of the skull. Excitation of the brain further upward produced elbow movements (elbow centre). These centres were therefore exactly where they ought to lie, as shown in the monkey's brain (Fig. 1). The portion of the brain that moved the hand was then removed, and when the battery was applied to the parts around it, it was found that all the centre for the hand and wrist had been removed.

The boy made a speedy recovery from the operation. Three years have now elapsed since the operation. Most of the time he has been and still is in Misses Bancroft and Cox's School for Feeble-minded Children, at Haddonfield, New Jersey. He has had there very painstaking care, and to this is to be attributed very much of his mental improvement. During the last six months of 1892 he has had only one attack for about every sixty before the operation. This improvement can be attributed only to the good effects of the operation.

CASE XI.—The third and last case to which I shall refer has not been published, but can be found in the records of the

Orthopedic Hospital and Infirmary for Nervous Diseases in Philadelphia, Record Book S. 9., p. 123. A young girl of about twenty-one was admitted to the infirmary in October, 1891. She said that her attacks of epilepsy, from which she had suffered for two years and a half, always began in the right thumb. This fact having been verified, it was decided to remove the centre for the thumb, for the same reason as in the last case, *i.e.*, to stop the very beginning of the fit. It was especially desired to remove only the centre for the thumb, and not that for the hand, in order not to interfere more than was necessary with the usefulness of her hand, upon which she depended for her support, as she was a mill girl. This was an unusual and minute attempt at localization, and a very severe test of the accuracy of the mapping of the brain by vivisection. On October 6th, 1891, the fissure of Rolando was first located, and a disk of bone an inch and a half in diameter was removed, the centre of it being two and five-eights inches to the left of the middle line. Both the bone and the brain, when exposed, seemed to be normal. The fissure of Rolando was seen crossing the middle of the opening, downward and forward. By the battery the brain was stimulated at certain definite points until the thumb centre was recognised, and also the face centre, which lay somewhat below it, and the wrist centre, which lay—as it ought by experiments on the monkey's brain—a little above it. Each of these centres was recognised by the movement of the part supplied by it (thumb, face, wrist) when the centre was touched by the poles of the battery). Stimulation of the thumb centre produced a typical epileptic fit, such as she had suffered since her admission, beginning in the thumb, as she had asserted. The portion of brain corresponding to the thumb centre, a piece about half an inch in diameter, was removed, and by the battery it was determined that the portion removed was the whole of the thumb centre. She recovered promptly and without disturbance from the operation.

It was necessary in this case to be unusually accurate, and not to remove any portion of the brain other than the centre for the thumb, and for three reasons : First, if too much were removed upward and backward, the wrist and fingers would be paralyzed ; second, if too much were removed forward, the muscles of the face would be involved ; third, a little further down lies the centre for speech, and had this part of the brain been injured, this important faculty would have been destroyed, thus producing serious and unnecessary trouble.

Note now the accuracy of experimental cerebral localization. As soon as the patient had recovered from the ether and was in a suitable condition, her ability to move the face and hand was tested. All the muscles of the face were entirely intact, and could be moved with absolute ease. Her speech also was unaffected. She had absolute and perfect control of all the muscles of the shoulder, elbow, wrist, and hand, *with the single exception of the muscles of the thumb, every one of which was paralyzed.* In order to understand how curious this paralysis is in relation to the thumb centre in the brain, the reader must observe that only a small piece of the brain, half an inch square, was removed, whereas the muscles of the thumb lie as follows: some of them in the ball of the thumb on the hand, one between the thumb and forefinger, one on the front of the forearm reaching almost to the elbow (the great flexor of the last joint of the thumb), and three of them on the back of the forearm, extending half way from the wrist to the elbow; and yet the removal of so small a portion of the brain paralyzed these muscles of both widely different situation and widely differing functions (flexion, extension, abduction, adduction, and circumduction).

By June, 1892, she had entirely recovered the strength of her thumb, as shown by the dynamometer, both sides then registering the same number of degrees.

This history illustrates one of the most curious problems of cerebral surgery. The removal of any portion of the motor region of the brain is, of course, followed by palsy of the part of the body supplied by that brain centre; but though I have frequently removed portions of the brain, I have never yet seen this paralysis permanent. I have seen a right hand wholly paralyzed after such an operation, and in three months it had regained its strength and dexterity sufficiently to enable its owner to play baseball. But while this is true of the careful removal of small parts of the brain by operation, the widespread injuries which result from accident are not seldom followed by extensive palsies which remain throughout life. In the case thus related not only has strength returned equally, but such delicate movements as are involved in the use of a needle have been preserved, or rather restored. Usually, however, weakness, to a greater or less extent, will remain in the part of the body controlled by the portion of brain removed. Whether there is actual reproduction of brain tissue or not is as yet uncertain, because after such operations there have been almost no deaths at a period sufficiently remote to enable us by *post-mortem* examination to determine whether such a reproduction

has occurred or not. It is possible that the similar centre on the opposite side of the head is capable of doing double duty; for although normally the right side of the brain controls and moves the left side of the body, and *vice versâ*, yet apparently there is a latent power which when necessary is called into play, and enables the right side of the brain to innervate and control the same side of the body as well as the opposite side, just as, for instance, the left hand, which is unused to writing, can acquire the faculty of writing if the right hand loses it.

There has also been performed a very remarkable operation on animals which may hereafter produce important results. Several experimenters have opened the heads of two dogs (both under an anæsthetic, and both as carefully and as tenderly cared for as any human being could be, the operations being attended with but little pain,* as they were done with the most careful antiseptic precautions), have taken a bit of the brain from the head of each dog and transferred it to that of the other dog. The pieces so transferred have grown in place, and have caused at least no mischief. Whether it will ever be possible to transfer brain tissue from the lower animals to man, and whether if so transferred it will properly perform its function, are problems as yet unsolved. It would be, I think, unwise to test its effects in man except as applied only to the motor regions at first, for we have every reason to believe that the motor cells in an animal's brain subserve precisely the same function as the motor cells in the human brain. Moreover, nothing of this kind would ever be done excepting perhaps in case of an accident where a considerable portion of the human brain was destroyed, when possibly this loss could be made good from an animal's brain. It is unnecessary, however, to discuss this question at present, for all the facts in the case, the needful precautions to be taken, and all the possible results, must first be determined in much greater detail, and by much larger experimentation on animals than has yet been done before it will ever be considered in man. But it is not at all impossible that in this way we may see hereafter one of the most brilliant achievements of modern cerebral surgery.

But we must return again to our last patient, for her subsequent history as to her epilepsy is quite as interesting as, and to her no doubt even more important than, the condition

* Most operations on the brain are followed by very little pain, and sometimes it may truthfully be said by none. It is not an uncommon result for the patient to take no medicine, or at most a single small dose of anodyne on the first day, be out of bed in three to five days, and entirely well in a week or ten days.

of her thumb. On December 17th, 1891, seven weeks after the operation, she had one slight attack. January 13th and 30th, 1892, there were two; then she had none until March 12th; another very slight one came on May 19th; and the last to date were two on July 8th (a slight one) and 10th, making in all seven attacks in eight months. The intervals, therefore, were growing longer, and the attacks as a rule were less severe, while before the operation the attacks were growing more severe and far more frequent, for at the time she entered the infirmary they were tending to become daily.*

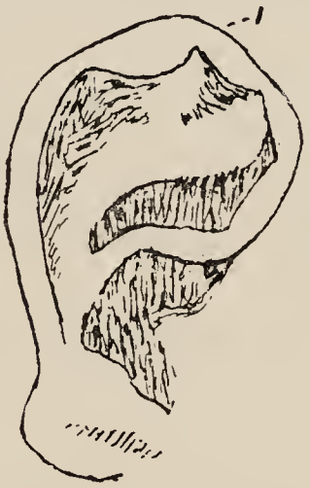
SOME CURIOUS FACTS ABOUT EARS.

THE ears are an indication of character. If anyone will read that curious treatise of mediæval physiology, Michael Scott's "De Secretis Naturæ," he will find that a very bad character is given to those persons whose ears are uncommonly long, or ample transversly; they are bold, vain, foolish, incapable of work. To come down to comparatively recent times, Grohmann, in 1820, noted the prominent ear as a marked characteristic of the criminal. Morel studied the abnormalities of the ear, especially in relation to heredity; Foville, as Dr. Barnes informs us, was accustomed to point out their significance in the insane; and in England Laycock fully appreciated their value as indications of degeneration. Dr. Langdon Down, working on the same lines as Laycock, points out in "Mental Diseases of Childhood" the frequency of congenital ear deformities in idiots and the feeble-minded, associated often with webbed toes and fingers; also an implantation of the ears farther back than is normal, giving an exaggerated facial development. In France, Italy and Germany there has within the last two or three years sprung up a considerable literature on the subject, of which Frigerio's little book, "L'Oreille Externe: Etude d'Anthropologie Criminelle" (Paris, 1888), is perhaps the most valuable. Dr. Frigerio, who has devoted special attention to this feature both among criminals and the insane, finds certain peculiarities very common, and also notes various anomalies of movement in the prima and its partial hyperæmia, especially in neurotic subjects. From the examination of several hundred subjects,

* Since this was written her attacks have become somewhat more frequent, but are still far less frequent and severe than before the operation.

he concludes that the auriculotemporal angle (measured by a special otometer from the edge of the prima to the mastoid) undergoes a gradual progression from below 90° in the normal person, above 90° among criminals and the insane, up to above 100° among apes. He found the large angle very marked in homicides ; less so in thieves.

The longest ear Frigerio has ever seen in man or woman was in a woman convicted of complicity in the murder of her husband ; the left ear was 78 m.m., the right 81 m.m. (the normal being 50-60 m.m.) in length. Her father, her two sisters, and three cousins all possessed excessively large ears, and were all convicts. The degenerative variations to which he attributes most importance are the Darwinian tubercle—*i.e.*



Darwinian tubercle

a pointed projection in the outer margin of the ear—frequent among the insane and criminals, the doubling of the posterior branch of the fork of the antihelix, and a conical tragus (very frequent in childhood and among apes) often found among the insane and criminals.

Férè and Séphas, who examined over 1,200 subjects—healthy, insane, idiot, and epileptic—found anomalies frequent among epileptics, and especially so among idiots ; but not notably more frequent among the insane, than among the sane. They especially noted the number of abnormalities frequently found in the same subject ; and also a connection between defects in the ear and sexual abnormalities. The committee appointed by the British Medical Association to investigate the development and condition of brain function among the children in primary schools, found that ear defects were especially frequent in connection with nerve defects and mental weakness.

The most common (so called) atavistic abnormalities of the ear—*i.e.* those most frequently and prominently seen among

the anthropoid and other apes—are the Darwinian tubercle, absence of one of the branches of the fork, absence of helix, effacement of antihelix, exaggerated development of root of helix, absence of lobule. Adherent lobule may frequently be observed in well developed individuals ; it is not found among apes, and appears to have no special significance.

The projecting ear has usually been considered as an atavistic character, and with considerable reason, as is found in many apes, in some of the lower races, and it corresponds to the usual disposition of the ear in the fœtus. Marro prefers to regard it as a morbid character because it is so frequently united with true degenerative abnormalities, and because it is not always found in the lowest human races ; Hartmann, for instance, having found it frequently among



Forking of the root of the helix. Absence of Helix

the European peasants, and in Africa more frequently among Turks, Greeks, and Maltese than among the indigenous felhaheen, Berbers, and negroes of the Soudan. Among so low a race as the Australians the ear is often, I have noticed, very well shaped. At the same time the projecting ear frequently accompanies deaf-mutism, Dr. Albertotti having found it in sixteen out of thirty-three deaf-mutes.

The ear it is well-known is very sensitive to vasomotor changes, slight changes serving to affect the circulation visibly ; so that in pale, nervous people a trifling emotion will cause the ear to blush. Galton tells us of a schoolmistress who judges of the fatigue of her pupils by the condition of their ears. If the ears are white, flabby, and pendant, she concludes that the children are very fatigued ; if they are relaxed but red, that they are suffering, not from overwork, but from a struggle with their nervous systems, rarely under control at the age of fourteen or fifteen. If this kind of sensi-

tiveness is not common among criminals, a few of neurotic temperament, as well as some lunatics, possess the power, rare among normal persons, of moving the ear.

Frigerio notes movements of the superior and posterior muscles, especially when touched ; in apes the transverse muscle also acts. Frigerio connects this power of movement with perpetual fear, always on the look-out ; many of the criminals with this peculiarity recidivists, and three of the lunatics had delusions of persecution.

The interest of these investigations, now so actively carried on, into the malformations of the prima among criminals. A few ingenious persons have sought to explain some of them by the influence of the head-gear, pulling of the ears, &c., but on the whole it is generally recognised that they are congenital. The study of them, therefore, is of distinct value in enabling us to fix the natural relationships of the criminal man.

There is still need for careful series of observations on criminals, the insane, epileptics, and idiots, and every such series should be controlled by a similar series of observations, by the same observer, on ordinary subjects.

J. A. F.

(To be continued.)

"WHICH SHALL IT BE?"

By Maria Breakspear.

Chapter I.

"Man, Know Thyself!"

The words in large type at the top of a huge poster, caught the eye of Geoffrey Hamilton, and he stopped to read. Next came a large head, divided into sections, each containing a picture, and then the word "Phrenology" in very large letters.

Reading further, the young man found that Professor Miles was that evening commencing a course of lectures on Phrenology and Physiognomy, which was to extend over two weeks.

"Well," thought Geoffrey, "if Phrenology teaches a man to know *himself*, it is worth hearing about. I will certainly pay the professor a visit some evening, and hear what he has to say."

But not to-night; oh no! he had something else on his mind this evening. Mounting a passing 'bus, he was carried through the gaslighted streets to a pleasant suburb of the city. He then made his way quickly, for the November evening was damp and cold, to a comfortable house, which was cheerfully lighted up, and looked very inviting to the wayfarer.

The maid who opened the door admitted him immediately and showed him into the drawing room; he was evidently a well-known and welcome guest. Pausing on the threshold as his name was announced, he gave a comprehensive glance into the well-furnished and cosy room. A shaded lamp shed its soft light on a small table covered with silks, &c.; a girl was sitting beside it, and as she looked towards the opening door, her face was the brightest spot in the room to Geoffrey Hamilton.

A fair face, with brilliant eyes, blue, shaded by darker lashes than is usual with such fluffy golden hair as that which clustered round the white brow and bedecked with fashionable untidyness the small head. The cheeks were tinted like a peach; the ripe red lips, with the white teeth showing just a little, looked as if they were made to be kissed. She was toying with some dainty fancy work, but she stopped and said in a bright clear voice, "Well you *are* good, to come and cheer us up this dull evening!"

The young man came forward holding out his hand, and looking round with eyes which were half dazzled by the light (and perhaps by something else), gradually took in the other occupants of the room. Another girl sat half in shadow. She rose up and held out her hand in a friendly way and spoke a quiet "good evening." "Mother," she said, turning to the fireside where sat a lady who seemed to have been dozing over her knitting, "here is Mr. Hamilton!" A general greeting followed, and in the midst of it, the master of the house walked in, and added his share to the welcome. He was a well-built man of about 55, rosy faced, grey whiskered, and with a cheery hearty voice which soon put people at their ease. His wife was a quiet gentle woman, who ruled her household, her husband included, with a very easy sway—dark eyed and rather pale, she was a perfect contrast to Mr. Leigh.

And now, while our hero is making himself very much at home in this happy family circle, we will tell our reader a little about the company to which we have introduced him.

Geoffrey Hamilton was a young accountant, who had

lately bought a partnership in a good firm in the busy manufacturing town of Hardington.

Coming as he did, a stranger, it was a great thing for him to possess a letter of introduction to Mr. Leigh, who was a prominent merchant, a member of the City Council, and withal a kind-hearted, hospitable Christian man. At his house Geoffrey always found a welcome; and for some months his visits had been rather frequent, while he was growing to feel a warm friendship for the only daughter of the house, which Mary seemed quite to reciprocate. Then a few weeks ago a change had come.

A school and college friend, Beatrice Hartley, had come to pay Mary a visit. Her beauty and vivacity had taken the young man by storm; and before he was himself aware of it, he was thoroughly fascinated. Quiet, simple-hearted Mary Leigh slipped into the background, and he thought and dreamed only of the lovely radiant vision which had completely overshadowed her.

Beatrice herself, though perfectly aware of the tumult she was creating in the young man's heart, appeared to be entirely unconscious of it, and behaved with the most innocent frankness, while really trying to rivet the chains faster than ever.

Of course she was used to admiration, but it struck her that here was an admirer whom she might like to cultivate. Tall, well built, with a good face and a head of curly dark hair; well educated and with a prospect of rising to wealth and position, the fair maiden considered that though doubtless she *might* look higher, she would not do badly were she to marry Geoffrey Hamilton. Her quiet undemonstrative friend looked on and wondered how it would end. *She* was not beautiful, perhaps not even pretty, but her face was intelligent and refined, and her manners had a grace about them which came partly from natural and unselfish kindness and partly was the result of culture.

Miss Hartley was asking advice as to the colours of her silks, and her bright hair was very near to the young man's face as they bent over the work-table. Then their hands touched, and poor Geoffrey felt the blood mount to his cheeks as the delicate fingers came in contact with his—to hide his confusion he turned to Mary.

"Do you know anything of Phrenology, Miss Leigh?" he asked.

"A little," she replied, while Beatrice broke in quickly—

"Phrenology! you surely don't believe in that nonsense, Mr. Hamilton?"

"Well," said Geoffrey, "I don't know much about it, one

way or the other, and was really asking for information. There is a professor in town who is lecturing upon it, I think I shall go and hear what he has to say about it—but I am sorry you think it rubbish !"

"Oh, I daresay there may be some little truth in it," replied the young lady, "but after all, you know, it is easy enough to find out all about people." And as she spoke she fixed her bright eyes on the young man's face. He laughed, and picked up a paper which lay near, holding it before him. "Oh please don't read my inmost soul, I beg," he said in pretended alarm. "Mrs. Leigh, I really must ask you to protect me. I did not know Miss Hartley was a thought-reader !"

A general laugh ensued, and Mrs. Leigh said, "My dear Beatrice, we shall all be afraid of you if you possess such powers."

"Ah ! it behoves you to be careful, you see. All of you," she rejoined, shaking her finger warningly.

"*I* don't think Phrenology is by any means nonsense," said Mary, when the laughter had subsided, "what little I have heard about it gave me quite a different impression. Do you remember, mother, about that little girl who was taken to Prof. Miles to be examined ?"

"Oh, yes," said Mrs. Leigh, "I do remember something about it. Let me see, how was it ?"

"Yes, do tell us, Miss Leigh," said Geoffrey.

"Well," said Mary, "it was a little girl whose father had embezzled his employer's money twice over, and had been sentenced each time to penal servitude. The mother, poor thing, was an acquaintance of ours. She married the man much against the wishes of all her friends. The child was staying with her aunt in Hardington, when Prof. Miles was lecturing here, and she thought she would like to have the child's head examined. I think they had some difficulty in knowing how to manage her. After making some remarks about the child (of course he did not know anything of her or her father) the Prof. said, 'I *hope* this little girl is honest, but if she should not be, you must not blame her too much, for the tendency is inherited.' Her aunt was so astonished she did not know what to say. She thought it was most extraordinary—and so I must confess do I."*

"It was indeed," said Geoffrey, "I don't think even you, Miss Hartley, could have done better than that."

"Well," said that young lady, "we will say that is one point scored for Phrenology. Mary is its champion ! What

* This actually occurred.

more have you to say, Mary, on behalf of your—what shall I call it ? Science ? "

"That is what its professors claim that it is. And indeed, I think if science means knowledge, the one who gave that delineation proved it to be so. What do you think of it, father ? "

Mr. Leigh looked up from the newspaper with which he had been apparently absorbed.

"My dear," he said, turning to Mrs. Leigh, "I think you and I found our characters as given by Miles very true to life, didn't we ? "

"Yes, and I only wish the boys were at home, so that we could take them to be examined. It might be a great help ; for you know we can scarcely decide what to make of Charlie. Ned must be a chemist, that's very clear, but Charlie——"

"Why," exclaimed Beatrice, looking much surprised, "I had no idea you both believed in Phrenology, dear Mrs. Leigh, or I am sure I would not have called it nonsense."

"Well, I think the best thing will be for me to take you all to hear this professor, and then you may be converted, Miss Beatrice," said Mr. Leigh.

The entrance of the servant announcing supper here broke in upon the conversation, which was not afterwards resumed, as Mr. Leigh begged for some music. Beatrice played brilliantly, and sang also ; her voice had been well trained, though it was without much natural sweetness. Mary too sang and played, but she rather shrank from doing so after Miss Hartley. "My playing sounds tame after yours," she said. Still she played one of Mendelssohn's "Songs without Words," and some people would have preferred her style to that of her friend.

As Geoffrey walked home to his rooms, his thoughts were full of Beatrice. How lovely she was, how charming ! He went over all that she had said and wondered if she could indeed read what was in his mind and see how much he admired her. He did not say *loved* her, he had not quite come to the point of owning to that.

But she came in upon his thoughts many times next day, and her golden hair seemed somehow entangled with the long columns of figures in a way which was rather embarrassing. That evening he went to hear the lecture on Phrenology. He found the title was "Love, Courtship, and Marriage," and thought that there could not have been a subject more appropriate to his present condition. He listened with great interest. At first the thought of Beatrice was with him, and he fancied she must be the one whom *he* should court

and marry—that he loved her, he was almost inclined to take for granted.

But as the lecturer proceeded to describe the kind of qualities necessary to make a good husband or wife, his thoughts took another turn, and he began to wonder whether he was all she would ask in a husband. The professor went on to describe a wife, a mother—one who would be all one could desire not only in health and prosperity, but also in sickness and trouble. A vision came over him of himself—a husband—sick—of his being tended and nursed by—whom? Beatrice? Surely not—he smiled at the very thought—those dainty be-ringed fingers would not know how to perform such offices as would be needed then. And then involuntarily the thought of Mary Leigh came into his mind. Ah! yes, *she* would be able to do all, and do it well. He had seen her when her mother was a little ailing, had noticed her deft and tender ways—quiet and unobtrusive—giving just the right touches. Those slender fingers of hers—how cleverly they would arrange all the little matters of a sick room. He *could* imagine that. He listened on, and for the first time since he had known Beatrice Hartley the cool commonsense of the man was brought to bear on her and on his feeling for her. He had heard enough. Leaving the hall when a break occurred he walked home, lecturing himself now, or rather reasoning the matter out. But he would go again to another lecture. That man knew what he was talking about.

(To be continued.)

THE WORLD.

EXPERIENCES AT THE WORLD'S FAIR.

By Amelia M. Fowler.

No one can put into words the beauty and fascination of it all. I thought I had had my fill of Exhibitions, having seen Paris and all the recent London ones, but this was so different. It was not a row of sheds or walls full of exhibits, but the external was fully equal to the internal in beauty. The illuminations surpassed anything I ever saw, and, looking up and down "the Court of Honour," we could easily imagine ourselves in the midst of heavenly temples not made with human hands. There was an enchantment about it that cannot be described. It was a triumph for electricity. The mixing of the waters, here, there, and everywhere made the effect so much more

beautiful. We could have spent a year or two there and not seen all there was to be seen. It was so vast—extensive and so much to see. Think of one building the floor of which occupied thirty-two acres. This was the manufactures and liberal arts. England occupied a good share of it and made some beautiful exhibits. Birmingham was well represented.

I took great interest in the U.S. exhibits, agricultural and horticultural in the historical and personal relics of the nation, and of persons, all the Columbus' relics from his birth and his ashes, in the dusky semi-barbarous people, and the thousand and one curiosities that have never been seen in any fair before. If I had had the naming of it I would have called it "The World." I think Fair gives a wrong and belittling idea of it, but the World just expresses what it was. I think English people have very little idea of what has been accomplished, and no city but Chicago could have so successfully carried out the idea.

New York might have found as much money, but not the site, and Central Park would have been ruined for ever. Though we got very tired during the day a night's rest made us ready for the next day.

In the Dahomey village, in the Midway Plaisance, were situated all the extra shows—foreign villages, the Ferris Wheel, &c. The people in the Dahomey village were once cannibals I believe—they were very jolly when we saw them.

One old fellow, nearly naked, had given to him a fine pair of brown kid gloves, and was smoking a cigar; he did look so grand, and thought so much of himself. Someone had given the baby of the village a toy and stuffed cat; he was enjoying them just like any other little fellow. They were magnificent, happy savages. It was so amusing to hear their bits of English. One young fellow who took hold of my bracelets and watchchain, said, "pretty, pretty," and said, "Chicago wife?" pointing to me and then to himself. Of course we went up in the great Ferris Wheel. One day the machinery got out of order and it had to stop five or six hours with people in it, not us fortunately. Then the day before we went to the top of the manufacturing building in the elevator, it fell two hundred feet, then tipped, and caught itself; and there it was, about forty feet in the air and full of people. It was a balance elevator. Another curiosity was the movable side-walk on the pier, moving all the time. Two days after we had a ride on it, it got out of order and drew the people up in the air, another escape for us.

We had a ride in an electric launch and ran into a gondola, broke our machinery, and we had to run into a bank to repair, which detained us half-an-hour, but nothing serious. You will have heard of the great railway accidents; twenty-eight lives were lost in one. We passed over the same spot a few days later. We seemed to escape so many ills and dangers, and all feel so thankful. In the picture galleries I saw many old favourites I had seen before in England: "Roll Call," "Last Muster," and numbers of others. I did not care for the French pictures so much; the Russian were

fine, so were the German and Italian. The Japanese were so quaint; I think they excel in other things more than in mere painting.

Our homeward journey occupied two nights on the train. We spent the day between at Niagra. I was glad to see the Falls again, for the last time I was there I was but three months old.

Hygienic and Home Department.

THE QUALIFICATIONS OF A NURSE.

"And I wandered with Nature, away and away!
With Nature, the dear, old Nurse!"

At this season of the year, we have only to look into the bright and merry faces coming back from pleasurable holidays to join most heartily with the poet in his praises of Dame Nature as a nurse, and, since truth is always most strikingly taught by example, it may be well for us to glance for a moment at the beautiful face of Nature, that we may learn wherein the power lies by which she sends the electric thrill of life into the countless little cells of the human body, tinges pale faces with the glow of health, and smooths the wrinkles from weary brows. Is it not true that Nature heals, restores and comforts, because she surrounds us with an environment conducive to growth? Her balmy breezes come to us straight from the wide sea or lofty mountain peak. She lives apart from the smallness, the jealousies and the injustices of human life. She does not stint the gold, she pours in liquid sunshine upon rich and poor alike. Her flowers bloom as freely for peasant as for prince, and shed their rich fragrance abroad. Her fields, woods, and streams are laden with treasures for man's many needs.

O! young woman, seeking to enter the profession of nursing, do you realize what you must be, what you must do, to be worthy to stand side by side with Nature in her calling? Here we have a true picture of a good nurse! As rare a creature is she as King Lemuel's wonderful woman described in the last chapter of Proverbs—"whose price is far above rubies!"

The derivation of the word "nurse" from an old French root, signifying "that which nourishes," gives us again the same hint as to what a good nurse should be, viz., "*a nourisher*"—gentle, tender, observant, disinterested, faithful and skilful.

It is, first of all, therefore, essential that she should be a woman of *sweetness of character* and *strength of purpose*, for there is no calling in life which demands a more constant exercise of all the Christian virtues than that of nursing the sick. It can never be properly said of a woman, that she is "a born nurse," for self-forgetfulness, sympathy, cheerfulness, patience, tact, quickness of observation, method and skill in action, implicit loyalty to her physician—all of which are so essential to the good nurse—are the fruit only of long and careful self-discipline, combined with practical experience. Some women there are, gentle, patient, sympathetic and observant by nature, who are especially well fitted to succeed in this calling; but even such must be taught to combine knowledge, energy, self-control and system with sensitive feeling, in order to fit themselves for trained nursing. In the words of a nurse of wide experience: "All the qualities essential to make a good head of a household are essential for a good nurse; the same constant thought for others; the same method in arrangement of work; the same forethought to meet the expected incidents of the day; the same readiness to bear the brunt of the unexpected and to make the best of circumstances; the same cheerfulness and sweet temper to allay the friction so apt to arise in a household; the same unfailing courtesy; all these, and other qualities, too many and too obvious to enumerate, which go to form the guiding spirit of a well-ordered household, are equally indispensable to a nurse."

"God, Himself," said the late Dr. Ann Preston, "made and commissioned one set of nurses; and, in doing this, and adapting them to utter helplessness and weakness, what did He do? He made them love the dependence, and see something to admire in the very perversities of their charges. He made them humour their caprices and respect their reasonable and unreasonable complainings. He made them bend tenderly over the disturbed and irritated, and fold them to quiet assurance in arms made soft with love. In a word, He made mothers! And, other things being equal, whoever has most of this natural tenderness and warm sympathy with the sufferer, is the best nurse." So much for the character of the nurse. But, as no one would expect goodness, kindness and tenderness on the part of father, brother, or husband to fit men especially for their several vocations (although the possession of such qualities may greatly intensify their success), the woman who would be a success in her chosen profession should undergo a thorough *preparation* for her calling, acquiring thus a mastery over its principles and a skill in its

exercise which can only come with familiarity with its details.

Let us for a moment glance at the curriculum of a training school. The nurse pupil must be trained in habits of punctuality, quietness, trustworthiness, quickness and personal neatness. She must be taught how to manage a patient or ward; also, how to dress wounds and other injuries and to perform all those minor operations which nurses are called upon to undertake. How to make and apply bandages and pad splints for fractures. How to make patients' beds and change linen without disturbing the patient. How to prevent and dress bed sores and arrange positions. How to apply cups, leeches, blisters, fomentations and poultices. How to administer enemeta, also to give baths, partial and general, including moist air, dry air and medicated baths. How to note pulse, temperature and respiration. How to cleanse, air and warm patients' rooms. How to prepare and use disinfectants. What to do in emergencies and accidents. How to observe the general condition of the patient with regard to appetite, skin, secretions, appearance of eruptions, chill, fever, effect of medicine and diet. How to prepare food for the sick. How to nurse in special classes of cases, keeping accurate records for the attending physician. These and many other duties devolve upon the trained nurse.

"There are those," says Florence Nightingale, "who think that all this is intuitive in woman, that they are born so, or at least, that it comes to them without learning. To such we say, by all means, send us as many such geniuses as you can, for we are sorely in want of them." It may be seen, from the course of study described, that a nurse-pupil should possess a fair *education*, for she must be relied upon for the execution of important duties, which require a developed intelligence.

Fatigue and discomfort are inseparable from the lot of the nurse, hence *good health* is indispensable for the proper discharge of her duties. It used to be thought in olden times that those incapacitated by age, feebleness or blighted hopes for the more active duties of life, might take up nursing. We are more merciful to the sick in this latter day, and this forlorn train of sick-room spectres is fast disappearing before the numbers of young and hopeful women who are devoting their youth and strength to the work of humanity.

Of the utmost importance to their own health, as well as to that of her patient, is the matter of personal cleanliness in a nurse. Frequent baths, frequent changes of linen, thorough airing of her clothes, are matters of urgent duty. The use of

a plain uniform, consisting of washing material, greatly aids in the easy and economical observance of this requirement.

Last but not least in the list of virtues belonging to a good nurse is *tact*, and this is something so intangible that it cannot be described, for it is the subtle grace by which "crooked things may be made straight and rough places plain." The best rule, perhaps, for acquiring it, is the golden rule: "Do unto others as you would that they should do to you." This will ensure a kindness in tone and manner on the part of the nurse which will win a patient's acquiescence in the performance of her duties, when a less tactful manner would only arouse opposition.

For a great work great workers are needed. None, therefore, should enter upon the work of nursing who do so simply from mercenary motives; none who love their ease too dearly; none to whom self-sacrifice is a trial.

The call to the work is only for those who see in the trials associated with nursing simply the cross and the crown of thorns, by which they, too, may become saviours of men.

Children's Column.



My Dear Children,—

I think you will be delighted to know that you are not forgotten and are in our minds continually, notwithstanding the immense number of things that are occupying our attention daily. We love you tenderly and want you to grow up strong, capable and wise men and women. We want you to understand yourself and try to curb and control your tempers, overcome tendencies that will not improve your characters, and so we intend to explain the best way to do this.

Your loving

Auntie Marjorie.

SUPPOSE!

(For the Little Ones.)

Suppose the little cowslip
Should hang its golden cup,
And say "I'm such a tiny flower,
I'd better not grow up!"

How many a weary traveller
Would miss its fragrant smell;
How many a little child would grieve,
To lose it from the dell!

Suppose the glistening dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away!"
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day
Should think themselves too faint to cool
The traveller on his way,
Who would not miss the faintest
And softest ones that blow,
And think they made a great mistake
If they were talking so?

How many deeds of kindness
A little child can do,
Although it has but little strength,
And little wisdom too!
It wants a loving spirit
Much more than strength, to prove
How many things a child may do
For others, by its love. FANNY J. CROSBY.

PHRENOLOGY FOR CHILDREN.

By JOSEPH H. AUSTEN.

NEARLY every little boy and girl that attends school is able to do his work well.

How is this?

What has God given him to keep him in his work?

Is it not his brain? We all have brains—for without them we should be able to do nothing.

Does not our brain help us to move and think and live?

I think so.

And where are our brains?

Every little child knows, I expect, that they are situated in our heads. Without them we could not live.

In school we find all kinds of children—some sharp, some dull, some playful, some story-telling, and some quiet. Do we not?

Well now, what makes the difference?

You cannot tell, so let me try and make you understand.

Some very clever men, including Dr. Gall and Dr. Spurzheim, discovered, about 90 or 100 years ago, that our brain is divided into many

little parts, and each of those parts is used by us for different purposes, which we will come to by and by.

Now, they called this new science Phrenology. It looks a very hard word to understand, so I will explain its meaning to you. Its meaning is, "The science of the mind." But a great many people who make fun of Phrenology, say, "The brain is not divided into many small parts, and each of those parts used for different purposes." If this is true, how is it that when we dream at nights, our thoughts are all mixed up? The cause of this is, that some of the parts—faculties, they are properly called—are not in use, and those that are busy are such different faculties, that we dream all kinds of foolish and ridiculous things.

Now the brain itself is a very delicate part of our body, and so it is protected by three membranes, or coverings under the skull. It is a greyish colour, and is very soft and wrinkled. If you are ever able to take an animal's brain into your hands, you will notice how soft and spongy it is.

The brain itself is divided into two chief parts, and these, of course, are divided into many smaller ones. The front part of the brain, and the larger of the two, occupying the front of the head, is called the cerebrum; and the smaller part, that situated behind and below the larger, is called the cerebellum.

From the back to the front the brain is again divided into two more parts, called hemispheres.

(To be continued.)

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., January, 1894.

Still on—as silent as a ghost!
Seems but a score of days, all told;
Or but a month or two at most,
Since last our New Year's song we trolled,
And lo! that New Year now is Old.
And here we stand to say "Good-bye!"
Brief words—and yet, we scarce know why,
They bring a moisture to the eye
And to the heart some quakes and aches;
We speak them very tenderly,
With half a sob and half a sigh—
"Old Year, good-bye! Old Year, good-bye!"

W. H. Burleigh.

The New Year.

One of the most difficult problems in life is to adjust the burdens of one's immediate work to the conditions of one's larger development. One is apt in these days to run into extremes of enthusiasm and consider only the present growth of limb and flower. Growth means change in one form or another.

The flower cannot remain a bud if it is to mature and develop, but the growth is so often forced under unnatural conditions that before the flower comes to perfection it withers and dies. Natural growth builds step by step. There ought to be behind every specific force a general force, and in the long run the value of the specific force will depend upon the volume of general force ; but it is this general force which is suffered to diminish by reason of the pressure of the daily work. Time to read and think is essential if brain power is to be utilized in its fulness and completeness. To the student we would say—Do not be discouraged with your present attainments and knowledge, they are forerunners of future usefulness—of further progress.

The gradual growth of *The Phrenological Magazine* has been perceptible since its inception—and though conscious of the improvements which might be added, its Editors rejoice in its usefulness in the past, in its endeavours to gather up the thread of thought not generally touched upon by contemporary magazines. Though broad in its sympathies it does not intend to lose the anchorage it has, in fundamental principles. They rejoice that the growth of the *Magazine* has brought distant countries of the world to the editorial threshold, and that the readers are not confined to the English-speaking race, for this broadens its scope and widens its influence. The Editors therefore confidently ask all who believe in the truth and usefulness of Phrenology, to continue to sustain the circulation of the *Magazine* as widely as possible. Specimen copies can be had to lay upon library tables, and exchanges made with other magazines. If twelve, twenty-five, or fifty readers would every month give a thought to co-operate with them in spreading the *Magazine* into fresh localities the circulation would increase, and to such an extent, that they should in return be able to make still greater improvements in it. They send forth the first issue of the fifteenth year with this trust, and wish all their readers, friends, and those who,—though not with them fully in thought,—will some day realize the benefit of mental science,

A RIGHT PROSPEROUS, BRIGHT AND HAPPY NEW YEAR.

THE LATE SIR ANDREW CLARK.

ALL men distinguished for particular work are proofs of Phrenology. Take for instance Darwin's and Herbert Spencer's types of heads, each characterizes the man and neither could have filled the place of the other. Why ? Phrenology answers the question, and all students of Human

Nature, and especially our scientific observers can compare and analyse these differences minutely.

The late Sir Andrew Clark was no exception to this rule. He possessed a fully developed brain, as though all his faculties were fully exercised. He must have been remarkable for accumulating a vast amount of knowledge. He was an acute observer, was always ready with something to say of a practical nature, and although he did not talk for the sake of talking he was well qualified to entertain his company. He was characterized by a great variety of knowledge, and had all the qualities necessary for varied scholarship.



(With kind permission of the "Westminster Gazette.")

He had great intuition of mind, he almost knew things before he was told. He guessed the truth with remarkable power and swiftness of perception, and could understand the under-working of things as well as those displayed on the surface. He could read character at a glance, and understand the condition of things immediately.

He indicated that he had a superior memory. Knowledge he once gained was always retained, and whatever he heard he recalled accurately. He also remembered things readily by association. Incidents that occurred many years ago he had the mind to recall by some slight connecting link. He had great power of analysis; he readily saw the difference

between one thing and another, and had the power to make everything appear clear and plain. Thus his intellectual powers manifested a predominance of comparison between knowledge of human nature and events. His head was high in the superior portion of his forehead, hence according to his phrenological developments he was capable of showing versatility of manner and adaptability of mind. In other words he showed a very versatile mind and had good power of imitation, and an active sense of the beautiful and perfect, and could make some very nice discriminations. He was naturally energetic but he had not a bold or boasting nature. He was genial, sympathetic, and magnetic. He did more by his presence than by his medicine. He believed in the virtue of common sense, and he practised it. He literally kept himself alive by hard work, but what was his medicine was also the indirect cause of his death. His work was incessant.

THE PHYSICIAN OF THE UP-TO-DATE LONDONER.

Originally Dr. Clark intended to devote himself exclusively to the cultivation of pathology, but this was not to be, and he was for the greater part of his life engaged in the work of a practical and much-sought-after physician. Sir Andrew, when at the height of his practice, was about the busiest man in his profession, and had a longer working day than most men. He was himself an illustration, as he often used to say, of the wholesome effects of incessant activity upon a constitution by no means robust. He was, indeed, observes the *Times*, essentially the physician of the modern Londoner. The stir, the stress, the high pressure under which modern life is conducted in a great capital formed the atmosphere, so to speak, in which the main part of his work was done ; and the most numerous class of his patients were the dyspeptic men and the neurotic women who had found themselves on the point of being worsted in the struggle for existence in London. To the bulk of them, to the casual visitors to Cavendish Square whom he saw but once, or but once in a way, he was perhaps a little too much inclined to apply formulæ. They came a little too quickly under his ordinary generalisations, and were apt to be dismissed with recommendations that were almost of the nature of stock phrases. Twenty years ago it used to be a current joke in London that you could count Dr. Clark's patients at a dinner party by observing who did not take soup. The advice was a little too universal, perhaps ; but, after all, what human being, however endowed and however trained to observe, can make more than a superficial diagnosis of a patient in the few minutes which were all that it was possible for Sir Andrew Clark to give ? On the other hand,

when a grave case was in his hands, and when the matter at issue was something more serious than the indigestion produced by unwholesome diet and late hours, there was no physician in the world that was more careful, more tenderly observant, than he. Scores, nay hundreds, of cases might be selected from his record in which people were brought back from the gates of death, or at least enabled to live and not die, by means of his wonderful care, combined with his wonderful acuteness of perception and width of knowledge. When a case of this sort was in his hands he treated it as if it were the one and only case. Nobody could have guessed from his manner that it was but one of 30 or 40 that were on his mind at once.

"DEVOTION TO THE HIGHEST SENSE OF DUTY."

Of late years, Sir Andrew Clark's time (says the *Times*) has been filled up, almost from morning to night, by the unceasing demands of patients, demands to which both the calls of friendship and the ties of family have to some extent been sacrificed. His principal recreation has been reading, in which he could indulge when in his carriage or on a railway journey; and even from his youth he has found his chief pleasure in books dealing with the great problems of theology and philosophy, to which he has given whatever attention could be diverted from his daily tasks. There is but too much reason to fear that his almost ceaseless activity of body and mind has been the chief cause of his fatal illness, and that he has, in the strictest sense of words, been worn out by overwork. His holidays were few, brief, and liable to interruption by claims upon him which he did not think it right to disregard. Although always early in his consultating room, he was often engaged until late in the night by an enormous correspondence; not only all written with his own hand, but every word of which was weighed with scrupulous care. Much of this was forced upon him by the thoughtlessness and want of consideration of patients, but he would not on that account delegate what he considered his own responsibility to a secretary. In all professional relations, whether to his patients or to his medical brethren, Sir Andrew Clark's life has been an example of devotion to the highest sense of duty.

The late Sir Andrew Clarke once said: "It is when I think of all this (the terrible effects of the abuse of alcohol) that I am disposed to rush to the opposite extreme, to give up my profession, to give up everything, and to go forth upon a holy crusade, preaching to all men—beware of this enemy of the race."

THE EDITOR.

What Phrenologists are Doing.

An interesting Wednesday evening lecture was given by the Countess Alice Kearney on "People I have met." Her earliest recollection of notable people was seeing Cardinal Manning at her father's house when she was about three years old, on which occasion he gave her his photograph. While abroad, in visiting places of interest she met with many people of interest also.

She graphically described the marriage ceremony of the daughter of the Khedive of Egypt, to which she had been invited.

Her experiences of the last two years, during which she has been speaking on politics, and her account of the people she has met in all parts, occupied the remainder of a very interesting lecture. A very hearty vote of thanks was proposed, seconded, and supported by Mr. Brown, of Wellingboro', who occupied the chair, Mr. Hoyland, of Sheffield, and Miss Fowler; and a hope expressed that the Countess would favour us on another occasion in the New Year.

TYPES OF ANIMALS.

At a recent lecturette at the Fowler Institute Mr. Holding proceeded to give an interesting description of typical animals of different class. He showed that the horse was originally descended from the tapir, and illustrated by blackboard sketches the formation of the leg and foot, showing how the development of two bones had been arrested in the horse.

The account of "Sally," who was the most intelligent monkey in the Zoological Gardens, was highly interesting. Sally had the power of estimating the value of numbers up to ten, and if asked for any number of straws, below ten, would give them correctly.

The lecture was illustrated by pictures, diagrams, and blackboard sketches. Questions were raised on several points, which were answered by the lecturer.

That the lecture was thoroughly appreciated and enjoyed was apparent from the remarks made at the Reception at the close.

IS PHRENOLOGY A HUMBUG?

This was the subject of debate at the last meeting of the Leeds Y.M.C.A. Literary and Debating Society. Mr. G. W. Laverack took the affirmative, and stated that Phrenology was scouted by the medical profession as being of serious peril to the interests of the people. The existence of separate organs in the brain, each performing some distinct work, had not been proved, and he denied that the size of the brain had anything to do with the intelligence of men.

Mr. Jas. Gray, in the negative, asked in what did the superiority of man consist? Not in his physical, but in his mental powers; therefore the more massive the brain the greater the mind. Phrenology stood on positive grounds, relying on facts for its position, and showing a higher and more heavenly humanity. Just as they could pick out a runner by the size of his muscles, so they could point out a studious man by Phrenology and by the development of his forehead. They

must not consider the size so much as the shape of a man's brain in deciding upon his abilities and capacities.

On the vote being taken several remained neutral, 11 voted for the affirmative, and 20 for the negative.

HEAD HUNTERS AT HOME.

A Phrenologist Social Meeting.

A chance visitor, accustomed to the somewhat ghastly stock-in-trade of the phrenologist, would probably have been disappointed at the small number of these exhibits at the meeting of the British Phrenological Association. Miss Fowler,* however, in a picturesque address on the study of heads, produced three interesting skulls by way of illustration. One was a well-preserved head, evidently of the Mongolian type. "It was a recent present to me," explained Miss Fowler. "The poor fellow whose skull this is, was killed by the cannibals in the Pacific Islands, afterwards being hung up to dry, as you will see by these marks," pointing to gruesome evidences on the neck and ears. The skin and hair, however, are beautifully preserved, and the teeth may even now give rise to envy. The skull is altogether most invaluable." Miss Fowler proceeded to explain the characteristics of the head according to phrenological teaching. This she did also with the skulls of an Australian aborigine and a special type of Maori chief.

After an address by Mr. Samuel (the Chairman), in which he traced the history of Phrenology in general and of the society in particular, a demonstration was given of character-reading. The first "head" to be submitted was that of a clergyman. "This is a gentleman," said Mr. Blackford, the delineator, after a few introductory remarks in which to clear away all doubt of his having previously been in any way connected with his subject, "who will not be imposed upon; he believes in getting a shillingsworth for his money. He also, I may add, believes to a very large extent in himself. He very much prefers, for instance, to be smoothed down to being ruffled up. And love to him was once, gentlemen, oh! a wonderful thing. In his younger days he loved a romance, and in his own mind was the hero of many a one." All this and more caused no small amount of amusement, which was appreciated apparently as much by the subject as by the audience. The lecturer announced the discovery of many good faculties in the head of the sitter, who subsequently said he was forced to the conclusion that Phrenology was either strikingly true, or that his examiner possessed a wonderful power of intuition. Other heads were forthcoming from among the audience. The next visitor to submit was informed that his chief developments included an abnormal opinion of himself, and an inordinate desire for wealth. A pleasing variety was next given to the proceedings by the examination of the head of a lady visitor. In this instance the lecturer, Mr. James Webb, divulged some curious facts concerning the lady's ideas of things in general, and particularly of her opinion on the marriage question. Mr. Hubert also took part in the "delineation of character." Mr. Hollander was also among the members present.—*The Daily Graphic.*

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* Gave a digest of her paper read before the British Association on Australian Natives.

Fowler Institute.

MEMBERS' NOTES.

"Next to knowing when to seize an opportunity the most important thing in life is to know when to forego an advantage."

The Members' Meeting for December was held on Monday 11th, when a very interesting and most carefully prepared paper was read by Miss E. M. Russell, F.F.I., on "Phrenology, the handmaid of Psychology."

After giving a brief description of the various branches of Psychology she showed that as a science Psychology dealt with the general characters of mind, while Phrenology took into account the particular mental characteristics, therefore it was a more practical and demonstrable science.

In spite of the differences between the two sciences, there are many points in which we find a close connection, in fact Phrenology is permeating all Mental Science.

Basing her remarks upon Sully's definition of Judgment, Reason, Love of Approbation, Fear, &c., she showed how nearly in accordance were the psychologist's views in these instances, with the phrenological definition of the same powers and feelings, the fundamental difference being that the psychologist admitted of no localization of function, except so far as physiological experiment had established certain motor centres. An interesting discussion followed, in which Misses Dexter and Fowler, Messrs. Whitaker, Ramsay, Baldwin, Tovey, and Piercy took part. The chief points raised in discussion were whether the statement that "Phrenology is perfect" was true, and also whether or not Psychology embraced a wider field of investigation than Phrenology.

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We have to thank Mr. D. E. Samuel for this most interesting paragraph showing that at least something of Phrenology must have been known to the ancient Hindoos about the beginning of the Christian era. It is taken from a work which was originally written in Sanscrit.

"Be it briefly said, for you think that I am talking fables—that in the days of old men had the art of making birds discourse in human language. The invention is attributed to a great philosopher who split their tongues, and after many generations, produced a selected race born with those members split. He altered the shapes of their skulls by fixing ligatures behind the occiput which caused the succiput to protrude, their eyes to become prominent, and their brains to master the art of expressing thoughts in words."

It is quite evident that Phrenology is no new science, and surely the above tends to prove as Miss Russell remarked in her paper, "Phrenology is true." What we as phrenologists have to do, is to present it in such a manner that the world will be able to accept it and make a right and proper use of it. We hope to receive other items of interest from Mr. Samuel, who is an accurate authority upon ancient and modern literature.

***

The following item has been forwarded by Mr. P. G. Tovey :—

The modern Theosophical movement is based upon a system of ethics of the most noble and far-reaching character. It has for its aim the practical recognition of the Brotherhood of Man, and the acceptance of that universal but unpractised truth only is required of its supporters. Theosophy teaches the Divine origin of man, and proclaims the road back to Divinity to be open to all the children of men ; it teaches that man must return to earth, and take up his Life-thread where he dropped it.

* * *

A most attractive and successful course of lectures has been given at the Assembly Hall, Mile End Road, during the last three months, and we are indebted to Mr. Whitaker for the reports of the third and fourth lectures, which we now give. It at least speaks well for the East End of London when such a hall as the above is crowded fortnightly to hear such scientific discourses as have just been given.

The third lecture, given on Thursday, October 26th, was entitled, "Magnets and Electric Currents." Prof. Fleming, M.A.D.Sc., F.R.S., first dealt with the loadstone and its transitive propensity to steel, which was shown by means of shadow pictures upon the screen. These magnetic propensities were passed through small pieces of steel and other metals, making them cling together in bunches.

The lecturer next dealt with what he called the magnet's soul, and made an experiment to show that by putting a strong magnet under a sheet of glass with iron filings above it, the latter at once formed into beautiful curves, being thickest at the poles of the magnet, and tapering off as the power of attraction grew less.

Then followed experiments to show that any two metals with an acid would cause electricity. This was shown on the screen by the shadow of a galvanometer, an instrument which records minute currents of electricity. Prof. Fleming further showed how an electric current and magnetism were related. Steel not being a magnet by itself, he wound a coil of wire round it and passed a current of electricity through, which at once made it a most powerful magnet, but as soon as the current was stopped its magnetic properties were gone. Having thus obtained magnetism from electricity the lecturer reversed the process and obtained electricity by passing a magnet through the wire coil. This latter was discovered by Faraday, and ultimately led to the construction of dynamoes and electric motors. Some photographic slides were then shown of the leading electricians.

* * *

The Fellows have held two meetings for the reading of papers and discussion, the subject being Physiognomy. At the first meeting the subject was introduced by Miss E. M. Russell, and the discussion proved so interesting that an adjournment of the subject was proposed, and Mr. Ashby was asked to introduce it on the second evening by a short paper. The next subjects for debate are Anthropology and Ethnology.

* * *

During the past month at several bazaars, the Fellows have been busily at work for the Institute. At the Town Hall, Kensington, Miss J. A. Fowler went for the opening day, and had the pleasure of examining Sir Algernon Borthwick's magnificently proportioned head ;

Miss E. M. Russell attending on the three following days. At Christ Church, Westminster Bridge Road, Miss E. Crow, the same week, attended a bazaar on two evenings. At the Hornsey Guild, Misses Maxwell and Dexter examined heads on two consecutive evenings, and at Lewisham High Road Congregational Chapel, Miss E. M. Russell attended a bazaar on two evenings.

* *
*

I TAKE this opportunity of thanking all my correspondents for the interest they have taken in this column during the year, and of wishing them and all the members the Compliments of the Season.

* *
*

ENGAGEMENTS, JANUARY, 1894.

Tuesday, Jan. 9th—The New Year's Annual Entertainment, 8 to 10 p.m. St. Martin's Town Hall, Charing Cross, W.C.

EXAMINATION.

Tuesday, Jan. 9th—10 to 1, and 2 to 5 p.m. Theoretical.
Wednesday, Jan. 10th—10 to 5 p.m. Practical.

LECTURETTES.

Wednesday, at 7.30 p.m. Reception at 8.30. Coffee at 9 p.m.
Wednesday, Jan. 3rd—"What relation does Phrenology bear to Kindred Subjects, *i.e.*, Anthropology, Ethnology, &c.?" L. N. Fowler's lecture.
„ Jan. 17th—"Astronomical Phrenology," illustrated. Jessie A Fowler.
„ Jan. 24th—"How to suceeed in Life." L. N. Fowler's lecture.
„ Jan. 31st—"The Organ of Constructiveness," illustrated. Jessie A. Fowler.
Monday, Jan. 15th—At 8. Council of Fellows and Associates. Discussion. Subject, Anthropology.

Advanced Class, 2nd Course, 8th, 15th, 22nd, and 29th.
Physical Culture Classes, Wednesday and Saturday afternoons.
Applications to be made of the Secretary, 4 and 5, Imperial Buildings, Ludgate Circus, E.C. E. CROW.

Book Notices.

The English Illustrated Magazine certainly excels in the high-class cuts and illustrations it gives from month to month.

In *The Coburgers and the English Court* we find some good portraits of the late Duke of Coburg, Prince Philip, the Duke and Duchess of Coburg and Edinburgh and their children, besides illustrations of the ducal residences.

The Race for Wealth in America gives us an outline of how this race has been run by a few of the competitors—Jay Gould, the Asters, the Vanderbilts, Philip Armour, Andrew Carnegie, and others. Some of their town residences, the New York Stock Exchange, the Cooper Institute and Wall Street are interspersed with the portraits of the millionaires. Not the least interesting feature in the October number

is the article by Lady Colin Campbell, on "A plea for tobacco," and "A counter-blast," by Mrs. Lynn Linton.

The Celestial Symphony, or Music in the Sky, Augustus R. Schutz. (London: Simpkin, Marshall & Co.) In this book the writer's object is to show that there is music in the sky as well as upon earth—"the globe we live on is floating in the sky like any other celestial body, and therefore the music on earth—Nature's music at any rate—may be said to belong to the music in the sky." In the study of astronomy we find that the same laws rule everywhere; the same harmony pervades all; the same power moves; the same will guides and controls; all the celestial bodies having been created by one master-mind—hence we find celestial harmony, celestial symphony—music in the sky.

Notes and News of the Month.

"Hard Times" is the cry. If this is so buy useful books for New Year's presents for your children, books that will be serviceable as long as they live. Select from the following: The *New Self-Instructor*; the bound copy of the *Phrenological Magazine*; *Brain and Mind*; *Education Complete.*

The Annual New Year's Conversazione of the Fowler Institute will be held on Tuesday, Jan. 9th, at St. Martin's Town Hall, Charing Cross, W.C., from 8 to 10 o'clock. The programme will be varied with Tableaux Vivants, Songs, Phrenological Specimens, Curios, Examinations, Short Speeches, &c. Tickets to non-members 2/- each.

The Institute Examinations will be held on January 9th and 10th (Tuesday and Wednesday). These examinations, it should be observed, are in the theory and practice of Phrenology. Before experience can have its true effect a student needs to know the right way to gain it. The right *kind* of study and the right *way* to study save time, and by saving time one saves outlay. It should also be understood that students who gain the certificate and diploma of the Fowler Institute have had to study carefully and diligently, and are therefore more highly to be recommended than those who have not had any preparation in the science.

The President of the Anthropological section of the British Association, Dr. Robert Munro, in his opening address discussed the evolution of man with reference specially to two points: the attainment by him of the erect position, and the relation of this to his brain formation. Man obtained enormous advantages over other animals by his upright posture. Its maintenance had brought about great structural changes in his body. The human foot was admirably adapted as a pillar to support the weight of the body, and as a lever for impelling it forward. The changes effected at the extremity of the upper limb, which had become the hand, were even more important, making that member the most perfect mechanical organ nature had yet produced. The evolution of man's brain and intelligence, Dr. Munro believed, were intimately related to his erect attitude. When by the conversion of the upper limbs to true hands

man was enabled to use a club or a stone in attack or defence, the direct incentive to a higher brain development came into existence. In his hunting expeditions primitive man's acquaintance with the mechanical powers of nature would be gradually extended, and there would be a corresponding development in his reasoning faculties. In the process, man would acquire some notion of the abstract ideas of space, time, motion, force, number, &c., and continuous thought and reasoning would ultimately become habitual to him. This would mean additional nerve cells in the brain, and thus the functions of brain and hand were correlated in a remarkable manner. In holding the human brain to have been in this way naturally developed, he was at issue with Mr. Wallace, who maintained that the large brain of the savage, very little inferior to that of the philosopher, showed the exercise of a power with regard to the evolution of man different from that which guided the development of the lower animals. Dr. Munro held that this "distinct power" was nothing more than the gradually acquired product of the reasoning faculties themselves. The case was analogous to that in chemistry, where two or three simple bodies would combine to produce a new substance entirely different from its constituents. Moreover, equal-sized brains did not argue equivalent results. In the brain of the savage the part furnishing motor energies might be much larger, and the logical parts much smaller, than in that of the philosopher, the size of the two brains remaining the same. It was to be noted also that many present savage tribes seemed to have degenerated from their forefathers. The widespread tradition of the fall of man must have some basis of fact in it, and this would lead them to expect in those races brains of greater capacity than their present degenerate circumstances might require. He held, then, that the development of the large brain of man corresponded *pari passu* with that of his characteristic physical attributes, more especially those consequent on the attainment of the upright position.—C. W.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

T. H. H. (Maryport).—This gentleman's photograph indicates that he has a predominance of the Motive and Mental temperament, is naturally industrious and could not be content with an idle life. His talents are of the practical available type ; he is especially anxious to see everything and experience things for himself. His powers of observation are the leading ones in his mind. He is comparatively slow in taking on new ideas, and is not particularly ambitious. He is more sound, sure, and safe, consequently will not venture on fresh ground,

but will rather secure himself where he is. He is better adapted to physical than mental labour, for he has considerable mechanical ability and could become a skilled workman. His imitative powers are good, he can do what he sees others do, and will learn much in this manner. He needs to improve his digestive powers, and to increase the activity of his lungs. He will succeed in a practical business, engineering or scientific studies.

"ALBERT SCHUTZ."—This lad is full of hope, and wants to do great things ; he will prefer a profession, will be better adapted to a sphere of life where study and scholarship are required, than physical labour. He can easily learn how to do anything, is quite useful for one of his age, for he is all the time gathering knowledge, and can at his present age talk about many things. He is very sagacious, quick to form acquaintances, is quite sure he understands people at first. He cannot take jokes very well, is generally in earnest and means what he says. He is fond of history, chemistry, experiments and mechanical movements. He should receive a good education to enable him to be a literary man, reporter, writer, or scientific man, as chemist, physiologist, or naturalist ; or, if strong, he can engage in an outdoor business of an enterprising nature, as agent. He may write, teach, and perhaps preach, for he has a good memory, an elevated tone of mind, and will not show so much depravity as many, unless led away by others.

J. R.—This gentleman has lofty ideas ; he wants to do great things; is anxious to lead and be at the head. He is very much in love with his own ideas, and would like to be his own master, but will not make a good servant. He has ambition, he wants distinction and glory, as well as the opportunity of doing good. He can work hard but prefers to hold office rather than anything else. He is frank, in times of action and excitement he needs all the prudence and forethought he can command. His head is favourably developed, and with culture will enable him to succeed. He has good perceptive powers, knowledge of men and things, and capacity to take advantage of circumstances. He ought to be out in the world where he can do something extra. He will have to learn some lessons of restraint, or he will take such strong grounds as will render him liable to extremes. He has good power of discrimination, is quick to see the condition of things, and to judge correctly of character and motives. He is well adapted to intellectual and organizing work.

M. S. "WOODLEY."—This lady has a medium amount of force and executive power, but a great amount of stability of character. She will live a uniform and comparatively consistent life ; is sincere and devoted in her attachments, and true to her convictions. She is rather dignified if with strangers. She is practical in her judgment, disposed to make the most of her circumstances, and takes common-sense views of things. She is not so brilliant, witty, or showy, as thoughtful. She makes friends rather than enemies. She will probably change considerably in her temperament and become stronger and better able to endure hardships. She would, however, appear to a better advantage if she had more lung power, and if she had more command of language. She is governed very much by her intuition and first impressions, and she will find it well to follow them. She needs to go into society considerably, put herself forward, entertain company, and make herself at ease.

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THE Phrenological Annual AND REGISTER FOR 1894.

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THE

Phrenological Magazine.

FEBRUARY, 1894.



From a Photograph by Messrs. Fradelle & Young, 246, Regent Street.

"JOHN STRANGE WINTER"

(MRS. STANNARD.)

INTERVIEW BY OUR SPECIAL REPRESENTATIVE.

"JOHN STRANGE WINTER" has a Vital-Mental Temperament, and is full of warmth, ardour and intensity. She has a wide-awake mind and every faculty seems active. From organization and temperament there is an abundance of life, vivacity and quickness. She hates to have to do with people who are only half awake and cannot take in ideas readily and quickly, or who move about slowly and deliberately.

She is particularly friendly, sociable and fond of society ; she delights to come in contact with people, where she can give off and receive ideas and thoughts, and her magnetic power draws others to her. Love of children is a strongly marked feature of her character, but she would be almost too indulgent with them, though she can adapt herself to them and easily entertain and instruct them.

The base of the brain is well represented. There is plenty of determination, energy, executiveness, and force of character, but not much hardness or severity. She will show a good deal of spirit and energy in carrying out her plans, and not be easily daunted by difficulties when she has once set her mind upon accomplishing an object, in fact she would rather have some little opposition to encounter, than have monotony or let things always run in one groove. She is fond of change and variety, and shows much versatility of mind and talent, yet likes to finish what is begun as quickly as possible and have it done with. She has the power to adapt herself to the ways of others, and will make the best of the circumstances in which she may be placed. She turns everything to good advantage, and knows how to use the opportunities as they come.

Her mind is versatile, and she takes an interest in all that is going on. Her Perceptive intellect is strong. She is thoroughly practical, observant, and very little escapes her notice that is worth seeing. Her memory of faces is remarkably good, and she could readily recall a face even if she had not seen it for years, though it is not so easy for her to remember names. She has an excellent memory of places, and localities, and has the ability to give vivid and accurate descriptions of places she has visited. What she has done once she can easily do again, for she carries most of her experiences in her memory and has a store of general knowledge. She has the power to plan, organize, arrange work for others, and take the lead and give directions. Her mind is comprehensive, and she takes broad views of subjects. She will hold firmly to her own opinions and let others do the same, but dislikes interference or to be dictated to. She has very little patience with those who are narrow or contracted in their ideas, and are not willing to progress as the world progresses.

Her criticisms are keen, and she argues to the point. She quickly sees discrepancies and differences, and makes comparisons, and with her active intuition she readily understands the character and motives of others, and notices little inconsistencies of character. Her first impressions are

generally her truest, if she does not allow her sympathy to bias her judgment.

Hope does not let her dwell much on the dark side of life. She generally takes things by the smooth handle, and sees no good in worrying over what cannot be helped, and so works with less friction than many. Her sense of justice is strong, but her strongest moral faculty is Benevolence. She is keenly sympathetic, and interested in others, and this with magnetic power makes for her many friends and few enemies. She likes everything to be on a large scale and effective in appearance, for Sublimity and Approbativeness are stimulating in their influence.

She is not one to believe all she hears, or to accept every new theory, but her ideas must often come to her as by inspiration. She has a good deal of imagination, and a love of all that is grand, vast and imposing. Her imaginative faculties are active, and she is capable of expressing her thoughts and ideas with ease and readiness. Although she may often seem to act on the impulse of the moment, she generally takes in the situation at a glance and has reason for her actions.

During a recent interview with the talented writer, I learnt that her family history was one of interest, her great great grandmother being Hannah Pritchard, the famous actress, who died in 1760, and whose monument, next to Shakespeare's in Westminster Abbey, was erected by public subscription. Her daughter, Margaret Pritchard, married John Palmer, the inventor of stage coaches and owner of the Bath and Bristol theatres.

I asked her if she considered she had inherited her talent for writing. She replied, "Well, my father was no good novelist, but was remarkably fond of natural history and could write easily and freely on that subject. But my mother was particularly romantic and imaginative. Her memory was wonderful; she always told a story word for word. I certainly think I am like my mother in some points, and have inherited my imaginative mind from her." In reply to the query as to how long she had been writing, she said, "Ever since I can remember; at least, since I was a tiny child, and I well remember writing my first story. My first published story came out in an unimportant magazine, but in about nine years I contributed to the *Family Herald* six long novels, thirty-two supplements, two double supplements, and some short stories. During the last year I have written twenty or more stories beside other work."

Being anxious to know how such a brain as hers worked,

I asked her how long she wrote each day. She replied, "It depends a great deal upon the inspiration, for sometimes I write on until I have finished. But I must have system and method in my work. I generally dictate for three hours with my stenographer, but if alone often give six or eight hours to it. To do so many words in a day is my plan, as I always engage myself to write by the number of words. As a rule I dictate six thousand words a day, and have written even as much as thirty-two thousand words in four days, by hand. But I never re-write a story or an article; when it is once done, it is done, for my time is very fully occupied."

Knowing how some writers over-work, I asked her if she found the pressure of work affect her much. She said, "No, I believe I am an exception to many, if not most writers, for I have never had neuralgia nor any nervous disease to which mental workers seem so subject, and yet I expect I work as hard as most."

Some of your works have met with a good deal of criticism, have they not? "Yes, especially 'The Soul of the Bishop.' One critic went so far as to say I knew nothing of clerical life whatever. That was a great mistake, for my father was a clergyman, and it so happens that I have had a good deal of insight into that kind of life."

What led to your writing so much upon military life? I asked. She replied, "My father was in the army, so though I was never in a messroom in my life, I still knew a great deal about it."

Having told her she would make an excellent nurse and would cure her patients by her magnetism, she said, "How remarkably true that is; I will give you a proof of it. Some time ago, a lady journalist was in the same house as I was at a seaside place, and was completely worn out and exhausted. Indeed it was not thought possible that she would ever return to her work. One day she was in a swoon, and for three hours I held her hands and let my influence pass into her. As she began to recover she was much annoyed, and fought against it, saying, I was bringing her back from the grave, but in time she recovered, and months after thanked me for what I had done."

"John Strange Winter" is the mother of three children, one at least appears to have inherited her mother's vivid descriptive powers, and is quite ready to entertain one with a story.

BRAIN WORK IN SHORTHAND.

DR. EDWARD B. GRAY, of Oxford, has been lecturing before the London Phonetic Shorthand Writers' Association on the work of the brain in relation to shorthand. The lecture in its scientific bearing so closely approaches phrenological knowledge of the brain that his remarks will be interesting to our readers.

He says : "Few have any notion of the *cerebral* processes, many and complex, silent and swift, which take place in the brief moment of time between the entrance of spoken sounds into our ears and the emergence from our fingers of the symbols into which the heard sounds have been transformed. My object this evening is to try to convey to you a very general notion of what these latter processes are.

"The subject involves one of the most difficult and intricate problems in brain physiology." The subject was first made intelligible and interesting to ordinary students by the distinguished Vice-President of the above Association, Dr. Gowers. He it was who first, in plain untechnical language and with singular felicity of expression, unfolded clearly and in order these various cerebral processes, and showed the precise part played by each in writing generally and in phonetic shorthand writing in particular.

He continues, "To make clear to you the chief features of the physiological processes involved in writing, I must first say something about the structure and functions of the brain. Anything like an adequate account of these would occupy not one lecture, but a course of lectures. I shall confine myself to describing in bare outline just so much of these as concerns our subject.

"ANATOMY OF BRAIN IN SPECIAL REFERENCE TO SPEECH AND WRITING.

"(*a*) *Its two halves.* The first point I will beg you to note is this—that the brain, though always spoken of as a single organ, is not really a single organ. It consists of two halves similar—quite similar—so far as even a close examination can perceive, the two halves being united only by a narrow isthmus for some distance along their bases.

"(*b*) *General arrangement of nerve material; 'grey substance' and 'white substance.'* Then, secondly, the nervous material composing the brain is not all of the same sort. It consists partly of so-called 'grey substance,' partly of

'white substance.' The grey substance covers the surface and is called the cortex, a word which means bark. The white substance is enclosed within the cortex and prolonged downwards beyond it into the spinal cord; and in the spinal cord the fibres from the white substance of opposite sides of the brain cross each other, those from the right half of the brain going to the left half of the cord, and *vice versâ*. Please remember this point, because, when we presently come to speak of the functions of the brain, it has an important bearing. Note the numerous folds on the brain-surface. The effect of these is to multiply many times the surface-area. The grey cortex covers the surface within these folds, and so is far more extensive than you would imagine from the actual size of the brain.

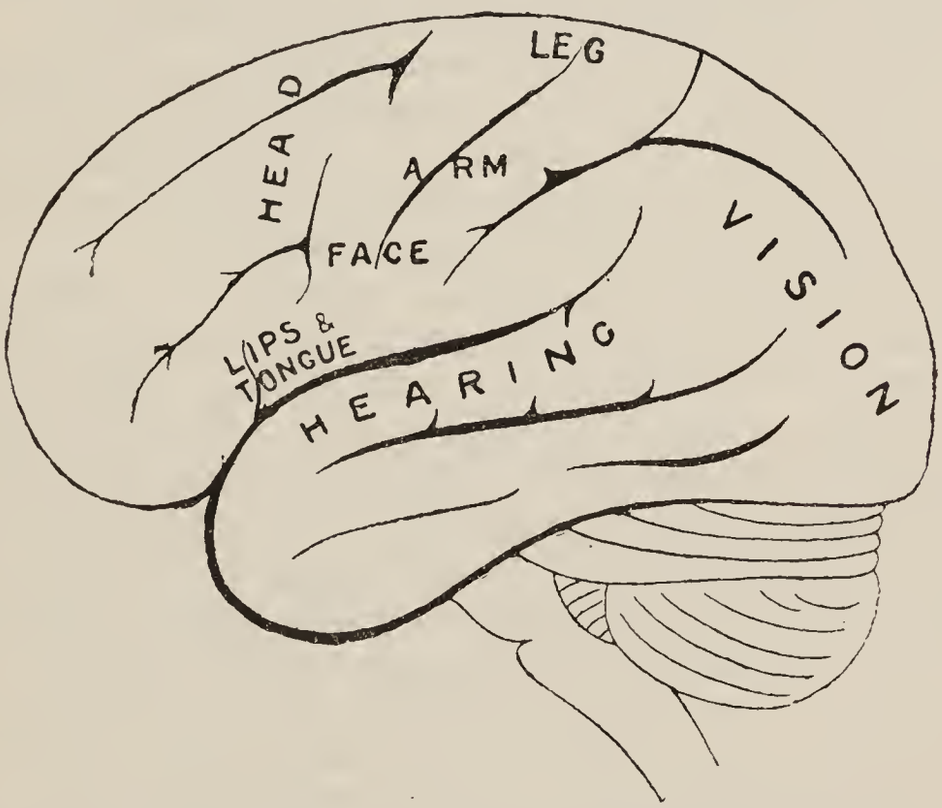
"Besides this thick sheet of grey substance forming a general covering for the brain, considerable collections of it exist in other parts of the brain, but the part they play in the subject before us is so secondary that we can afford to leave them unnoticed.

"(*c*) *Minute structure of nerve material: nerve-cells and nerve fibres; their respective uses.* So much for the general anatomical arrangement of the grey and white substance. Now a few words as to their minute structure. Here they differ widely. The grey substance consists of cells, the white substance of fibres. The cells receive impressions and generate impulses; the fibres are mere conductors, conveying the impressions up to the cells and the impulses down from them. The nerve-cells are, as it were, the batteries which generate and store up nerve force; the nerve-fibres are the wires which conduct it. You will, therefore, see at once that the cells are the elements of primary importance; it is in them that the work of the brain really goes on; they are the seat of all our bodily and mental activities.

"The cells vary much in shape and size, but have one feature in common—each sends out a number of branches like a star-fish. But the branches are not regular; some of them connect adjacent cells together, as it were in a network; while, probably, one branch from each cell goes into a nerve-fibre, *i.e.*, one of those conducting fibres which I have likened to a telegraph wire. It is this close inter-connection between the cells which enables clusters of them to act together, and by united action to exert the influence on various parts of the body which keeps their several functions in proper order. This leads me to a general consideration of what is done by the grey substance, and how it does it; in other words, of what we call its 'function.'

"PHYSIOLOGY OF BRAIN IN SPECIAL REFERENCE TO SPEECH AND WRITING.

"(*a*) *Each half of brain presides over functions of the opposite side of body.*" This is a physiological fact that has been well understood for the last 100 years. "The first great truth about the function of the brain is one likely to excite surprise. The brain consisting of two symmetrical halves, you might naturally suppose that each half would superintend the work of the *corresponding* side of the body ; but it does not. Each half of the brain governs the movements and receives the impressions of the *opposite* side of the body. By impressions, I mean the feelings or sensations which come



Lateral aspect of left half of human brain, to illustrate cortical localization of function. "Lips and tongue" = speech centre ; "arm" = writing centre.

from the skin and other parts. The reason is (as I explained to you just now) that the nerve-fibres—the fibres which conduct nerve force as telegraph wires conduct electricity—coming from each half of the brain do not go to the corresponding half of the body, but cross each other, some in the spinal marrow, others at the top of this where it joins the brain, the result being that the fibres from the right half of the brain go to the left half of the body, and *vice versâ*.

"(*b*) *Some of the chief 'centres' in the cortex. Sub-division of labour.* The next great truth to be grasped is this : that the work of the brain in relation to the body and mind—that is to say, its work in thought, feeling, and movement—is not

carried on by all parts of the brain indifferently ; but different portions of the grey substance serve different offices." This is a distinct phrenological principle, and we are glad it is so clearly indicated in this paper. "There is, in fact, a wonderful sub-division of labour among them. Thus, this little bit of the cortex presides over the movements of the head and face ; this one presides over the movements of the arm and hand, and is the writing centre ; this one presides over the movements of the legs ; this one over those of the lips and tongue, and is the speech centre ; this is the auditory (hearing) centre ; this the centre for vision. Other centres have been ascertained and mapped out, but with them we are not this evening concerned ; and even of the centres shown in this diagram, three only at present claim our close attention, viz., the auditory, the speech, and the writing centres.

"(*c*) *Peculiarity of speech centre : why we speak with the left half of our brain.* It may surprise you to be told that the centre through which the will produces speech is situated on one side of the brain (the left) ; that, in fact, we speak, just as we write, with the *left* half of the brain.

"The explanation doubtless is that up to a certain period of childhood a speech centre exists on both sides, and that the two centres take equal share in the scanty output of speech which at that period of life goes on. But as the child begins more and more to assist and emphasize speech with gesticulation, and in due course learns to write, and writes more the older it grows, and as gesticulation and writing are mostly done by the right hand, this increasingly close association of movements of the right hand with movements of the lips and tongue gradually gives the *left* speech centre such predominance that the function of the *right* falls into abeyance. The correctness of this explanation is proved by the fact that, when a person is left-handed, his speech centre is not on the left side, but on the right. I should add that even in some grown-up persons we have evidence that the right side of the brain does not altogether lose its power of producing speech. The fact is interesting, because it is in harmony with the conclusion I have stated, viz., that most persons speak with the left side of the brain, not because they originally do so, but because the speech faculty can be quite well managed with one half, and so the other half gets disused and loses its capacity ; for all capacity disused is sure to be lost."

This is true of every faculty of the mind, hence the practical need for everyone to study his own character.

(*To be continued.*)

FOUR GREAT LEADERS OF THOUGHT PHRENOLOGICALLY CONSIDERED.

CARLYLE.

By Jessie A. Fowler.

PHRENOLOGICAL CHARACTER.

In the present lecture we will examine the character and works of another giant of intellectual power. As with Ruskin so with Carlyle, one needs to be with such a man long enough to at least examine his phrenological developments, and to glance at his physiological strength in order to fully appreciate him. To understand the moods of such a man as Carlyle was, a phrenological survey is particularly needful. It would take much time to unfold the tendencies of such a man, to sum him up in a superficial way, even in generalities only, while it is particularly interesting to note what his phrenology reveals to us. To say that Thomas Carlyle was a man who stood out in bold relief among men of his day, is to admit a truism familiar to all. Carlyle was a man with a peculiar combination of powers, a unique organization, and an individual type of mind. He possessed a rugged and robust physique, and a particularly masculine organization. He was endowed by nature with a large brain and a highly cultivated mental-motive temperament, which gave him great personal influence and ability to sway the minds of others. He felt strong within himself and this is not to be wondered at, as he had a more powerful constitution than belongs to the common lot of man. His was a particularly comprehensive mind. One of the strongest faculties of his mind was his Causality. This gave him his originality of thought, and the disposition to think for himself, to have a preference for his own opinion and reliance on his own knowledge.

Few men have been so thoroughly satisfied with their own thoughts or governed by them as he was. His originality ran in such a peculiar groove that it is no wonder that he differed from others on many subjects. His style of reasoning was peculiar to himself, and he would not allow himself to receive any truth, or probable truth that he could not reason out to his own satisfaction. He valued facts in proportion as they supported reason rather than merely as a collection of statistics. He placed reason above facts. His

mind was governed more by his reflective than perceptive faculties, hence he was more of a philosopher than a matter of fact or scientific man. He was only an observer when he was anxious to obtain certain information, but as a rule he was an abstract thinker.



Large Order, with Causality, gave him uncommon power to arrange and systematize his ideas, and method in presenting them; with his large Comparison he was able to classify, analyse, combine, compare, and adjust one thing with another, giving power and effect to his criticism.

His Imagination was strong, and having such a large brain and active mind, Carlyle showed great command over his thoughts in expressing them in appropriate language. He was so able to amplify his subjects that there was little left to be said by anyone else. With his large Imagination and Sublimity he amplified and even exaggerated. He expressed that which was good as very good, that which he considered bad, as very bad. His likes and dislikes were very distinct. What he liked he liked very much, and what he disliked he disliked very much, hence his mind was warped and controlled by the peculiar combination of his faculties. His Imagination joined to his higher sentiments and spiritual emotions, made him more lofty in his thoughts, grander in his conceptions, and more beautiful in his imagery than belongs to the common lot of mortals, and gave him talent for fiction as well as philosophy. I should like to mention two other faculties perceivable in the forehead, before passing on to other parts of the head.

The organ of Mirthfulness, combined with Comparison, Combativeness, and Conscientiousness showed itself more in presenting the absurd and ridiculous, than humour, fun, or mirth. He was witty and sarcastic, and with his vigorous mind he knew how to play on the minds of others, and illustrate in new and unusual channels every turn of his intellect.

His memory of special events, personal experience and occurrences of years previous, was prodigious. Comparison sharpened all his faculties into exactitude. His Order joined to this faculty must have caused a strong irritation over things that were in the least inaccurately stated. Dissimilarities struck his mind at once and made such an indelible impression upon his brain cells that he never forgot them. His power to analyse, discriminate and see differences was truly wonderful. It made him a hard critic. He was unmerciful in his judgment when under the influence of Comparison and Conscientiousness. His memory must have greatly helped him in his writings.

His neck was large and his brain heavy at its base, especially behind his ears, and as he gave himself to intellectual pursuits rather than to physical labour, he showed it in force of thought and words rather than as a pugilist.

His moral brain showed a predominance of Conscientiousness. So rigid was this power of his mind that he could not help becoming a torment to himself, and a very strict disciplinarian and monitor to others. His sense of right and wrong was very distinct, and he was a seeker of truth and reality. With

such a pre-eminently developed faculty of Conscientiousness he was apt to notice wrong-doings and evil tendencies with an unsparing hand. What he thought to be just and honest he stood by with great tenacity. He had—in other words—moral courage to say what he thought to be right, and to expose and condemn what he thought to be wrong. This quality joined to his large Firmness made him particularly resolute, persevering, fixed in his purpose and settled in his convictions. Some critics of his character may consider him conceited and self-opinionated. He was not the former, while his self-appreciation came more from his consciousness of his intellectual and moral power than from his Self-Esteem.

His ambition was great, but this took a purely intellectual direction, and he must have felt bound by a superhuman spell to work out his genius even under the most adverse and at times discouraging circumstances.

His reverence for his Creator must have been based on the intellectual convictions of his character, and not on the feeling of worship. He was no idolater or hero worshipper of religious cant or doctrine, except to worship intelligence and integrity.

He was not wanting in faith in the invisible, immortal and spiritual, but it must have been a faith of his own, and not one taken from any book of creeds. He wonderfully united the conservative with the radical; the economical with the liberal; the rigid with the tolerant; the genial and entertaining with the reticent and distant. To any one who did not understand the workings or hidden springs whence came his peculiarities and unique power, he must have appeared a man of contradictions.

That he had sympathy is undeniable. It was a rugged sympathy that was built on high principles, rather than a smoothing iron. His great strength of character, joined to his originality of mind, led to many anomalies in his productions, and yet he was consistent with his phrenology.

His Social brain was subservient to his intellectual tastes and requirements. His demonstrations of affection were from the matured reasonings of his intellectual lobe, further he could not reach. And so imbued was such a mind with the intensity of his purpose in life that he may have appeared extremely selfish. This is where the charity which should never fail ought to understand minds of his calibre.

It is not too much to say of Carlyle's memory, as shown in his "Reminiscences," that it was perfectly marvellous. When written evidence rises before us of what we said and did in early life, we find generally that memory has played false

with us, and has so shaped and altered past scenes that our actions have become legendary even to ourselves. Goethe in his autobiography was aware that facts stand in our recollection as trees, houses, mountains, rivers stand in the landscape; that lights and shadows change their places between sunrise and sunset, and that their objects are grouped into new combinations as the point of vision alters. But none of these involuntary freaks of memory can be traced in Carlyle's "Reminiscences." After forty-two years, the scenes and persons which he describes remain as if photographed precisely as they are to be found in his Contemporary letters. Nothing is changed; the images stand as they were first printed, the judgments are unmodified, and are often repeated in the same words; and this his brain betokens.

Goethe made a study of what he called his "intellectual temperament"; and he used an expression about Carlyle in the St. Andrew Testimonial which showed how clear an insight he had gained into the character of it. Carlyle was resting, he said, on an "original foundation," and was so happily constituted that he could develop the requirements of what was good and beautiful out of himself, not out of contact with others.

This is one more proof of what his phrenology bespoke, but which Goethe had, through long study of the man, found out.

CARLYLE'S PARENTS.

Now we will make a slight detour and receive an introduction to the lad and his parents. As a child, Carlyle could not have failed to show that there was something remarkable in him.

The schoolmaster gave a good account of his progress in figures, and the minister reported favourably of his Latin. He was a shy, thoughtful lad, shrinking generally from rough companions, but with the hot temper of his race. His mother, naturally anxious for him, and fearing perhaps the family tendency, extracted a promise before parting from him, that he would never return a blow, and as might be expected, his first experiences of school life were exceedingly miserable.

Boys of genius are seldom well received by the common flock, and escape persecution only when they can defend themselves. He was therefore accustomed to submit to every kind of injustice simply for his mother's sake. "Fortunately," he says, "the strain was too great. One day a big boy was annoying me when it occurred to my mind that existence under such conditions was insupportable; so I slipped off my wooden shoe, and therewith suddenly gave that boy a blow

which sent him sprawling on his face in a convenient mass of mud and water." "I shall never forget," Carlyle says, "the burden that rolled off me at that moment." It proved also to be a measure of peace. From that time he was no more troubled with the boys.

CARLYLE'S MOTHER.

A glance at his mother is interesting; he says, "My mother stands in my memory as beautiful in all that makes the excellence of woman. Pious and gentle she was, with an unweariable devotedness to her family; a loftiness of moral aim and religious conviction which gave her presence and her humble home a sort of graciousness, and, even as I see it now, dignity; and with it, too, a good deal of wit and originality of mind." "No man," he says, "had better opportunities than I for comprehending the great depths of a mother's love for her children. The only fault I can remember in my mother, was her being too mild and peaceful for the planet she lived in." She died in 1853, but up to that time she carefully read all her great son's works, even his translation of "Wilhelm Meister," expressing, of course, decided disapproval of some of the very shady characters to be found in that extraordinary work. The "French Revolution" she read and re-read until she understood every line.

CARLYLE'S FATHER.

Of his father, we learn by our introduction that he was earnest, energetic, of quick intellect and in earlier life somewhat passionate and pugnacious. He was not exactly popular among his rustic neighbours of Annondale; but they respected his pronounced individuality, felt his strong will, and his terse, epigrammatic sayings were remembered and repeated many years after his death in 1833. In the latter years of his life he became a more decidedly religious character, and the natural asperities of his disposition and manner were much softened.

On one occasion the old spartan father was very ill during harvest time—no work in the fields for him; nothing but water-gruel, doctor's stuff, and special prayers. Not a bit of it! He crawled to the fields in the early morning when the corn was ripe for the sickle; he stamped on the ground and said, "I'll gar mysel' work at t' harvest." And he did it.

A reverend gentleman once favoured the congregation of Mr. Carlyle's church with a graphic description of the horrors of eternal punishment. James Carlyle listened to him till he had finished, but then came out of his pew, and

placing himself before the clergyman, said, "Ay, ye may thump and stare till yer een start fra their sockets, but ye'll na gar me believe such stuff as that," by which he showed what a vertebrate father he was.

Carlyle resisted his mother's teachings of non-resistance, so also he disobeyed his father's rigid commands as to the books he should and should not use. He used to run away to the fields to enjoy Smollett's "Roderick Random."

There are many who will smpathize with Carlyle's refusal to enter the church. He felt that his opinions, so broad and deep, could not be confined within the orthodox barriers. His grand mind and heart could not be controlled by theological cobwebs. He could not make up his mind to believe one thing and teach another.

(To be continued.)

"WHICH SHALL IT BE?"

By Maria Breakspear.

Chapter II.

Geoffrey Hamilton kept his word to himself and went again to hear the phrenologist lecture. He was even more interested than at first. The subject was treated in a masterly way, and it was evident that the Professor had made a really scientific study of it. On this special evening he answered many of the objections made to Phrenology, and especially those coming from scientific men, and it seemed to Geoffrey that he made good his position from all points of view.

After the lecture some gentlemen from the audience were publicly examined, and testified to the wonderful correctness of the delineations. One of them he knew something of, and felt quite certain that he was not a man to lend himself to any collusion. Altogether he was very much impressed by what he heard, and the subject occupied his thoughts much during the following days.

Towards the end of the week he came to the conclusion that he would seek an interview with the Professor, tell him his position, and ask his advice. Of course he should mention no names, and no possible harm could come of it. It was strange, he thought, that his admiration for Beatrice should have received such a check through his chance meeting with

this man. *Chance*, he called it to himself, but was it chance ? Was it not instead an over-ruling of events by a wiser Hand than his ?

He could not call at the Leighs too soon ; he must allow some days to elapse, and in the meantime he would see the phrenologist.

He found him at leisure, as he chose an early hour of the morning. He was received with politeness, and at once plunged into his account of himself and his affections. The Professor listened courteously and expressed no surprise ; indeed he remarked that it was not at all unusual for his advice to be sought in such cases. After thinking for a moment he asked if the young man could procure photos of the ladies. Geoffrey thought this could not be done ; he could scarcely ask for them for such a purpose.

"I'll tell you what I might do," he said, a sudden thought striking him as he looked round the room. "I am thinking of asking them to accompany me to your lecture some evening. I might bring them in here, under the pretext of showing them the skulls and diagrams, and then introduce them to you."

"That might do," said the Professor, "of course I could not give an exact delineation of character without putting my hands on the head, but I should be able to form some idea of the general characteristics of the ladies."

So it was arranged in this way, and then Geoffrey submitted his own head for examination, and was surprised and delighted at the accuracy with which the Professor hit off the delicate points of his character, touching on things which he felt sure none but his most intimate friends were acquainted with. He gave him, too, some excellent advice as to the cultivation of his powers, and the repression of those organs which were over-active.

Geoffrey bought a book on the subject, and left the room feeling that his time had been well spent.

Having made up his mind what to do, he lost no time in paying another visit to the Leighs. He found the ladies at home alone ; and after a little conversation, he introduced the subject of the phrenological lecture, asking if the young ladies would accompany him on whichever evening was most convenient to them.

Beatrice expressed herself as much pleased. "It is so delightful," she said merrily, "to be looked upon as a black sheep needing to be converted ! Do they have a penitent form, Mr. Hamilton ? And shall I have to stand up as they do at the Salvation Army meetings ?" Geoffrey laughed, and

said he was sure if she did so she would make a great sensation, and he thought it would be a good idea!

"Mary won't have to do anything of the kind," she went on, "in fact, she has almost converted me already; you have no idea, Mr. Hamilton, what a good lecturer she would make."

"Oh, Beatrice, you *are* making up a story about me; now be good, and let us see which of the lectures we shall go to, for I am sure we cannot say no to such an invitation. My father is so busy," she said, turning to Geoffrey, "he does not seem able to find an evening to take us." Geoffrey expressed his pleasure at their consent, and showing a syllabus of the lectures, they were soon busy over it. Finally they decided on the one entitled, "The Choice of Pursuits," for Beatrice declared she was extremely desirous of knowing what she should be, while Mary thought she might hear something which would be of use to her brothers, who were away at school. Moreover, the evening was the most convenient one for them all.

Geoffrey could not help a little guilty feeling stealing over him as he thought of his plan, but he assured himself that it was the best thing to be done, and gave himself up to the enjoyment of the evening. Beatrice was more than usually charming, and her lively sallies kept them all amused. But somehow, the young man found his eyes straying from the beautiful face to the plainer one of Mary Leigh, and some curious comparisons came into his mind as he watched them both. There was a dignity and a restfulness about Mary which was very pleasant, and it occurred to him that one might get tired of the brilliance of Beatrice, while the simplicity of Mary would always be charming. By which it will appear that Geoffrey was coming to his senses. Still he was quite enough under the spell of the charmer to be very willing to keep close beside her, and to sun himself in her brightness.

They talked of Phrenology, and Geoffrey told them something of what the lecturer had said a few evenings before when answering objections.

The part which related to the sub-division of the brain into the various phrenological organs, had particularly struck him. The lecturer had instanced the organ of Colour as demonstrating that even more minute divisions existed.

Some people, he had said, were born what is called "colour-blind," that is, unable to perceive certain of the colours of the prism, while their perception of the others was quite normal. The reason of this was clearly that certain

brain-cells in that locality were wanting, while the others were present and active.

"That is quite a new idea to me," said Mary, thoughtfully; "I suppose it may be that when people seem unable to perceive moral and spiritual truths, those particular brain-cells are deficient in them."

"But would not that theory do away with the sense of moral responsibilty?" said her mother.

"No, I don't see that it would," replied Mary; "we certainly cannot be responsible for what we do not possess, but for the best use of what we have, we most assuredly are."

"Ah," said Beatrice, "you are getting beyond me! Come, Mr. Hamilton, and try over that duet with me, and Mary, like a darling that you are, leave metaphysics and condescend to play for us."

* * * * *

Seated in the lecture hall on the appointed evening between the two girls, Geoffrey felt that he was indeed a man to be envied. Beatrice was looking lovely, her sealskin jacket and coquettish little velvet bonnet set off to advantage her brilliant complexion and fair hair. She kept up a running fire of comment on all that was going on, being especially attracted by the gallery of oil paintings of men and women, more or less illustrious, which adorned the screens at the back of the platform.

"After all," she said, talking across Geoffrey to Mary, "I believe Phrenology is a delusion; I am sure *I* could tell the characters of all those people by simply looking at their portraits. That man there on the top row, the next but one to this end—why anyone can see that he is a prize-fighter or something of the kind."

"Why, Beatrice," said Mary in a whisper, and looking rather scandalized, "don't you know that is Spurgeon?"

"Never!" exclaimed Beatrice. "Well I don't care if it is, I am sure he must have mistaken his mission, for he would have made a splendid prize-fighter I am certain!"

In the midst of the half suppressed laughter, not only of her companions, but of some who were in the seat in front, the lecturer appeared, and they all settled down to listen with attention.

He began by saying that while everyone would allow that it was of the utmost importance that a really fitting pursuit should be chosen by everyone, it was strange that so little pains were taken to ascertain the bent of a child's mind and to give him a chance of a really successful career in life. How many there were in the learned professions, for instance,

who had no natural aptitude for them, but were merely placed there because it was considered the correct thing for a boy to be a clergyman or a lawyer.

He then instanced many well-known and celebrated men who had been educated for something quite different from the line in which they had finally achieved distinction.

Lord Armstrong, the inventor of the Armstrong gun, was trained as a lawyer, and it was while actually practising that profession that he made his experiments in hydraulic power.

James Russell Lowell, the American poet and humourist, had also been educated for the law, but his natural bent was too strong and he became a poet in spite of his training.

Sometimes with a very strong natural talent for some particular trade or profession, there was not enough of the combative or executive power for the man or woman to break down the obstacles which circumstances had built up, and many an artist, poet or engineer, many a writer and thinker had been thus lost to the world. Even when the man did eventually take his right position, much time had often been lost; and life was too short at best to lose time unnecessarily.

He then told how these errors should be avoided, advising all, especially parents and teachers, to learn something of Phrenology that they might understand how to train children for the particular sphere for which they were fitted.

Both the young ladies seemed very much interested, and Mary inwardly resolved that she at any rate would study the subject, for she, as well as her mother, felt anxious about her youngest brother, who was somewhat difficult to understand, though a boy of decided talent.

As the lecture drew to a close, Geoffrey began to feel rather uneasy as to the success of his little scheme—suppose they should refuse to go into the Professor's room, and what if they should suspect him of some motive? His thoughts kept wandering so that he did not hear the closing words, and was startled by the applause which followed. Then some gentlemen went among the audience to select two persons who were to be examined publicly. While this was taking place, a man rose and asked if he might be allowed to say a few words. He was invited to step on the platform, and then, addressing himself to the audience, he said that some years ago, when Professor Miles was in the city, he had had his head examined by him. The Professor asked him what was his occupation, and he told him that he worked at a forge in one of the ironworks. "But," said the Professor, "you should be an *employer* of labour, you have the ability to

direct others, to superintend and plan out work, but your want of confidence in yourself is standing in your way." He advised him to take the very first opening which presented itself to secure such a position. "I thought over what he advised, and at the very first opportunity commenced business for myself. I have now over one hundred men in my employ."*

This testimony evidently made considerable impression on the audience, confirming as it did the lecturer's statements. The examinations too were very successful, as well as being entertaining, for the two men chosen were characters in their way, and were of very different types.

When the audience rose to leave, Geoffrey drew his companions towards a side door. When they reached the corridor he led the way to the room in which he had interviewed the lecturer. "But where are we going?" said the girls. "Surely this isn't the way out!"

"We are going to see the curiosities," explained Geoffrey. "Don't you want to see all there is to be seen?"

"Oh yes," said they both, and followed without more objection.

The Professor had not yet come in, being detained in the hall, but a young lady came forward and politely showed the skulls, diagrams and anything she thought would interest them, talking in the meanwhile in a way which showed she herself understood them. Geoffrey kept a sharp look out for Professor Miles, and when he saw him at liberty said a word or two to him, and then introduced his companions. The Professor entered into a conversation with them. Beatrice said in her most bewitching way how delighted she had been with the lecture. "You have quite converted me, and I can assure you I was a very great sceptic when you commenced." She never could resist the impulse to fascinate, even though it might be only an elderly Professor. That personage looked with keenly observant, though kindly eyes at the girl. "I am glad of that," he said. "And what about you, young lady?" and he turned to Mary. "I have learned a great deal to-night," she said earnestly, "and I intend to study the subject thoroughly." "That is encouraging too," said Professor Miles. "You," turning to Beatrice, and laying his hand on her shoulder, have quite a good development of the faculty for reading character, you ought to be a good phrenologist." Beatrice laughed. "There Mary, what did I tell you?" said she.

"Your friend has more of the reflective faculty," he con-

* A fact.

tinued; "you two young ladies would make a very good contrast; I should like to examine you before an audience."

"Thank you," said Mary, smiling, "but I think that would be rather too public for either of us."

"But I do not see why we could not be examined here, privately," said Beatrice, a sudden idea seeming to strike her.

"What do you say, Mary, will *you?* I am going to ask the Professor to examine *my* head."

Mary was rather taken aback at this sudden turn to the conversation. She said something about the lateness of the hour, and looked as though she would like to run away.

"I will not detain you long," said Professor Miles. "It will only be a verbal examination; if you should like afterwards to have it written, you can pay me another visit."

"Come, Mary, don't hesitate," said Beatrice, drawing her towards the screened off portion of the room to which the Professor was leading them. She herself was soon seated and taking off her bonnet.

Geoffrey followed, looking much amazed at the turn things were taking.

"What are we to do with Mr. Hamilton?" enquired Beatrice, "we don't want him to hear all our faults and bad qualities!"

"Oh," said the phrenologist, "he can sit over there—there are some books he can look at, and he need not listen," with a twinkle in his eye, as he looked at the young man; "besides," he added more seriously, "I shall not tell you any *bad* qualities,—the faculties with which our Maker has endowed us are all useful, and it is only as we misuse them that they appear bad, just as great physical strength may be either a blessing or a curse, according as it is used for a good or a bad purpose, so it is with the organs of the brain. Most people have a very erroneous notion of this."

Then at once proceeding to the examination he said to Beatrice,—

"You have a very favourable organization for travelling, for observing different countries, customs and peculiarities, and could be very successful as a writer or speaker on such subjects, or as a newspaper correspondent. If a writer, you might need someone to do the hum-drum part of the work, for you do not enjoy plodding, slow occupations. Constant variety and change suit you best, and you would be wretched and out of your element were you tied down to a commonplace home life, in seeing to housekeeping, mending and so forth; you would beat your wings against the bars, and hate your cage and your captor too, before long. You are adapted

to shine in society, to entertain, and have considerable insight into human nature, so that you would show tact in making different kinds of people interested in each other and in you.

"*This* young lady, on the other hand," passing to Mary, "is essentially a home-bird ; and whatever else she may do, will be happiest and most in her place in making home happy. If she writes or speaks, it will be on subjects connected with the home : women's sphere, temperance, the training of children, and so on. She thinks much, and does not as a rule speak first and think after, but thinks first, and then speaks very much to the point. Fond of home, fond of her own country ; if she travels, she will enjoy seeing other lands and beautiful scenery, but will return saying 'There's no place like home.'"

Beatrice was very much struck with the remarks about travel, &c.

"I have thought hundreds of times," said she, "how much I should like to travel and write for some paper, but never supposed I could be successful."

"I think you have every reason to hope for success in such a calling," said the Professor. "You could write bright, interesting articles which would attract people's attention and keep it, and I advise you as soon as possible to make a beginning."

After further delineation of character, in which both girls declared him to be exceedingly correct, they took their leave, promising to call in some other day before the Professor left the town.

"But," said Beatrice, turning round as they were going, "what about you, Mr. Hamilton ? I think you ought to be examined for our edification !"

"Oh !" said Geoffrey, laughing, "Professor Miles has already delineated my character, and I believe I am to have it in writing before long."

"Then you must let us read it," said she decidedly, "don't you think so, Mary ?"

"Yes, I think it would be nothing more than fair," she replied.

"Very well," said he, "I will do so if you wish it."

Then they left the hall, and, calling a cab, Geoffrey helped them carefully in, and took the seat opposite, feeling that he ought to be very grateful to Beatrice for so innocently carrying out his plan in so much more effective a way than he could have done himself.

She seemed very much excited, and chattered all the way home, while Mary leaned back in her corner and was more than usually silent.

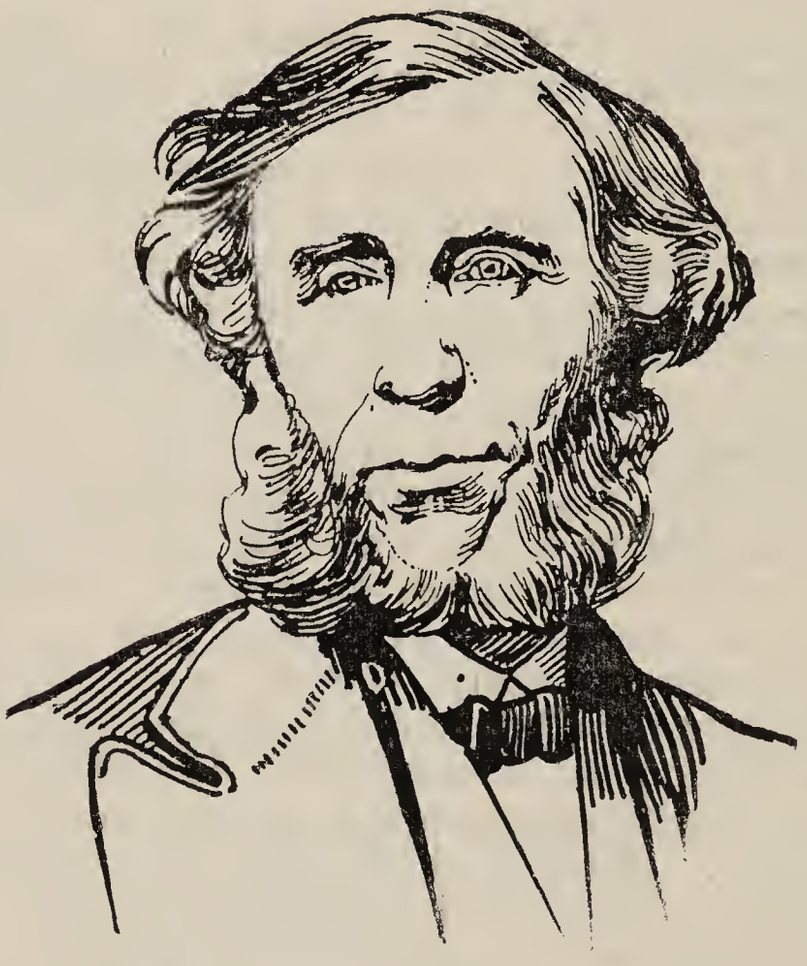
(To be continued.)

THE LATE PROFESSOR TYNDALL.

By L. N. Fowler.

Professor John Tyndall, though thin and wiry, was exceedingly strong, and at the age of twenty-nine was a very conspicuous figure. He was a very industrious man. At 5 o'clock he would be working at mathematics in dressing-gown and slippers; from 8 to 10 he would be attending lectures on chemistry and physics; from 10 to 12.30 working in Bunsen's laboratory; afternoon, mathematics again. He was possessed of a decidedly Mental temperament, and had a preference for intellectual over physical work. His organization was well adapted to great mental exertions. He must have come from a family having great power of endurance and ability to penetrate far into a subject. His features were distinct and his head was a remarkable one. His powers of observation were great, and he must have remembered very definitely what he saw, and must have taken pleasure in travelling and in becoming acquainted with the various phenomena of the world. His Motive temperament, next to the Mental, predominated over the Vital. He was tough and wiry. His high cheek-bones and prominent nose gave indications of great motive power and long life. He was a believer in the mind being divided into faculties, and in one of his presidential addresses delivered at Belfast he said:—"And if still unsatisfied (with the results of physical science), the human mind, with the yearning of a pilgrim for his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith; so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition, that ultimate fixity of conception is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs, then, in opposition to all the restrictions of materialism, I would affirm this to be the field for the noblest exercise of what in contrast with the *Knowing faculties*, may be called the *Creative faculties* in

man." He was remarkable for his far-seeing mind, owing to his large perceptive faculties which gave a magnificent arch to the basilar region of his frontal lobe, and the prominence in the central range of faculties, including Comparison and Human Nature. He was not easily turned from the path he had once marked out for himself, and held a confidence in his own opinions. His head was high from the basilar to the coronal and superior region. He was capable of showing, from a phrenological standpoint, unusual courage and perseverance. Difficulties encouraged him rather than the reverse. It was this Celtic fire that made him fight against the



Home Rule Question for Ireland with the persistency that betokens large Combativeness, Conscientiousness, and Firmness. His mind was one that was intensely interested in the study of nature in all her departments and in truth that could be dealt with in a bold manner. He was not so much inclined to dwell upon the unknowable or to inquire into the illusive relation between the Knowing and the Known. He lived rather in the atmosphere of the phenomenal, in the region of the practical and tangible, with his keen penetrating mind and perceptive intellect, it is not to be wondered at that he taught as much about the way radiant heat is propagated through the atmosphere ; or how the glaciers are formed, move, and are retarded. His works on, or contributions to,

the sciences of light, of sound, of electricity, of magnetism, of heat, and even of biology, accord with his cerebral power, as shown by his cranial developments. Few minds are so capable of expressing more interest in the unfolding of the laws of nature, or prepared to study the most detailed representations of nature as she presents herself. His head indicated that he was a most careful, accurate, and patient investigator, an interesting expounder and orator. This is substantiated by a remark of Grant Allen's. He says of Tyndall, "No man had ever a profounder conception of the ultimate atom, its nature and its powers; its sympathies and antipathies; its forces and its energies; and few men have looked deeper behind the world of sense and illusion into the impalpable verities, which constitute the universe.

He was constituted to see more in a new subject than many, for his mind covered the whole ground.

He was specially apt in analyzing, in drawing inferences, in making a speech clear, in comparing one subject with another, in being lucid, and hitting the nail on the head, in clenching an argument with an illustration, in using dry humour which he could occasionally show when least expected. He had superior power to arrange and systematize, to put things into shape and digest his subjects so as to have no confusion. He was more practical than imaginative, yet he could tread in the paths of the latter occasionally, though he never let it run wild. He must have been rigidly conscientious in all his work of investigation.

Professor Huxley has given so clear a phrenological description of his fellow-worker's character that it is interesting to see how exact scientists admit the contradictions of the mind which phrenologists know are true.

"Impulsive vehemence was associated with a singular power of self-control and a deep-seated reserve, not easily penetrated. Free-handed generosity lay side by side with much tenacity of insistence on any right, small or great; intense self-respect and a somewhat stern independence, with a sympathetic geniality of manner especially towards children, with whom Tyndall was a great favourite. Flights of imaginative rhetoric, which amused (and sometimes amazed) more phlegmatic people proceeded from a singularly clear and hard-headed reasoner, over-scrupulous, if that may be, about keeping within the strictest limits of logical demonstration; and sincere to the core. A bright and even playful companion, Tyndall had little of that quick appreciation of the humorous side of things in general, and of one's self in particular, which is as oil to the waves of life."

But this string of epigrammatic antitheses will seem singularly like a phrenological description to those to whom "the powerful faculties and high purposes of the mind revealed themselves." And to those who knew him best, the impression made by even these great qualities might well be less vivid than that left by the warmth of a tenderly affectionate nature.

John Tyndall was fond of reckoning among his ancestors Wm. Tyndale, the memorable translator of the New Testament, the early martyr of the new Reformation. He himself was an Irishman, and was born in 1820, at Leighton Bridge, County Carlow. His father was in the Irish constabulary, and a zealous Protestant, who inculcated in his son his own religious faith. The future scientist was well taught at an Irish national school, and displayed a great aptitude for mathematics. After leaving school, he was employed on the Irish trigonometrical survey, and during the wandering life thus forced upon him, he became intimately acquainted with that of the Irish peasantry.

He afterwards went to Lancashire and was employed as an Ordnance Survey. For four years he worked as a railway engineer in the north of England, and in 1847 was appointed a teacher in Queenswood College, Hampshire, which had been erected by Owen.

He here came in contact with Mr. Frankland, since then so well known as a scientific chemist, who was in charge of the chemical laboratory of the college. Tyndall was so fascinated by the study of chemistry, to which he was thus introduced, that he devoted a part of his time to work and experiment in Frankland's laboratory. He accompanied Frankland to Germany, and began his studies under the famous chemist, Bunsen, who was lecturing on Electro-Chemistry. Some years later on returning from Germany, Faraday hearing him lecture on diamagnetism, recommended him for the Professorship of Natural Philosophy at the Royal Institution, to which he was appointed in 1853. In his "Faraday as a Discoverer," Tyndall paid a due tribute to the merits of the great man who had thus enabled him to devote himself to science, with the laboratory of the Royal Institution at his command, and audiences who could appreciate his glowing lectures—very popular in style, and illustrated by experiments of singular beauty and felicity. Tyndall grew yearly in reputation as a cultivator and expositor of science. He was fêted throughout the United States in 1872, where he successfully lectured on scientific subjects.

He received from his own country the highest possible

recognition from the scientific world, and in 1874 was chosen President of the British Association. His presidential address combined, on a striking scale, all the characteristics which distinguished him as a scientific expositor and thinker, and affluence of poetic and philosophic illustration. In 1876 Tyndall married Miss Louisa Hamilton, eldest daughter of Lord Claud Hamilton and niece to the Duke of Abercorn.

His "Fragments of Science for Unscientific People," containing the presidential addresses and many popular lectures and interesting papers collected from periodicals, is perhaps the best known of his books. With his death, England, and indeed the world, has lost one of the first leaders of scientific thought.

THE FOWLER PHRENOLOGICAL INSTITUTE CONVERSAZIONE.

THE Annual Conversazione of the Fowler Phrenological Institute was held yesterday, at St. Martin's Town Hall, when there was a brilliant assembly of Members and friends. After the reception of guests the evening's entertainment opened with a tableau vivant of the coming of the New Year and the passing of the Old. Music interspersed the tableaux vivants. One of the latter that called for a special encore was Faith, Hope, and Charity—representing the Phrenological Organs, Spirituality, Hope, Benevolence, in which Misses Maxwell, Dexter, Piercy and Dickinson took part. In reality here was the typical work of Phrenology portrayed. Faith, in the better side of character getting the uppermost claim; Hope, that one day all the world will accept its claims; and Sympathy or Charity, for the defects of character. Combativeness, represented by a soldier with shield and lance in hand, ready for the fight. This was a magnificent figure in marble. Mr. Harper took the part and gave in the attitude the spirit of the subject. Are we not reminded every day of the need of this faculty? for we have to fight against prejudice, against the ignorance of the subject. "Time" was represented by Mr. Ramsay.

Then came a very pretty arrangement for Philoprogenitiveness—The old Woman in her Shoe. The children were the Misses Hudston, Miss Dickinson, and Master Leslie Dickinson, with Miss Piercy acting as the "Old Woman."

Two violin solos were rendered by Mr. Wm. Edward, after

which there were three tableaux illustrating Miss Jessie A. Fowler's remarks—"A scientific melody upon the Arts and Sciences." The first tableau represented Music—Miss Dickinson; Literature—Miss Linington; and Painting—Miss Hudston. Miss Fowler, after giving a message from Mr. Fowler on the importance of Phrenology, made a few appropriate remarks, comparing the notes of the musical octave to the groups of mental faculties, and showed how certain faculties must be played upon to produce particular results.

The second tableau of this series represented Agriculture, Miss Cherington taking the part of a country girl, and Mr. Ashby personating a farmer. Some comparative remarks having been made upon the course pursued in the cultivation of the earth, and the culture of mental soil and the development of mental power, the third tableau was seen, illustrating Astronomy, Mr. Brooks taking the part of the Philosopher. Astronomical Phrenology was presented in an extremely interesting manner, the large and influential organs of the brain being compared to planets, while the more moderately developed faculties were as minor stars in their influence. She spoke of Gall, Spurzheim, and Combe as planets, and remarked upon the wonderful coincidence that in the year that Spurzheim died Mr. Fowler and his brother began their phrenological travels, and her father came to England two years after the death of the celebrated George Combe of Edinburgh, thus making a connecting chain between the phrenological investigators of the last century.

After Mr. A. Tucker's song, "Out on the Deep," there was an interval for conversation, during which the visitors were much interested in the crania, curios, photographs, &c.

Instead of the second part of the programme commencing with an address by W. Brown, Esq., of Wellingboro', who was unable to be in town owing to the illness of his wife, a letter from the Aberavon Phrenological Society (affiliated to the Fowler Institute), was read, and also the regrets of well-known people at their inability to be present; Mr. and Mrs. W. S. Caine, Mr. and Mrs. Lobb, Mrs. Henry Stanley, Countess Alice Kearney, Mr. and Mrs. John Murdoch, Mr. and Mrs. Duncan Milligan, Dr. Clifford, Rev. Aldred, Mr. Thompson of Keswick, Mrs. Beaumont of Reading, Mr. Hall and Mr. Armstrong of Cockermouth, Rev. J. Simon, Dr. Horton, and others.

The next tableau was "Ethnology" (by special request), and the following ladies and gentlemen represented the various races and nationalities. Caucasian—Mr. R. Sly and Mrs. Dickinson. Japanese—Miss Maxwell. Swedish—Miss

S. Dexter. Early English—Miss Dexter. American—Miss Crow. Roman—Miss Linington. Greek—Miss J. A. Fowler. Irish—Mr. Fogarty. Chinese—a native. Malay—Mr. A. Barnsdale. Turk—Mr. Eagle. Canadian—Mr. Baker. Indian—a native. Negro—Arthur Still. Australian—Mr. Whitaker East African—a native of Zanzibar.

The tableau was rendered particularly effective by the changing light thrown upon it. The group was then photographed. Mr. Piercy then announced that a committee had been formed of Mr. King, Mr. Hudston, and Mr. Brooks, to select a gentleman from the audience for examination. Miss Fowler was then blindfolded and the gentleman asked to step on the platform. She gave a careful and concise delineation of the character, which was responded to by the committee.

A violin solo by Mr. Wm. Edward brought the evening's entertainment to a close, and although too modest to reply at length to the remarks made upon his abilities, he thus unwittingly proved the truth of the remarks.

That the object of this Soirée, to intensify and deepen the interest in Phrenology, was accomplished, was shown by a remark made by one of the visitors, that "one could not but be interested in and understand Phrenology when presented in such a form."

VERITAS.

January 10th, 1894.

Hygienic and Home Department.

HOW TO KEEP WELL.

W. E. ANTHONY, M.D.

AN indispensable factor in the conservation of health is maintenance of a perfect equilibrium between the forces of repair and waste.

In every portion of the body molecular change is taking place, worn out particles of tissue are being cast aside and eliminated, while new are as constantly being formed.

Every muscular movement causes the death of certain molecules of which the muscular tissue is composed. Every thought and emotion causes the disintegration of brain or nerve cells. The daily exertions of body and mind produce by tissue metamorphosis and chemical disintegration certain waste of products that must be removed.

An engineer feeds his engine with fuel in order to generate steam, but he must also remove the ashes, or products of combustion, before they accumulate to such an extent as to clog the drafts. A stoppage of the machinery is necessary occasionally in order that the mechanism may be cleansed and repaired.

Exertion of body and brain calls in turn for rest ; while the muscular system may, to a certain extent, be rested during waking hours, if not in action, the nervous system is only recuperated during sleep.

Sound and restful sleep is essential to the well-being of every individual. In sleep, the circulation being slower, less blood is sent to the brain, thereby producing a condition favourable to the repair of brain tissue. All the senses are inactive, and there is no demand for the force which has to be supplied during waking hours. The work of the body is carried on with the least expenditure of energy.

All mental work requires an increased flow of blood to the brain. If such labour is too intense, or prolonged, without adequate periods of rest, the blood vessels of the brain from long continued distension lose their contractability, and a state of congestion results which will cause wakefulness. Therefore, in order to secure restful sleep, the mind as well as the body should be quiet. Do not worry, or plan, or indulge in recalling events of the day—all these tend to defeat the object of rest. Neither should one read in bed ; besides exciting the brain, it produces eye strain by undue use of the muscles of accommodation of the eye.

Good hygienic conditions are necessary to procure restful sleep. The sleeping-room should be well ventilated. Air that has been breathed over and over again, as in the case in a great number of bedrooms, is deficient in oxygen, and contains a considerable amount of carbonic acid gas.

Folding beds which are kept tightly closed during the day are not healthful.

It is much better to sleep alone. The system undergoes certain electrical changes during the sleeping hours, and when persons sleep together under the same covering every night, these changes must mutually react with appreciable results. A person who is eliminative in nervous force, sleeping with another who is receptive, or absorbant of such force, will not have a restful sleep, but will awake weary and unrefreshed. Particularly is this true in regard to children who sleep with adults. When two children in a family must share the same room, it would be better in many cases to have two single beds instead of one wide one. Growing

children have need of much sleep, both on account of the requirements of growth and the mental pressure incident to school life. Early and regular hours should be observed. A child should never be awakened from sleep.

Sleep is as necessary as food, and a person's power for working is in proportion to his ability to sleep. All do not require the same amount. Eight hours will be sufficient for most persons ; some can do with six if the sleep be sound ; others need ten in order to feel well.

The attitude assumed has an important bearing upon the ability to sleep restfully. It is better to lie on the right side, for then the stomach is very much in the position of an inverted bottle, and the contents are assisted by gravitation in their passage into the intestines. Going to sleep on the back soon after a meal is unwise. The weight of the stomach filled with food rests upon a large blood vessel near the spine, and more or less impedes the flow of blood. A slight pressure will occasion unpleasant dreams, while a greater one will cause disturbed sleep and the sensation of nightmare. The feet should always be warm, and the head cool and slightly raised.

Persons who habitually wake in the morning languid and unrefreshed, will find that a full tumbler of water drank just before retiring will greatly aid in relieving such feelings.

The free use of water is beneficial at all times. It is essential that there should be constantly passing through the organism a flushing, so to speak, of fluid to dissolve and wash away the products of waste. Water favours the metamorphosis of tissue.

Fluids constitute three-quarters of the weight of the body, hence the necessity for a constant and adequate supply. Fluids which are taken as drink should be, for the most part, either pure water, or water in which the simplest extracts are held in solution. Those which contain a large amount of solid matters are not as available for solvent purposes in the system.

A very common superstition is held by the majority of people, that to sleep immediately after eating is to endanger health and favour the onset of apoplexy. Such is not the case.

After eating, the stomach requires an increased amount of blood, wherewith to accomplish the work of digestion. A less quantity is sent to the brain, and the anæmic condition of the cerebral blood vessels predisposes to sleep. A hearty meal just before retiring is not advisable on account of the pressure upon certain blood vessels, as before stated, which might induce nightmare and prevent perfect rest.

A light lunch half an hour before retiring is decidedly beneficial. It prevents the gnawing sensation of an empty stomach. A few crackers, a bit of bread and butter or cake, a little fruit, something to relieve the sense of vacuity is all that is necessary.

Insomnia—want of sleep—is a sympton of brain disturbance. It may originate from an incidental cause and in turn become a cause of serious trouble. There are many causes of insomnia, but none more potent than mental strain and overwork. In all cases the sufferer should consult a physician.

Children's Column.



My Dear Children,—

I hope you all have good eyes and use them well. In order to find out whether you do so, I am going to ask you a few questions and you may write me some little letters and answer them at your leisure (for I know you have a lot to do).

How many of you City children, who see hundreds of saucy sparrows every day, can tell me whether these obstreperous little birds hop or walk? You all know the difference between your going along with a "hop, skip, and a jump," and walking demurely on the path. Now there is just as much difference in the bird's ways of getting over the ground as there is in your hopping and running, and naturalists base a classification of birds on this fact. How many of you country children can tell me the names of half-a-dozen birds that fly round your yards or hedgerows, and can tell which of them hop and which run? Shut your eyes and think hard; if you cannot tell, open your eyes and find out quickly all you can about them.

You will learn to cultivate Eventuality and the Perceptive faculties, by remembering the names and habits of your feathered friends.

By the way, there is another thing for you to discover; do all the birds go South in the winter or are some of them unfashionably healthy enough to stay at home all the year round? If so, what birds stay with you all the winter? Do any stay with you in the winter that are not there in the summer? I think it would be a nice thing for you in every school to have a query class, where you asked each other just such questions. It would make a first-rate game for stormy days when

you cannot play out of doors. Be sure, though, never to stay indoors at recess time when you can go out, for playing in the open air, remembering to keep your eyes open not only to see what the birds are about, but what you can do to help each other, is the very best thing for recess time.

But stormy days will come during the month, so it is well for you to plan what you can do then to keep you from fretting and grumbling because you cannot go out. Here are some more questions for you to think over. What bird is a mason, and where does it build its house? What one is a tailor, and what does it sew? Is there a weaver among the birds, and what is its name? Did you ever hear the hammer of a carpenter among birds, and what is his name?

Your loving

AUNTIE MARJORIE.

(For Baby.)

IN A GARDEN.

BY ALGERNON CHARLES SWINBURNE.

BABY, see the flowers!
—Baby sees
Fairer things than these,
Fairer though they be than dreams of ours.

Baby, hear the birds!
—Baby knows
Better songs than those,
Sweeter though they sound than sweetest words.

Baby, see the moon!
—Baby's eyes
Laugh to watch it rise,
Answering light with love and night with noon.

Baby, hear the sea!
—Baby's face
Takes a graver grace
Touched with wonder what the sound may be.

Baby, see the star!
—Baby's hand
Opens, warm and bland,
Calm in claim of all things fair that are.

Baby, hear the bells!
—Baby's head
Bows, as ripe for bed,
Now the flowers curl round and close their cells.

Baby, flower of light,
Sleep, and see
Brighter dreams than we
Till good-day shall smile away good-night.

PHRENOLOGY FOR CHILDREN.

By Joseph H. Austen.

(Continued.)

Now there are a great many names to learn connected with the brain, so we shall at once begin with the names of the various faculties we possess. They are divided into seven chief parts.

(1) The faculties which enable us to love our friends and our homes are called *Social Organs*, and all the organs are situated on both sides of the head. They are six in number: *Amativeness*, which makes little boys love and show much kindness to their mothers and sisters, and little girls show great love for their fathers and brothers. *Conjugality*, which makes us desire to have a special mate at school and keep to that one. *Parental love*, which enables us to love our dear parents and to do what they desire. *Friendship*, which enables us to make many friends and to love and respect them. *Inhabitiveness*, or fondness for home. *Continuity*, which helps us to stick to our work, or anything else until it is finished.

Now, before I tell you any more names let us talk about

Amativeness. This part of our brain, as I said, enables us to show love to one another. When a little boy has a large development of this faculty he is attentive to his mother, and gets her a chair, or runs to fetch her spectacles or wrap. When a little girl has this faculty large she likes to sit on her father's knee, to have her father's good-night kiss, and to go out for walks on Sunday afternoons with him. Without this faculty they would not show these little attentions.

If you place your hands on both sides of the neck back from the ear, you will have your hands on Amativeness. It rounds out the lower part of the back head.

At the end of the explanation of the Social group, I shall ask you a few questions on each faculty, so I want you to draw a head and put in the position of each faculty as I describe it.

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., February, 1894.

Combe's Works.

In another column will be found a short notice of Geo. Combe's works as revised and edited by Cassell & Co., in their shilling edition, including "The Constitution of Man" and "Moral Philosophy," &c. We should hail with indescribable pleasure the wonderful reduction in price in Geo. Combe's instructive

works, and the benefit to be derived by the public in procuring them, did we not feel that an injustice has been done to the great man, and a great liberty taken by the editor in "retaining only so much of the system of Phrenology, and of its terminology as seemed to be warranted by the estimate of its scope and utility now adopted by men of science." That trust money should be used by those who are not in sympathy with the man's chief life-work, to circulate his writings, and abridge his references to Phrenology, which was the key-note of his life-work, and to be further told in the preface that the editor has retained only those points now adopted by men of science, is from a phrenological standpoint scarcely fair. Neither does it show a thorough comprehension of what the so-called scientific men do believe in regard to Phrenology. If the testator particularly explained that all phrenological references, with the exception of chapter iii. in the "Constitution of Man," were to be excluded, then we can have no further criticism to make, but such evidence is not as yet forthcoming. Neither have we evidence that in the Henderson Trust Fund, which was left for the dissemination of Phrenology, that Phrenology should be left out of their programme.

Fowler Institute.

MEMBERS' NOTES.

"*Learning without thought is labour lost; and thought without learning is perilous.*"

The fourth Annual Conversazione of the above Institute was held on Tuesday evening, January 9th, in the spacious and well-appointed rooms of St. Martin's Town Hall, Charing Cross. Notwithstanding the inclemency of the weather a very large and influential audience assembled. Among those present were Mr. and Mrs. Hudston, Mr. W. Hull King, Mr. R. Sly, Mr. D. E. Samuel, Dr. and Mrs. Larkin, Mr. and Mrs. H. Snowden Ward, Dr. and Mrs. Pierrepont, Mr. and Mrs. Henderson, Nurse Garbutt, Mr. and Mrs. Hyatt, Rev. and Miss Denton, Mr. and Mrs. Alfred Plumridge, and Rev. F. F. Bretherton. Visitors were received by Miss Fowler and Mrs. Piercy, after which a brilliant and interesting programme commenced, consisting of Tableaux Vivants by Fellows, Associates and Members of the Institute, which proved an attractive feature. The musical part of the evening was ably carried out by Mr. Alex. Tucker and Mr. J. T. Taylor. Two violin solos were given in efficient style by Mr. William Edward, which were highly appreciated.

Miss Jessie A. Fowler expressed the regret felt by our honoured and beloved President, Mr. L. N. Fowler, that he was unable to be present, who although absent in body was with us in spirit. Miss Fowler then gave a short address on the arts and sciences as applied to Phrenology, whose remarks were most beautifully illustrated by three scenes representing Music, Painting, and Poetry ; Agriculture ; and Astronomy. She afterwards examined blindfolded the head of a gentleman selected from the audience, after which some of his friends alluded to the correctness of the delineation.

We are greatly indebted to Mrs. Piercy and Mr. Baldwin for the able manner in which the evening's entertainment was arranged. The grouping of the Tableaux Vivants displayed much artistic skill, and clearly showed that no pains had been spared in the minutest details, and I am sure all who were present will agree with me that our warmest thanks are due to the Members who so kindly worked for the success of the evening.

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The first tableau, entitled "A Happy New Year," consisted of an old man and a sweet little child, representing the Old and New Year.

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The second tableau, "Phrenology in Marble," was divided into three groups, illustrating the faculties Spirituality, Hope, and Benevolence—by Faith, Hope, and Charity ; Combativeness—by Apollo ; and Philoprogenitiveness, this being most effectively shown, by the "Old woman who lived in a shoe."

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The third tableau, "Ethnology" (by special request), represented the races, Caucasian, Japanese, Swedish, Early English, American, Roman, Greek, Irish, Chinese, Malay, Turk, Canadian, Indian, Negro, and some of these were natives which afforded an excellent opportunity for phrenological study.

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An interesting collection of some of the best crania, brains of animals, photographs, and also albums containing the portraits of the Members of the Institute, were on view throughout the evening.

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It is not without interest that we read from the pen of such a man as Sir James Paget, the following paragraph : "Year by year facts have been accumulated in the line of accurate anatomical and microscopical research, and application of electricity and other factors necessary to the study of the nervous system. One of the fruits of the investigation has been the localization of the several faculties of the brain."

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We have to thank Mr. Whitaker for the following report of the fourth scientific lecture, given at the Assembly Hall, Mile End Road, by the Rev. W. H. Dallinger, D.Sc., LL.D., F.R.S., F.L.S., on "Spiders—their Work and Wisdom." Many slides were given, showing the various spiders,

some being very beautiful. Mr. Dallinger explained that all spiders did not weave webs as was generally supposed; some were dependent on their fleetness of foot only, using their silk to line their nests or resting place. Some would use it as a means of safety, fastening one end to the rock or wall, so that if in springing after food they missed their aim and fell, they had the silken rope to support them. Some beautiful slides showing their anatomy were then exhibited, especially that of the Orb Spinner (the common garden spider). The spinnerets of this were fully described, each spinneret being perforated with small holes, through which the silk is ejected, the spider having the power to send silk through them all or vary it to a single thread.

The silk which was used for the foundation of the web was much coarser, and dried much sooner after exposure to the air, while the spiral threads are slighter and are covered with globules of viscid matter.

This species of spider had eight eyes; the manner in which they were distributed upon its head being one of the most remarkable instances of adaptation in nature.

The spider is worthy of our closest study.

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We are indebted to one of the Fellows of the Institute for the account of an examination given during an absence from town. A little girl three years old, with a distinct development of the Mental temperament, and deficient in the Vital and Motive. Sensitive, high-spirited and excitable, she is extremely delicate and suffering from consumption of the bowels; her teeth are almost all decayed, and she is a little martyr to toothache. Her voice is hoarse from weakness of the chest. She has poor digestive power, and only a fair appetite. Is of a clinging and affectionate disposition, and a perfect little mother to her dolls, and particularly sensitive to praise or blame. She is imaginative, strong-willed, and for a time very persistent, but Continuity is small, and her mind can be diverted. Thoughtful, has plenty of ideas, and asks numberless questions about everything. To quiet the activity of the brain she was ordered warm port wine and water on going to bed to induce sleep. I suggested hot milk as a substitute, or at least to give it a trial before giving wine to such a little child. The suggestion was acted upon with good result. The mother did not wish to give the little one wine unless it was quite necessary, but was following doctor's orders. It is really distressing to think that our medical men should be so ready to order alcohol to patients, especially those suffering from mental diseases, and nervous derangements. If they would overcome their ungrounded prejudice against Phrenology, they would, by a closer study of mental science, realize that many such cases could be better overcome by judicious training than by any amount of alcoholic stimulant, and thus avoid the danger of implanting in young children a taste so dangerous and useless.

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I think we may in all justice say that the Science of Phrenology

opens to man's mind a field of thought wherein we may spend many an hour of pleasure and recreation by studying the character of those around us, especially in the comparison of various nations and villages which come under our observation while travelling. It was my pleasure this year, while travelling in the South of England, to notice the great correspondence of the development of the Cornish Head with the prevailing characteristic manners of the inhabitants of various towns and villages. Truly in this part of the world one sees rural life, and the interest with which one is regarded makes one feel as though one was of quite another species of organism. The Cornish people seem to be of two very different types, they are either very unattractive in appearance or are of the Italian order. The greater number have round flat faces, and, owing to their constant underground work, are of a pale sallow complexion. They are a most hospitable people, obliging, chatty, and kind, living a most simple and natural life. The water here is all obtained from the various "shoots," and in some cases carried a great distance. The washing is usually done around these "shoots" in large troughs, and all rubbish and drainage, &c., is thrown into the sea, or carried away by a sort of rivulet running at the side of the streets. Yet one is struck with the cleanliness of the people and their homes; many of whose houses are little better than huts. The foliage in this part of the country is beautiful, especially at the Scilly Isles where I had the pleasure of spending several days. The Scillians are a most energetic people and show much artistic taste, their employment is principally horticulture, and they are very hardy, living much on the sea; this being the only mode of communication between the various islands. The people of Hugh Town are, as it were, a happy family, everyone knowing his neighbour. They are thus very social, and the magnificent scenery amongst which they live is doubtless partly the cause of their artistic taste and large Sublimity.

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On Saturday, December 23rd, the first wedding connected with the Members of our Institute took place at Lyndhurst Road Chapel, Hampstead, viz., that of Miss Moseley and Mr. G. B. Coleman.

The wedding, though quiet, was a very pretty one. The bride in white broché trimmed with swansdown looked charming under her veil and orange blossoms. The marriage service was beautifully rendered by Dr. Horton, whose sympathetic and impressive manner could scarcely fail to have great influence upon all present. His closing prayer was especially beautiful. As the bride and bridegroom passed down the aisle to their carriage, the bridesmaid (sister to the bride) strewed lovely flowers in the path. I am sure that we all trust that this union may prove happy in the highest sense of the word, and the beginning of new strength and helpfulness to those united, to our Institute, and thus to the world.

If "happy is the bride that the sun shines on" is true, then we may expect without a shadow of doubt that happiness will attend them all

their lives, for the sun shone brightly all day long and followed the distinguished pair on their honeymoon.

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The next Members' Meeting will be held on *Wednesday*, Feb. 14th, when a paper will be read by Miss Linington, of Southsea, on "The Vital Temperament, its influence."

It is thought that to change the night of the Members' Meeting from Monday to Wednesday will meet with the greater convenience of those who are often engaged on Monday evenings. The Meetings are open to Members and friends, the debates being confined to Members only. We hope all Members will make this widely known.

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ENGAGEMENTS, FEBRUARY, 1894.

Wednesday, Jan. 14th—Members' Meeting, 7.30. Paper on "The Vital Temperament, its Influence," by Miss Linington, A.F.I.

Monday, Feb. 5th and 12th—The Advanced Class in Phrenology.

Wednesday, Feb. 7th—Lecturette, "Off the Track." L. N. Fowler's Lecture. 7.30.

,, Feb. 21st—Lecturette, 7.30.

,, Feb. 28th—Lecturette, "Physiological By-paths," by Mr. Forward, Editor *Hygienic Review*, 7.30.

Receptions after each Lecturette at 8.30. Coffee at 9 o'clock.

Monday, Feb. 5th—At 7, Council of Fellows (Practical).

,, Feb. 19th—At 8, Council of Fellows (Discussion).

Physical Culture Class, Wednesday and Saturday afternoons.

Application to be made to the Secretary, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

E. Crow.

Notes and News of the Month.

"Journalism must be a healthy profession," said old Mrs. Squaggs, as she laid the paper on her knee, and rubbed her eyeglasses with her apron.

"What makes you think so?" said old Mr. Squaggs.

"Because I see the writers who used to have pieces in the papers when I was a girl are still living and writing away the same as ever; they must be very old."

"Who are they?" asked Mr. Squaggs.

"Well, there is 'Veritas' for one, and 'Anon.,' and 'Vox Populi,' and 'Pro Bono Publico,' and many others. I see some of these names every day, and I declare if the sight of 'em don't bring back the old school-days."

Then the old lady gazed meditatively into the fire, and old Mr. Squaggs went out to indulge in a quiet laugh to himself.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

ON the last Wednesday in the Old Year a very appropriate lecture was given by Miss Jessie A. Fowler at the Fowler Institute, on "The Dying of the Old and the Coming of the New Year in Human Crania." She showed how old methods, thoughts, and ideas, gradually died out and the new came in their stead. She traced many early and also modern steps of knowledge and invention in steam, printing, postage, &c., and showed by diagrams how the various strata of the earth's crust were formed, afterwards applying the science of geology in its wonderful arrangement to the beautiful order and system displayed in the structural formation of the brain. Skulls in various stages of development were also compared to the various geological periods.

THE first lecturette in the New Year at the Fowler Institute was Mr. L. N. Fowler's, on "What relation does Phrenology bear to Kindred Sciences—Anthropology, Ethnology, &c. ?"

It was pointed out what Phrenology was, and how, viewed as an abstract science of mind, it is superior to any system of mental philosophy which has preceded it. It is a true exposition of the physiology of the brain. Its application in discriminating the varieties of insanity, and its application to the purposes of education are invaluable.

Phrenology is inseparably joined to Anthropology, or that branch of science which has man for its subject. For in its full sense it is very comprehensive, and includes Anatomy, Physiology, Psychology, Ethnology and even History in the largest sense of the term, with much of Theology and Æsthetics.

Phrenology was shown to be of great help to the Ethnologist, for Ethnology explains racial differences of colour, hair, skulls, &c., and also gives the classification of races by physical characteristics, language, and writing. Ethnology introduces us also to Anatomy, Physiology, Physiognomy, Geology, Zoology and Botany, for to study man properly we must also study his environments.

Heredity and Phrenology are also closely allied, as every student of human nature must be fully aware. So also are Hygiene and Phrenology, as it is upon food, digestion, sleep, and pure air, that the brain and nervous system depend for their health and activity. The need of becoming acquainted with these and other sciences was briefly dwelt upon.

Some special skulls and casts were then examined, especially the Hilling's family of idiots.

The idiots numbered 1, 2, 3, 4, and 5, were the offspring of idiot numbered 6. No. 6 (the mother) was originally a constant inmate of Beccles Workhouse, in Suffolk. The father (who would not submit to have his cast taken) was a jobbing carpenter, and obtained employment as such nine months out of twelve, thereby earning more than sufficient to keep him whilst unemployed ; but being partially idiotic and incapable of taking care of his earnings, he also became an inmate of the same workhouse the remaining portion of the year. Here an attachment took place between him and number 6, which was encouraged by the authorities, under the false idea that it would be the means of reducing the expenses of the Parish, but the result was the five idiotic children, none of whom had brain enough to earn their own subsistence.

"Astronomical Phrenology" was the title of a most interesting lecturette given at the Fowler Institute on Wednesday, Jan. 17th, by Miss Jessie A. Fowler. The lecture was illustrated by astronomical diagrams, and a number of skulls, with special phrenological development. Astronomical Phrenology was shown to be a particularly interesting study. It explains all the wonders of the sun, moon, and solar system. There are planets, and pleiades, and stars of minor influence, and the wonderful order and symmetry of the heavenly bodies accord with the order and symmetry of the faculties of the mind. We have Jupiter, Saturn, Uranus, and Neptune, also Mars, the Earth, Venus, and Mercury in every character ; while the beautiful combination of the faculties gives us our various constellations. Astronomy, wonderful as it is, cannot reveal the working of the minds of Galileo, Copernicus, Kepler, Adams, Herschel, Leverrier, but we must come to Phrenology to explain why the mind takes certain directions and how it is that one is an astronomer, another a philosopher, and so on. The difficulties of the astronomers and early phrenologists were compared. It was a hundred and fifty years before the Copernican system was fully accepted, and a hundred years ago Gall's phrenological discoveries were made, and to-day we find they are being proved by the scientists.

Prof. J. Healy Fash, Member of the Fowler Institute, is again in evidence as a phrenological reader, and is considered a great attraction. —*The Southern Press*, Dec. 23rd, 1393.

Lectures on Phrenology.—Prof. Musgrove, an English phrenologist, gave a lecture in aid of the Third Primitive Methodist Church on County Street, Saturday evening. The professor made several interesting examinations after the lecture.—A lecture was given by Rev. J. J. Lockett, at the Primitive Methodist Church, Eight Rod Way, last night, on "Phrenology," for the benefit of the Bowenville Mission. There was a moderate attendance. After the close of the lecture

several ladies and gentlemen were publicly examined according to the tenets of phrenological science.—The Fall River *Daily Evening News*, U.S.A.

Book Notices.

The Constitution of Man, by George Combe. London : Cassell & Co. An abridged edition of the original work by George Combe has been issued by the Combe Trustees. The nature of the work renders it valuable to all who would understand human nature. Dealing as it does with the natural laws and man's adaptation to them, his various powers, faculties, and sources of happiness, it shows that happiness is increased in proportion to the increase of the knowledge of natural laws and obedience to them ; some of the evils arising from the infringement of physical and organic laws are also noticed. The facts on Heredity are of special interest, and the advantages of scientific education are shown to be of practical value and importance. The moral law in its relation to labour, social affairs, and national prosperity forms the subject matter of some three or four chapters. The book is one of interest throughout, and its price puts it within the reach of all.

Moral Philosophy, by George Combe. London : Cassell & Co. This work, the second of the series issued by the Combe Trustees, forms the sequel and complement to George Combe's *Constitution of Man*. It shows how the principles of human nature as explained in the former work, may be applied to the conduct of life—by man as an individual and as a domestic, social, and religious being. The point mainly insisted upon is the moral and religious obligations of the natural laws as a revelation of the Divine will, and that it is unreasonable to regard the exponents of natural science as inimicable to Divine truth as already revealed. From the clear, concise way in which the various points are treated, the reproduction of these works in a cheap and abridged edition should prove to be of great benefit to those who desire to obtain a knowledge of these subjects, but have but little time at their disposal. But these books, written by a man who is universally known to be a believer, an expounder and writer of phrenological principles and truths—are edited for the public taste with the exclusion of every possible phrenological allusion, simply because out of mistaken kindness the Editor of the edition has considered "the System of Phrenology which the author incorporated with his ethical teaching has been to many readers a hindrance rather than a help." This is either too great a burlesque or too gross an error of judgment for the public to overlook. What should we have thought if the *Musical Times*, in its recent life of

George Frederick Handel, had left out all mention of his "Messiah," "Israel in Egypt," and "Judas Maccabæus," for fear that his Scriptural quotations would prove "a hindrance rather than a help"? Would such a thing be considered just to the genius of the man? Would it be tolerated? No, not as a true account; and so with Combe's works. The three hundred pounds left by Robert Cranston, Esq., to the Society for the Propagation of the Works of George Combe will be ill-used if his works are to be so changed, and the spirit of the man left out. It is only right to such a renowned thinker and writer that this should be clearly pointed out.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

W.A.R. (Market Deighton).—This child has a favourably balanced organization, she is full of animal life and impulse, quite excitable, easily becomes animated and liable to be carried away by her feelings. She will show ambition, and sensitiveness to praise or blame. She will take an active part in life, will be liable to extremes, and her greatest difficulty and her greatest need is self-control. She is easily affected by sympathy or kindness, is quick to respond to others, and rapidly makes up her mind as to whom she will like or dislike. She must not be forced, but educated by example; she will be quick to copy and imitate the actions of her elders. She has a character that needs present training, and her future will largely depend upon that training.

J.R. (South Shields).—You are governed mainly by your mental desire. It would be better if you had a stronger physical organization, more animal life, and vital power. You are devoloping your mind at the expense of your body, and are throwing obstacles in the way of your becoming a complete man. Take care of your health and study the needs of the body more, eat more, and take such exercise as will be conducive to a proper development of organization. Your mind appears to be quite active, clear and distinctly marked. Your thoughts and

feelings are more elevated than the average. You are inclined to intellectual, literary and moral pursuits. You are not so well adapted to business connected with worldly, selfish men, but can write, teach or be interested in the moral welfare of others.

"X.X."—You have a favourable temperament to work, to live long, to enjoy life, and to succeed in business. You possess more than the average amount of energy, spirit, and resolution. You have not much fear, although you have a fair share of forethought and prudence. You take a positive pleasure in blocking out new work. You possess quite an original mind, are interested in the investigation of even complicated subjects, and if the task before you be difficult you are all the more drawn to it. You have a fair degree of the social feeling, and among your particular friends will be genial and entertaining. If your education has been equal to your natural abilities you will be able to do a great amount of good, and will be able to make an intellectual mark in the world.

Miss K. (N. S. Wales).—This lady is by organization well-balanced, and under favourable circumstance will live a uniform life. She will not be subject to extremes, or eccentricity. She has more than ordinary intellectuality ; with good opportunities could teach or sustain herself in any position in society. She is philanthropic in her spirit ; very sensitive as to her character ; has a strong sympathetic nature ; is exceedingly cautious and mindful of consequences. She possesses a spiritual and elevated tone of mind, and is most devotedly, if not extravagantly attached to her friends. The Perceptive faculties and the intellectual organs are well represented, giving a natural disposition to acquire information, and an originality in utilizing it.

E.S. (Kimberley).—This young lady has a remarkable head, it is developed beyond the ordinary in the superior portion. Her powers are mental more than physical, although she appears to have a fairly balanced physical organization. She is given to thinking, and has much originality of thought. She has a strong imagination ; her mind covers much ground. She is subject to those extremes which grow out of too much thought and imagination. She is cautious, very sensitive, high toned, and aspiring. She has a tenacious mind, and is clear and decided in all she does. She will learn rapidly, acquire easily, and master her circumstances. She possesses a character of a masculine type, and will be inclined to express herself in this spirit.

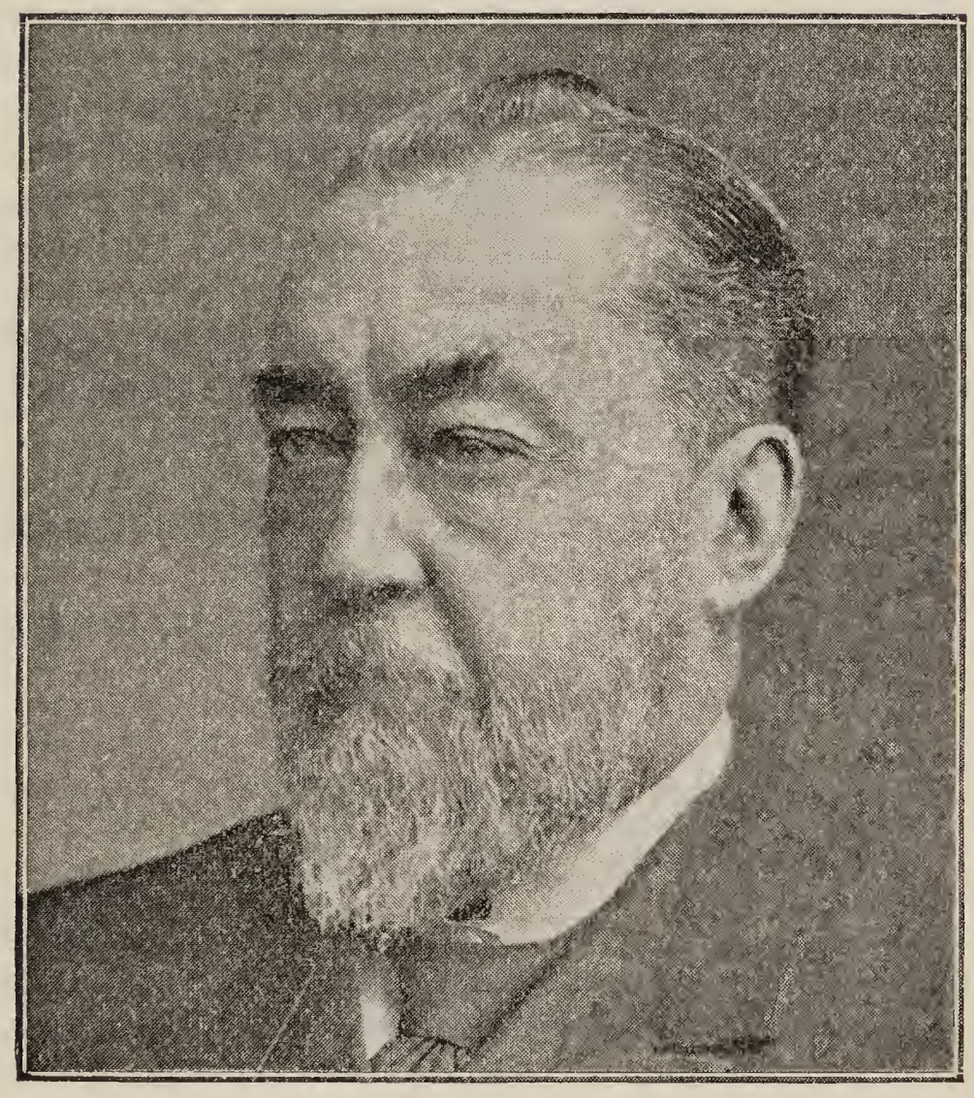
A good heart is the sun and the moon ; or rather the sun, for it shines bright, and never changes.

Error is fruitful, truth is only one.

THE

Phrenological Magazine.

MARCH, 1894.



PHRENOLOGICAL SKETCH OF THE RIGHT HON. GEORGE ROBERT TYLER,

LORD MAYOR OF LONDON, AND ALDERMAN OF THE WARD OF QUEENHITHE.

HIS Lordship has a fully-developed organization both of body and mind; his head is evenly balanced, and not much subject to extremes. He works when he must, and enjoys himself when he can; he is a good plodder, and takes life easily. He requires a good deal of excitement to fully arouse him to prompt action. His intellectual powers are evenly developed, and he has a

uniform development of the brain, and is not subject to bursts of passion, nor to give away through the mere excitement of the occasion. His head is roundly and evenly developed; he exhibits a favourable development of intellect by way of having practical judgment and common sense. He is a good observer and takes notice of what is going on around him. He does not lose sight of what he hears and sees. As an orator, when excited he manifests considerable talent, and can tell what he knows to good advantage. He has a good verbal memory, and when fairly launched upon his subject his gifts as a speaker will show to be above the average; but he requires considerable motive to call him out, and show his real gifts. He has good practical judgment and perceptive power; he sees correctly, and can entertain company by narrating what he sees; he has a favourable faculty to entertain others in lively, spirited conversation, and has a good capacity to repeat conversation. He is not characterised so much for originality as for his powers of description. He has a superior memory by association, and draws very correct inferences on passing events. He enjoys mirthful conversation, but is not so spicy and sharp in repartee.

L. N. Fowler.

THE FACULTY OF VISUALIZING.

Francis Galton, F.R.S.

The visualizing faculty is a natural gift, and, like all natural gifts, has a tendency to be inherited. In this faculty the tendency to inheritance is exceptionally strong, as I have abundant evidence to prove, especially in respect to certain rather rare peculiarities, and which when they exist at all, are usually found among two, three, or more brothers and sisters, parents, children, uncles and aunts, and cousins.

Since families differ so much in respect to this gift, we may suppose that races would also differ, and there can be no doubt that such is the case. I hardly like to refer to civilized nations, because their natural faculties are too much modified by education to allow of their being appraised in an off-hand fashion. I may, however, speak of the French, who appear to possess the visualizing faculty in a high degree. The peculiar ability they show in pre-arranging ceremonials and *fêtes* of all kinds, and their undoubted genius for tactics and strategy, show that they are able to foresee effects with

unusual clearness. Their ingenuity in all technical contrivances is an additional testimony in the same direction, and so is their singular clearness of expression. Their phrase, *figurez-vous*, or "picture to yourself," seems to express their dominant mode of perception. Our equivalent of "imagine" is ambiguous.

It is among uncivilized races that natural differences in the visualizing faculty are most conspicuous. Many of them make carvings and rude illustrations, but only a few have the gift of carrying a picture in their mind's eye, judging by the completeness and firmness of their designs, which show no trace of having been elaborated in that step-by-step manner which is characteristic of draughtsmen who are not natural artists.

Among the races who are thus gifted are the commonly despised, but, as I confidently maintain from personal knowledge of them, the much underrated Bushmen of South Africa. They are no doubt deficient in the natural instincts necessary to civilization, for they detest a regular life, they are inveterate thieves, and are incapable of withstanding the temptation of strong drink. On the other hand, they have few superiors among barbarians in the ingenious methods by which they supply the wants of a difficult existence, and in the effectiveness and nattiness of their accoutrements. One of their habits is to draw pictures on the walls of caves of men and animals, and to colour them with ochre. These drawings were once numerous, but they have been sadly destroyed by advancing colonization, and few of them, and indeed few wild Bushmen, now exist. Fortunately a large and valuable collection of fac-similes of Bushmen art was made before it became too late by Mr. Stow, of the Cape Colony, who has very lately sent some specimens of them to this country, in the hope that means might be found for the publication of the entire series. Among the many pictures of animals in each of the large sheets full of them, I was particularly struck with one of an eland as giving a just idea of the precision and purity of their best work. Others, again, were exhibited last summer at the Anthropological Institute by Mr. Hutchinson.

The method by which the Bushmen draw is described in the following extract from a letter written to me by Dr. Mann, the well-known authority on South African matters of science. The boy to whom he refers belonged to a wild tribe living in caves in the Drakenberg, who plundered outlying farms, and were pursued by the neighbouring colonists. He was wounded and captured, then sent to the

hospital, and subsequently taken into service. He was under Dr. Mann's observation in the year 1860, and has recently died, to the great regret of his employer, Mr. Proudfoot, to whom he became a valuable servant.

Dr. Mann writes as follows :

"This lad was very skilful in the proverbial Bushman art of drawing animal figures, and upon several occasions I induced him to show me how this was managed among his people. He invariably began by jotting down upon paper or on a slate a number of isolated dots which presented no connection or trace of outline of any kind to the uninitiated eye, but looked like the stars scattered promiscuously in the sky. Having with much deliberation satisfied himself of the sufficiency of these dots, he forthwith began to run a free, bold line from one to the other, and as he did so the form of an animal—horse, buffalo, elephant, or some kind of antelope—gradually developed itself. This was invariably done with a free hand, and with such unerring accuracy of touch that no correction of a line was at any time attempted. I understood from the lad that this was the plan which was invariably pursued by his kindred in making their clever pictures."

It is impossible, I think, for a drawing to be made on this method unless the artist had a clear image in his mind's eye of what he was about to draw, and was able, in some degree, to project it on the paper or slate.

The aptitude of the Esquimaux to draw is abundantly shown by the numerous illustrations in Rink's work, all of which were made by self-taught men, and are thoroughly realistic.

So much for the wild races of the present day ; but even the Esquimau are equalled in their power of drawing, by the men of old times. In ages so far gone by, that the interval that separates them from our own may be measured in perhaps hundreds of thousands of years, when Europe was mostly ice-bound, a race who, in the opinion of all anthropologists, was closely allied to the modern Esquimau, lived in caves in the more habitable places. Many broken relics of that race have been found ; some few of these are of bone, engraved with flints or carved into figures, and among these are representations of the mammoth, elk, and reindeer, which, if made by an English labourer with the much better implements at his command, would certainly attract local attention and lead to his being properly educated, and in much likelihood to his becoming a considerable artist if he had intellectual powers to match.

It is not at all improbable that these pre-historic men had the same geographical instincts as the modern Esquimau, whom they closely resemble in every known respect. If so, it is perfectly possible that scraps of charts scratched on bone or stone, of pre-historic Europe, when the distribution of land, sea, and ice was very different to what it is now, may still exist, buried underground, and may reward the zeal of some future cave explorer.

There is abundant evidence that the visualizing faculty admits of being developed by education. The testimony on which I would lay especial stress is derived from the published experiences of M. Lecoq de Boisbaudran, late director of the Ecole Nationale de Dessein, in Paris, which are related in his *Education de la Memoire Pittoresque.** He trained his pupils with extraordinary success, beginning with the simplest figures. They were made to study the models thoroughly before they tried to draw them from memory. One favourite expedient was to associate the sight memory with the muscular memory, by making his pupils follow at a distance the outlines of the figures with a pencil held in their hands. After three or four months' practice, their visual memory became greatly strengthened. They had no difficulty in summoning images at will, in holding them steady, and in drawing them. Their copies were executed with marvellous fidelity, as attested by a commission of the Institute, appointed in 1852 to inquire into the matter, of which the eminent painter, Horace Vernet, was a member.

I could mention instances within my own experience in which the visualizing faculty has become strengthened by practice; notably one of an eminent electrical engineer, who had the power of recalling form with unusual precision, but not colour. A few weeks after he had applied to my questions, he told me that my inquiries had induced him to practise his colour memory, and that he had done so with such success that he was become quite an adept at it, and that the newly-acquired power was a source of much pleasure to him.

A useful faculty, easily developed by practice, is that of retaining a retinal picture. A scene is flashed upon the eye; the memory of it persists, and details, which escaped observation during the brief time when it was actually seen, may be analyzed and studied at leisure in the subsequent vision.

The memories we should aim at acquiring are, however, such as are based on a thorough understanding of the objects observed. In no case is this more surely effected than in the

* Republished in an 8vo, entitled *Enseignment Artistique.* Morel et Cie. Paris, 1879.

processes of mechanical drawing, where the intended structure has to be portrayed so exactly in plan, elevation, side view, and sections, that the workman has simply to copy the drawing in metal, wood, or stone, as the case may be. It is undoubtedly the fact that mechanicians, engineers, and architects usually possess the faculty of seeing mental images with remarkable clearness and precision.

There can be no doubt as to the utility of the visualizing faculty when it is duly subordinated to the higher intellectual operations. A visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects in space are concerned. It is of importance in every handicraft and profession where design is required. The best workmen are those who visualize the whole of what they propose to do, before they take a tool in their hands. The village smith and the carpenter who are employed on odd jobs employ it no less for their work than the mechanician, the engineer, and the architect. The lady's maid who arranges a new dress requires it for the same reason as the decorator employed on a palace, or the agent who lays out great estates. Strategists, artists of all denominations, physicists who contrive new experiments, and, in short, all who do not follow routine, have need of it. The pleasure its use can afford is immense. I have many correspondents who say that the delight of recalling beautiful scenery and great works of art is the highest that they know; they carry whole picture galleries in their minds. Our bookish and wordy education tends to repress this valuable gift of nature. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions, and justness to our generalizations, is starved by lazy disuse, instead of being cultivated judiciously in such a way as will on the whole bring the best return. I believe that a serious study of the best method of developing and utilizing this faculty without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education.—*Human Faculties.**

Journal of Heredity.

You cannot dream yourself into a character. You must hammer and forge one for yourself.

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* Is the mind not divided into faculties? We are constantly proving that it is. —Ed. *P.M.*

BRAIN WORK IN SHORTHAND.

(Continued from page 54.)

DR. EDWARD B. GRAY, of Oxford, having explained the structure and functions of the brain in relation to the physiological processes involved in Shorthand Writing, in a very practical lecture, which appeared in the February number, he continues his subject by following the processes which take place between *the entrance of Spoken Sounds* into our ears and the emergence from our *fingers* of the *Symbols* into which those Sounds have been transformed.

"*(a) At auditory nerve in internal ear, reception of the sounds as mere noises.* The first process takes place in the internal ear, *i.e.*, outside the brain, and is not therefore, strictly speaking, part of the brain-work; but, as initiating the latter, it is really the first link in the chain of events, and must be considered at this stage of our inquiry. The process is this: the vibrations or waves of air, set in motion by the speaker's utterances, enter the depths of the writer's ear and there in the auditory nerve become transmuted into sounds (*i.e.*, sounds *pure and simple*). Then the waves of sound become transmuted into nerve force, the impulses of which are passed up to the brain by the conducting fibres of the nerve of hearing.

"*(b) At auditory centre in brain, recognition of sounds as words having meaning.* In the brain, these impulses reach the centre at which they are perceived as sounds *having meaning, i.e.*, as ideas. So that what we call hearing consists of two distinct processes—(1) reception of sound by the ear; (2) perception of its meaning by the brain.* How these two processes take place is beyond our comprehension; we are merely cognizant of their results. Though we commonly talk and think of the two processes as one, we now and then have proof that they are distinct, as, for instance, when we are intensely absorbed in thought, we often hear the noise of a speaker's voice without catching the meaning of his words.

"*(c) At speech centre, editorial supervision; double process of symbolization; special thought-processes involved in the*

* This is like what takes place in the brain when a man is judging of colours; two processes take place in his brain. Not only does his eye see the colours, but his brain must perceive what colours he is looking at. Hence the recognition of the organ of Colour is proved to exist beyond a doubt. We are glad to note that Dr. Gray so distinctly points out the processes of hearing, and the perception by the mind through the brain. For this is along the line of Phrenological Observation. —ED. *P.M.*

phonographer's work; enumeration of the chief of these; pairs of similar-sounding words, how dealt with; function of speech centre proved by the experiments of disease.

"Suppose, now, that the words have been heard by the writer, and have aroused in his brain the appropriate ideas, what is the next step? Surely, you will say, the next step is simple enough, namely, to set the fingers in motion and write the appropriate symbols; or, to speak more physiologically, for the will to call into activity the cells of the centre for writing, so as to produce the requisite muscular movements. But the process is not so simple. The sounds received into the writer's brain at the centre of hearing are as yet merely transformed into ideas. These ideas, before they can be expressed in writing, must be clothed in words, and for this purpose have first to pass through the speech centre. In other words, there is no direct nerve-path for our ideas from the centre of hearing to the centre of writing; their only road from the former to the latter is a roundabout one—through the centre aforesaid. In this speech centre, the ideas become clothed with words. These words, *i.e.*, the words which the writer prepares for utterance, but does not utter, are not always the exact words of the speaker. The speech centre in the writer's brain exercises a sort of editorial function over the words which pass through it. If the words are faulty in grammar or in pronunciation, they are corrected, as, for instance, when the speaker says 'I likes' for 'I like'; or when he drops his h's or misplaces them; or when he uses such words as *pŭt*, *fŭt* for *put*, *foot*, *creachah* for *creature*, *richeous* for *righteous*, and so on. In such cases the writer substitutes for the speaker's words what he conceives to be the correct grammar and pronunciation; he reclothes them at his speech centre.

"Then, secondly, having clothed or symbolized the incoming ideas in words correct as to grammar and pronunciation, the writer has next to assign to each word its appropriate shorthand phonetic symbol. Dr. Gowers has pointed out to us that the phonographer's work at this stage involves a double process of symbolization; ideas have to be symbolized into words, words have to be symbolized into shorthand signs. He also draws attention to the fact that 'the term phonetic shorthand is, strictly speaking, wrong. We do not write by sound; we write by speech. It is the process for articulation, not the process for hearing, that is directly symbolized in the phonetic signs.'

"It is at this point (*i.e.*, the point where he has to determine his outlines or symbols) that the special brain-work of the

phonographer begins.* It is here he has to remember and apply all the rules of his art : to analyze the exact sound of each word he hears ; to remember what words have to be written in full, what words have grammalogues or contractions provided for them, what words have to be written in position, what words may be phrased, what words with similar skeleton outlines have to be differentiated, and where a word can be written in several different ways, which way is the best ; and so on. In fact, at this stage of his work, pretty well all his mental powers are focussed at his speech centre.†

" It must not be forgotten that Phonography is a good deal more than mere sound-writing. It is true that in much of what he has to write the phonographer has no concern with the etymology or common spelling of words ; he has simply to represent by appropriate symbols the sounds of which words are composed. But there is a large class of words of common occurrence in which the etymology cannot be ignored. I mean pairs of similar-sounding words and syllables, such, for instance, as, *turn, learn ; slur, sir ; ear, year ; mare, mayor ; calve, carve ; laud, lord ; hire, higher ; wholly, holy ;* and the like. In representing each of these pairs of words, he writes by sound, but not by sound alone ; he takes cognizance of the common spelling of each word *so far as it helps him to assign to it a distinctive outline.*

" This, I know, is not the received teaching on this matter. The received teaching, which I cannot bring myself to accept, is that pairs of words such as the above are, or should be, sufficiently differentiated in pronunciation to render any reference to their common spelling quite superfluous. But I maintain that in the ordinary conversation of even educated people, the alleged distinctive pronunciation of these words is either undiscernible or else too subtle to serve by itself as a guide to their distinctive representation by shorthand symbols. A crucial test whether pronunciation alone is in such cases as these a sufficient guide to outline would be this : —Let a foreign phonographer, say a Frenchman or German, ignorant of English, be put to write from dictation a sentence or two in which some pairs of these similar-sounding words and syllables occur, as, for instance, the following : ' Laud ye

* Each faculty has its peculiar memory, but the memory of forms and outlines is very necessary to a student of shorthand, and the faculty of Form is called out and exercised.—Ed. *P.M.*

† This is a favourable admission that the mind is divided into mental powers. Then why do men keep to their prejudices, and say that the doctors do not believe in Phrenology, when they are every day telling us that the mind has its faculties, he brain its motor centres ?—Ed. *P.M.*

the name of the Lord,' or 'The Mayor of Dorking rode to Dawlish on a grey mare.' I venture to say that his shorthand representation of these sentences would show the impossibility of differentiating such words by sound alone regardless of their spelling.

"This recognition of the common spelling in the class of words above-mentioned is a great gain to Phonography. It secures legibility in cases where we should otherwise have confusion, and strengthens the claim of Phonography to be regarded as an intellectual, not a mere mechanical, art.

"In all this I am not losing the thread of my subject, which is to show the very many things the phonographer's brain has to think of before he can settle what shorthand signs he must use to represent the sounds he hears; and all these many thought-processes go on, as I explained to you just now, at this little area of the brain, called the speech centre.

"I can imagine many among my audience asking, 'Does all this which you have been telling us admit of proof? Is it sober fact or merely fine-spun theory?' It is sober fact, proved over and over again by experiment. But how, you will ask, can you experiment upon the brains of living persons? The answer is: We doctors cannot do it, but disease is daily doing the experiments for us; for this speech centre is a spot singularly prone to suffer damage from disease. Now, when this centre becomes spoiled by disease, the patient not only cannot speak, but *he cannot write.* He may hear and understand what is said; he may be able to move his lips and tongue (probably by means of the healthy corresponding centre on the right side); but he cannot speak, *i.e.*, he cannot speak intelligibly. He may utter words, but they will be either unmeaning or wrong words. And so as to writing, he may be able to do anything he likes with his fingers; but he cannot write, *i.e.*, he cannot write intelligibly. He will either make unmeaning strokes, or if he can form letters, he cannot combine them into words. The patient has ideas, but neither by speech nor by writing nor by gesture* can he give them intelligible expression. The condition of such a person is most pitiable. The ideas in his brain are like dogs in a kennel, capering and whining to be let out for a run, but with all the doors of exit ruthlessly closed against them.

"*(d) At arm or writing centre, the will excites the arm and hand to trace the shorthand symbols appropriate to the ideas.*

* "I should explain that, from a physiological point of view, speech, writing, and gesture are all one: each is simply a combination of certain muscular movements to give expression to mental ideas."

Now, let us review our position. We have seen that the speaker's words, on reaching the hearing centre in the writer's brain, become transmuted into ideas. We have seen that these ideas undergo in the speech centre a double process of symbolization—(1) into ordinary longhand words, (2) into phonetic shorthand symbols; what now is the next step? The next step is to trace on paper those phonetic symbols which have been as yet only mentally pictured. In order to do this the will calls into activity the cells of that centre which presides over the movements of the right arm and hand, and causes them to co-operate so as to produce the desired outlines.

"*(e) Memory singularly taxed in reporting.* Here, at last you will say, probably with a sigh of relief, that we have reached the end of our chain of processes. But, as a matter of fact, the writer's brain-work is not even yet come to an end. For we must remember, while the fingers are hard at work in obedience to the incessant promptings of the will, that, inasmuch as in reporting a writer is generally several words behind a rapid speaker, he has all the while to carry these words in his memory before he begins to write them: while writing what the speaker has said, he has to remember what he is still saying.

"*Automatism.* Many of the experts here present to-night, who have had patience to follow me thus far, will probably like now to interpose a question. 'In swift writing,' they will say, 'we are not conscious of any such elaborate brain-work going on as you have been describing. When we hear the spoken word, we haven't to think at all; we just write the appropriate shorthand sign instantly and automatically. Do you really mean to tell us that, in the inappreciable interval between the spoken word and the written symbol, all these several processes have taken place in our brains?'

"My answer is, Yes I do. The truth is, that in reporting and similar manual feats (as, for instance, those of the practiced pianist) what seem to be automatic unconscious acts are merely acts which have been repeated so often, and each time with increasing ease, that at last they are done with little or no conscious brain-effort at all. But the fact of their being done at last without conscious brain-effort is no proof that the brain is not hard at work; it is simply a proof of the lightning rapidity with which its work is being done. The swift writer has only to look back on the days when he was learning shorthand and beginning to acquire a very modest rate of speed, to realize how hard his brain then had to work; how long a time it took before he could write without think-

ing of his outlines. Just the same processes take place in his brain now as then, but now so swift and silent that he has little or no consciousness of them. This is proved by what I explained to you before, that if any one of the links in the chain of processes gives way (as practically happens when any one of them becomes damaged by disease), the ability to write becomes impaired just in proportion to the degree and extent of damage done. Thus, if the damage is at the hearing centre, the writer hears the speaker's words, but does not recognise their meaning; they are to him as the words of a foreign language. If the damage is done at the speech centre, the writer hears the words and recognises their meaning, but cannot write them, because he cannot clothe them in symbols. If the damage is at the writing (arm) centre, he hears the words, recognises their meaning, and can clothe them in appropriate symbols, but he cannot write the symbols, because he has lost control over his arm and hand.

"If King David, when his heart was brimming over, could say that his tongue was the pen of a ready writer, the expert phonographer, when he warms to his work, can go further and say that his pen is the tongue of a ready speaker." *

FOUR GREAT LEADERS OF THOUGHT PHRENOLOGICALLY CONSIDERED.

CARLYLE.

By Jessie A. Fowler.

(Continued from page 61.)

TYNDALL'S JUDGMENT OF CARLYLE.

The judgment of Carlyle's character by the late Professor Tyndall shows how the truths revealed in phrenological language are caught up and used. He said that in glancing at the leading attributes of his character, Carlyle's defects—if such they were—could only have reference to the distribution

* What then does this article prove? 1st, that the brain is the Organ of the Mind. 2ndly, that the brain is divided into organs or centres. 3rd, that these centres have their special locations in the brain. 4thly, that these centres communicate distinct impressions, which, if diseased, misused or atrophied, cease to communicate their proper thought, and fail to perform their functions. Can we then trust ourselves to the belief that the Principles of Phrenology are true? We can. And will the study of the physiology of the brain help us in our investigations in Mental Science? Yes, and *vice versâ*, Phrenological Principles will help the Physiological Investigator.—Ed. *P.M.*

of his sympathy, not to its amount. His pity was vast, and only his division of it between black and white, could be called in question. For years it was he who brooded over the condition of his toiling fellow-countrymen ; who saw the vanity of expecting political wisdom from intellectual ignorance ; whose influence went far beyond the sphere of politics ; who threw resolution and moral elevation into the hearts of the young ; who asserted the claims of duty and the dignity of work ; who dynamic, not didactic—a spiritual force, which warmed, moved and invigorated, but which refused to be clipped into precepts, and who hated sham, but whose spirit leaped to recognise true merit and manfulness.

I am tempted here to introduce to your notice the following exquisite lines, which embody the religious ideas of Carlyle so beautifully and clearly presented by Professor Tyndall—

"There is no unbelief :
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

"Whoever says, when clouds are in the sky,
Be patient, heart, light breaketh by and by,
Trusts the Most High.

"Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,—
God's power must know.

"The heart that looks *on* when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

"There is no unbelief :
And day by day, and night, unconsciously
The heart lives by that faith the lips deny ;
God knoweth why."

I think the calm analytical judgment of a Tyndall or a Carlyle to be priceless. No one was more capable of feeling the rough, vehement one-sidedness of Carlyle's judgment on some matters, which he never condescended to study, than Tyndall, but with splendid receptivity, which I consider to be his great strength and the source of his intellectual greatness, he felt to his heart's core the sublime eloquence, the marvellous power of word painting, the infinite humour, in short the tremendous and unique individuality of that literary Titan—Thomas Carlyle.

EMERSON'S MENTAL PHOTOGRAPH OF CARLYLE.

To Emerson's idea of Carlyle we can only refer in passing, simply to show the phrenological photograph taken from, perhaps, the greatest man America has produced.

"Carlyle has," he says, "best of all men in England, kept the manly attitude in his time. He has stood for scholars, asking no scholar what he should say. Holding an honoured place in the best society, he has stood for the people, for the chartist, for the pauper, intrepidly and scornfully teaching the nobles their peremptory duties."

WHAT SHOULD HE DO?

When Carlyle was twenty-nine, the question arose in his mind, to what should he turn his hand and where should he live? He had seen London, Birmingham with its busy industries, Paris in all her splendour and mockery too. He had been brought into contact with English intellectual life. He had conversed and measured strength with some of the leading men of letters of the day. He knew that he had talents which entitled him to a place among the best of them. But he was sick in body, and mentally he was a strange combination—says Froude—of pride and self-depreciation. He was free as air, but free only, as it seemed to him, because of his insignificance, because no one wanted his help. Most of us find our course determined by circumstances. Carlyle had the world before him with no limitations but his poverty, and he was entirely at sea. So far only he was determined, that he would never sell his soul to the devil, never speak what he did not wholly believe, never to do what in his inmost heart he did not feel to be right, and that he would keep his independence come what might. In these resolves he showed out his true unvarnished self. Literature lay open before him. His delightful "Life of Schiller" was then well under way, and had been favourably received. He tried poetry, but failed consciously. He had intellect enough, he had imagination—no lack of it, and the keenest and widest sensibilities, yet with a true instinct he had discovered that the special faculty which distinguishes the poet from other men, nature had not bestowed upon him. He had no correct metre. His prose on the other hand was supremely excellent. The sentences in his letters were perfectly shaped and pregnant with meaning. The more impassioned passages flowed in rhythmical cadence like the sweet tones of an organ. The style of his "Life of Schiller" was the same as his letters, and though he was not satisfied with it, few literary biographies in the English language equal it for grace, for brevity, for clearness of portraiture, and artist-like neglect of the unessential.

GOETHE'S IDEA OF CARLYLE.

Goethe so clearly saw the merit of this work that he trans-

lated it into German. He saw in this unknown Scotchman the characteristics of a true man of genius, and spoke of him as a new moral force, but it is not likely that he could have predicted this before he saw some of his writings.

One incident which occurred while he was in Paris will be interesting to us as phrenologists, an incident which to Carlyle also was most interesting. When writing to his brother he said, "I heard Baron Cuvier deliver his introductory lecture on Comparative Anatomy. Cuvier himself pleased me much; he seems about fifty, with a fair head of hair growing grey, a large broad, not very high head, a nose irregularly aquiline, receding mouth, peaked chin, blue eyes which he casts upward puckering the eyebrows with a look of great sweetness and wisdom; altogether the appearance of an accomplished, kind, and gentlemanly person." This was in 1824.

A FEW SELECTIONS FROM HIS WRITINGS.

Let us now select a few salient passages from his writings, passages that light up the dark depths of his genius. Carlyle's interest in and love for humanity was deep and undeviating. This can be proved by hundreds of passages from his works. His very scolding and apparent cynicism originated in the disappointment he felt when he saw the concrete man, and compared him with his dream of what man could and should be. He never spared himself, and he was "cruel to be kind," to others. You will all remember the passage in which he describes the workhouse of St. Ives:—

"I saw sitting on wooden benches, in front of their Bastille and within their ring-wall and its railings, some half hundred or more of these men. Tall, robust figures, young mostly, or of middle age; of honest countenance, many of them thoughtful and even intelligent-looking men. They sat there, near by one another, but in a kind of torpor, and especially in a silence, which was very striking. In silence; for, alas! what word was to be said? An earth all lying round crying, Come and till me, come and reap me; yet we sit here enchanted! In the eyes and brows of these men hung the gloomiest expression, not of anger, but grief and shame, and manifold inarticulate distress and weariness. They returned my glance, with a glance that seemed to say, 'Do not look at us; we sit here enchanted, we know not why. The sun shines and the earth calls, and by the governing powers and impotences of this England we are forbidden to obey. It is impossible, they tell us!' There was something that reminded me of Dante's hell in the look of all this: and I rode swiftly away."

That strikes me as one of the most important passages of modern literature. He there places a problem before so-called statesmen, which they must either solve or be crushed by.

He asks in "Sartor Resartus": "How, then, comes it, may the reflected mind repeat, that the Grand Tissue of all Tissues, the only real Tissue, should have been quite overlooked by science,—the vestural Tissue, namely, of woollen or other cloth; which man's soul wears as its outmost wrappage and overall; wherein his whole other Tissues are included and screened, his whole faculties work, his whole self lives, moves, and has its being!"

Again in "Sartor Resartus" he says majestically, "The Everlasting No had said: Behold, thou art fatherless, outcast, and the universe is mine (the Devil's); to which my whole Me, now made answer; I am not thine, but Free. It is from this hour that I incline to date my spiritual new birth, or fire baptism; perhaps I directly thereupon began to be a man."

How many say that when they begin to know themselves!

"The Everlasting Yea." "The Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator. Nay, unless my Algebra deceive me, Unity itself divided by Zero will give Infinity. Make thy claim of wages a Zero, then; thou hast the world under thy feet. Well did the Wisest of our time write: It is only with renunciation that Life, properly speaking, can be said to begin."

The seed that is planted cannot blossom until it first die.

"By benignant fever paroxysms is Life rooting out the deep-seated Chronic Disease and triumphs over Death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure; Love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him. There is in man a Higher than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness; bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he strength and Freedom."

Again he says, "One should see before one pretends to oversee."

How many shallow people, who, if they devoted the whole of their small minds and smaller hearts—for to understand a real genius it is as necessary to use the heart as the brain—would only be able to comprehend the mere fringe of a profound writer like Carlyle, yet give their adverse verdict about him with the most fatuous complacency. Why,

half a dozen of Carlyle's ideas would crack their egg-shells of heads! The passage on Dandies and Drudges, which appeared in "Sartor Resartus," was published in 1831, sixty years ago, and it has taken all that time to enable ordinary people to just obtain a glimmering notion of what Carlyle boldly and trenchantly stated more than half a century ago.

Now let us turn for a moment to the sweet, middle tones of Carlyle's genius as a beautiful comparison to his other writings, and by this means show the comprehensiveness and breadth of his mind. The following passage on musical or rhythmical utterance is in my humble opinion exquisite and strong.

"There must be a difference between true poetry and true speech not poetical; what is the difference? German critics say a poet has an infinitude in him. If your delineation be authentically musical—musical not only in word, but in heart and substance, in all the thoughts and utterances of it, in the whole conception of it—then it will be poetical; if not, not. Musical: how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing; detected the inmost mystery of it, namely, the melody that lies hidden in it; the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious; naturally utter themselves in song. The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us?

A kind of inarticulate, unfathomable speech, which leads to the edge of the Infinite, and lets us for moments gaze into that! Nay, all speech, even the commonest speech, has something of song in it; not a parish in the world but has its parish accent—the rhythm or tune to which the people there sing what they have to say! Accent is a kind of chanting; all men have accent of their own, though they only notice that of others. Observe, too, how all passionate language does of itself become musical,—with a finer music than the mere accent; the speech of a man even in zealous anger becomes a chant, a song. All deep things are song. It seems somehow the very central essence to us, song; as if all the rest were but wrappings and hulls: the primal element of us, and of all things.

The Greeks fabled of Sphere-Harmonies; it was the feeling they had of the inner structure of nature; that the soul of all her voices and utterances was perfect music. Poetry, therefore, we call musical thought. The poet is he who thinks in that manner. At bottom, it turns still on power of

intellect; it is a man's sincerity and depth of vision that makes him a poet. See deep enough, and you see musically; the heart of nature being everywhere music, if you can only reach it." That passage conducts one step by step to the starry heights of poetry. What clearness and what beauty! It reminds one of Mendelssohn saying, "If music could be described by words, I would not compose." It suggests more than it utters. Is there not a poetry, a rhythm of the faculties of the mind?

CARLYLE'S DEPTH.

Carlyle never rested on the surface of any subject, and that is why superficial people do not like him. His method was to penetrate to the depths, to what he calls the tap-root. And when he was there, he saw the connection of one root with another. Where talent sees differences, genius sees connection. The talented man talks about this link of the chain or the other; the man of genius welds them together, making a beautiful chain, in which every link is placed in proportion to its importance. Men of talent very naturally dislike men of genius; they do not like to have their rushlights extinguished by the solar rays of genius. Carlyle says, "For myself I fear not the world and regard it not a jot, except, as the great task garden of the Highest; wherein I am called to do whatever work the Task-master of men (wise are they that can hear and obey Him) shall please to appoint me. What are its frowns or its favours? what are its difficulties and falsehoods and hollow threatenings to me? With the spirit of my father I will front them and conquer them. Let us fear nothing: only being the slaves of sin and madness, these are the only real slaves."

And again, "I mean to work according to my strength, as to riches, fame, success and so forth, I ask no questions; were the work laid out for us, but the kneading of a clay brick, let us in God's name do it faithfully and look for our reward elsewhere."

"What is the help of others in any shape! None but thyself can effectually help thee, can effectually hinder thee."

"Men think to mend their condition by a change of circumstances, they might as well hope to escape from their shadows."

"True belief has done some evil in the world, but it has done all the good that was ever done in it. From the time when Moses saw the burning bush and believed it to be God appointing him deliverer of his people down to the last act of belief that you and I executed, Good never came from aught else."

CARLYLE'S WIFE.

The work that he accomplished was done when his whole mind was like a furnace at white heat. Then, and then only did the thoughts that took possession of him and which struggled for utterance, succeed in expressing themselves.

He consulted his wife's judgments about his writings, for he knew the value of it, but in his conceptions and elaborations he chose to be always by himself. He said truly of himself he was a Bedouin. When he was at work he could not bear anyone in the room, and at least through middle life, he rode and walked alone, not choosing to have his thoughts disturbed. The slightest noise or movement at night shattered his nervous system, thus from the first his wife saw little of him, and as time went on—for forty years—less and less. She too was human. Generous and kind as he was at heart and as he always showed himself when he had leisure to reflect, the Devil, he used to say, would continue to speak out of him in distempered sentences.

Miss Welsh would probably have passed through life more pleasantly had she married someone in her own rank of life; Carlyle might have gone through it successfully with his mother or a sister to look after him. But, after all is said, trials and sufferings are only to be regretted when they have proved too severe to be borne. Though the lives of the Carlyles were not happy, yet if we look at them from the beginning to the end they were grandly beautiful. Neither of them probably under other conditions would have risen to as high an excellence as in fact they each achieved; and the main question is *not how happy men and women have been in this world, but what they have made of themselves.*

THE MAN OF TALENT.

A man born with extraordinary talents which he has resolved to use for some great and generous purpose may expect and demand the same privileges, but they are not so easily accorded to him. In one instance it is assumed as a matter of course that secondary interests must be set aside. Men of literary faculty are idly supposed to be able to do their work anywhere in any circumstances, and thus, partly by their own fault and partly by the world's mode of dealing with them, the biographies of men of letters are, as Carlyle has said, "for the most part the saddest chapter in the history of the human race, except the Newgate Calendar." That such a soul had great conflicts within there can be little wonder. It was during one of these conflicts that he wrote—

"Of God's light, I was not utterly bereft. If my as yet

sealed eyes with their unspeakable longing could nowhere see Him, nevertheless in my heart He was present, and His Heaven-written law still stood legible and sacred there." "The painfullest feeling is that of your own feebleness; even as Milton said, 'to be weak is the true misery.' And yet of your strength there is and can be no clear feeling, save by what you have prospered in, by what you have done."

"Between vague wavering capability and fixed indubitable performance, what a difference!" If the writer had understood the teachings of Mental Science he would not have paused. "A certain inarticulate self-consciousness dwells dimly in us, which only our works can render articulate and decisively discernible. Our works are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible precept, 'Know thyself,' till it be translated into this partially possible one, 'Know what thou canst work at.'" That is sublime advice, and no teaching has been able to do this like Phrenology.

When the worst has been said about Carlyle, a figure is left still of unblemished integrity, purity, loftiness of purpose, and inflexible resolution to do right as of a man living consciously under his Maker's eye, and with his thoughts fixed on the account which he would have to render of his talents.

"WHICH SHALL IT BE?"

By Maria Breakspear.

(*Continued from page 69.*)

Chapter III.

Geoffrey Hamilton called the next day to see the Professor, although he felt he had already made up his mind. He had on his solitary walk home reasoned the matter out with himself, and had come to the conclusion that his feeling for Beatrice was but a passing fancy, called forth by her great beauty and her powers of fascination, but containing no real element of stability—no true affection.

He thanked the phrenologist warmly for having fallen in with his ideas. "Of course I know which you would advise me to marry, or rather to attempt to win," he said, "for I am not conceited enough to imagine that either lady is waiting anxiously to accept me."

"The Beauty is a fine girl," said Prof. Miles, "and, as

I said last night, has the making of a successful woman in her. If she marries, it will be to someone who can advance her in the sphere of life which she will choose. I don't say she is incapable of love; on the contrary, I believe that if she meets the right kind of man, she may make him not only an ornamental, but an affectionate wife. But you will excuse me if I say that I don't think *you* are the man. You would only succeed, after the first gush of feeling was over, in fretting and chafing each other."

"Yes," said Geoffrey, thoughtfully, "I see you are right. But she is very attractive, and has allowed me to pay her very decided attentions."

"I do not doubt it," said the other; "but I fancy she now has some other ideas in her head, which may make her change her plans. Now the other is the ideal wife for you. She has precisely the qualities which you need in a wife. You are inclined to be extravagant—she will keep your expenses within bound. She is prudent and careful, and would be of the greatest use to you. You might ask her advice in all matters, both of business and social life, and rely on her answers.

"As a mother of a family she would be wise as well as kind, and has the clear common sense, as we call it (though it is rather *un*common), which will guide her and all with whom she has to do, in any difficulties or trials. If you can win her you will be a happy man."

"Thank you," said Geoffrey, warmly grasping the Professor's hand, "I will try for her, and if I succeed, I am sure I shall have cause to bless you."

"I think you will"; he replied, "let me know the result of your wooing—you know my city address."

"I will do so without fail," replied Geoffrey, and so they parted.

During the next few weeks, Geoffrey paid as many visits to the Leigh's hospitable home as he could without making himself a bore.

Beatrice Hartley was still delightful and attractive, but his mind was now finally made up; and though he talked and laughed with her, and they rallied each other on every possible occasion, his real interest in the visits was in Mary.

Beatrice would not have been the quick-witted girl she was, if she had not perceived a change in the young man.

She saw that though he liked her still, he was no longer fascinated; and she could not but notice how, when in repose, his eyes turned towards Mary's face, with an expression which she could not mistake. If she had any suspicion of the reason

of the change—of the share which that evening with the phrenologist had in it, she had the good sense not to speak of it to anyone.

The Professor was right when he had said to Geoffrey that she now had other ideas. She had visited him again, and had a fuller examination ; and he had given her much valuable advice. She saw clearly that she had been saved from a fatal mistake. As Geoffrey's wife she would have degenerated into a fretful disappointed woman.

Now she was determined to move heaven and earth to carry out her new idea, or rather the old idea which had received new impulse and encouragement.

As the days went on, she felt more and more sure of her ground, and at last became really impatient to get away from Hardington and commence to mature her plans and put them into practice.

It was drawing near Christmas ; Mrs. Leigh had pressed her to stay over the holiday time, but she was restless and eager as a newly fledged bird to try its wings ; and one morning announced that she would say good-bye to them in three or four days' time, so as to be at home for Christmas.

This was the news which greeted Geoffrey when he called in the evening. She looked at him, as the announcement was made, and saw that he was quite indifferent. He did not care—perhaps he was really glad she was going ! He made some ordinary remark about being sorry they were to lose her so soon, and asked when she would be likely to pay another visit to Hardington. But it was evident that it gave him no pang. He crossed the room to Mary, and spoke to her in a lower tone, as he often did now. Indeed the family was growing used to leaving them to each other. The schoolboys were expected next day, and the mother and daughter were full of pleasurable anticipations. Mr. Leigh pretended to be indifferent, but it was easy to see through the pretence.

Next time Geoffrey called—it was on the evening before Beatrice was to leave, and his visit was ostensibly to bid her farewell—the boys were there. Geoffrey was amused to see that the elder, Ned, had fallen a victim to the charms of Beatrice. The girl herself looked with a comical smile at her late admirer, as the lad talked to her—a look which spoke volumes. Geoffrey gave an answering smile, and in a sudden flash felt that they understood each other. From that moment every shadow of embarrassment left him, and he and Beatrice became the best of friends.

Charlie, the younger boy, looked on with supreme con-

tempt—women and girls, always excepting his mother and sister, were of small account in his eyes, and he could not think what Ned could see in that "dressed up doll" as he inwardly called his sister's friend; "Mary was worth a hundred of her." He was inclined to be jealous of Geoffrey, whom he had never seen before, and who seemed disposed to monopolize Mary's attention much more than he liked.

However, they became very good friends before long; and he was heard later to observe to Ned that "Hamilton showed his good sense in preferring Mary's society to that of Miss Hartley."

Geoffrey was to go home, to the North of England, for Christmas. His mother was expecting him, he said, and he could not disappoint her, though as business was very pressing, his visit must be a brief one.

"Well," said Mrs. Leigh, "we shall hope to have a visit from you when you return. Let me see—New Year's Day falls on Saturday—will you spend that day and the next with us?"

"Thank you very much," he replied warmly, "it will give me the greatest pleasure to do so."

Beatrice could not resist a glance at Mary, their eyes met, and Mary's flushed crimson. She said nothing, but Geoffrey hoped she felt some pleasure at the arrangement. He left earlier than usual, thinking they would prefer to have their visitor to themselves for a time, as she was leaving so soon; nor did he see any of them again before Christmas.

He found his mother well and delighted to see him, and his three young sisters who were all at home for the holidays took possession of him bodily, and would scarcely allow him to be out of their sight. He was their only brother. "The only son of his mother, and she was a widow."

To her he unbosomed himself on the first evening, after the girls had retired, telling her the whole story of his love and his hopes.

She listened sympathetically, and told him how glad she would be to have him happily married; it was time he settled and made a home for himself. She often felt anxious about him, living in lodgings, with no one to look after him, and so on. He had many talks with her, but begged her to say nothing to the girls till the matter was settled.

He fully made up his mind to put the question to Mary while paying his promised visit; and if all happened as he hoped, he did not care how soon everyone knew.

The weather had become very cold, and a hard frost set in, making all the young people look forward to skating during

the holidays. The Hamilton girls thought it was too bad that Geoffrey should have to leave them so soon; but he really could not stay longer than till Tuesday, and knew that he would have to work late at night to make up for this brief holiday.

But Saturday afternoon he would take. Mrs. Leigh had asked him to dinner; they dined early, Mr. Leigh objecting to the custom of late dinners, and soon after one o'clock he made his appearance.

Mary had been skating with her brothers, and as he sat opposite to her at table, she looked very pretty and attractive to Geoffrey's eyes. The exercise in the sharp air had given a glow to her cheeks which was very becoming.

He had found time to ask her if she was too tired for a long walk, and on her replying "Oh no, not all," they had arranged to start directly after dinner, so as to be at home before the daylight had quite faded. But the walk lengthened itself out, for Geoffrey had much to say, and somehow, he scarcely knew how, the critical question was asked and answered. And after that there was so much to say and the pauses sometimes were long so that it was nearly tea-time when the pair reached home.

The boys had not returned from their skating, and Mr. and Mrs. Leigh were alone.

Mary would have escaped upstairs to her own room, but Geoffrey took her hand and led her into the drawing-room. "Mr. Leigh," he said, "I am going to ask you to make me a very valuable New Year's gift. Will you give me your daughter?"

"What!" said that gentleman, taking off his glasses, and fixing his gaze on the pair as they stood before him, Geoffrey looking triumphant, Mary covered with blushes and confusion, but with a happy light shining in her eyes. "It strikes me that you are something like the man who harnessed the horse to the cart and then went to ask the owner to lend it to him! You seem to have taken matters into your own hands, I think!

"Well, never mind, my boy, I have no objection to you, if Mary hasn't. Come here, daughter, and tell me what you think of it!" And Mary came to her father's arms and nestled there, whispering in his ear, while Geoffrey went to Mrs. Leigh and stooping down said in a lower tone, "I know I am not half worthy of her; but I love her and will try to make her happy. Can you trust her to me?"

And Mrs. Leigh, for answer, kissed him on his cheek, though her eyes were dim with tears.

Then the door was suddenly opened and the two boys rushed in, exclaiming that they were as hungry as hunters, and was not tea ready?

But they stopped, astonished at the tableau which presented itself—Mary, in her out-door things, clasped in her father's arms, and their mother in the act of kissing Mr. Hamilton!

They stood spellbound!

"Come here, boys," said Geoffrey, holding out his hands, "will you have me for your big brother? I never had a brother, and have always wished for one, and now I shall have two."

They came forward, looking rather shamefaced, but soon recovered themselves; and their presence served to put all the members of the circle more at ease.

The gong sounded for tea, and a very merry party gathered round the table, though the male members did most of the talking; Mary did not seem to have much appetite in spite of her long walk; and Mrs. Leigh, though she was very happy, gave some wistful glances at her daughter, as she thought of the coming separation.

And so the New Year commenced most happily for Geoffrey and Mary. He had told her all; not even omitting the little scheme which he had concocted, and into which they had so readily fallen. He felt that he owed much to Phrenology, for if he had never had his attention called to it, he might easily have drifted into an engagement with Beatrice, which would have been a misfortune for both of them.

"And what of me?" said Mary, "I am sure I have reason to be grateful too; and I should like to tell that kind Professor Miles so."

"Well, I promised to write and let him know if I succeeded, and you can write too—he would be delighted to hear from you."

A very happy Sunday that first one of the New Year proved to both the young people, and before Geoffrey took his departure for his lonely lodgings he had won a promise that when May came in he should claim his bride.

And so it was—when the Spring had decked the earth with fresh green, and the flowers were making all the land bright and gay, there was a very quiet wedding at the Church which the Leighs attended, and Mary Leigh became Mary Hamilton.

Two of Geoffrey's sisters were bridesmaids—the eldest one had been spending some time at Hardington, helping with the preparations at her brother's house—and very busy and

important they felt. They were both charmed with their new sister.

Mrs. Hamilton was not able to be present at the wedding, but she wrote a very loving letter to Mary, and the young couple were to visit her before they returned from their wedding trip.

Mrs. Leigh missed her loved and only daughter more than words could express; but she felt some consolation in the fact that the new home was not far from the old one, and she would see her often. And so the married life of our hero and heroine commenced with the brightest prospects of happiness.

(To be concluded.)

CHARACTER SKETCH OF HARRIET MARTINEAU.

THE following was given in 1842, hence I print it as it was then written.

Miss Harriet Martineau has a large, dense, and masculine brain; hence a corresponding scope and comprehensiveness of mind. She has power to grasp subjects of the most difficult and intricate nature. She would not be contented to confine her thoughts, emotions and feelings to a circumscribed sphere; but they must be constantly expanding and diffusing as well as receiving light and knowledge. The mental temperament predominates, and her brain is mostly developed in the frontal and coronal regions. The fibres of the intellectual lobe are unusually long, and her head is high and broad in the region of Ideality, Sublimity, and Constructiveness. The bias of her mind tends to study, reflection, and meditation, as naturally as the needle turns to the pole; and it requires to be fed by intellectual investigations. She is an ardent admirer of nature, and having very large Observation, Form, and the Perceptive faculties generally, she dives not only into the hidden truths of nature, and acquaints herself with the unrevealed mysteries of the workings of the human mind, but she is keenly alive to the outward semblance of the divine principles as exhibited in the works of nature. Nothing escapes her notice; all that is ideal, beautiful, or sublime, finds a response within her soul, and is to her a breathing of the Infinite. Her imagination is very active, and would dispose her to live in ideal worlds of her own creation, if it were not for the counteracting and restraining tendency of her strong and masculine intellect, which sits as a pilot at the helm. One of the characteristics of the latter is large Order; hence, she does not throw out ideas confusedly, but systematizes and arranges them in a regular climax. Her Language, joined to very large Individuality and Eventuality, imparts an excellent descriptive talent of all she sees, feels, hears, or thinks. She has the power to embody the

most uninteresting fact in vivid, impressive language, to such an extent that it seems to be invested with new life, to be filled with a new spirit. She can converse with ease and fluency on any subject, but is more gifted as a writer. Her moral brain exerts a decided influence on her character. She has high-toned moral feelings, is sympathetic, interested in the advancement and improvement of the mass of the people, is anxious to do good, to promote happiness, is strictly conscientious, and has great faith in spiritual influences. She is decidedly ambitious and persevering, has a high standard of excellence constantly before her, and with "Excelsior" for her motto, she renews her efforts with untiring diligence till she has accomplished her high schemes and purposes. She has great powers of application and continuity, and is better adapted by nature to occupy an elevated station in life, one that requires a great degree of intellectual power to sustain, than as a private woman in the retirement of domestic life.

Miss Martineau is a native of Norwich, England. She is acknowledged to be, by those who are familiar with her numerous writings, "one of the clearest-headed, soundest-hearted, and ablest-minded, women of the age."

As a proof of her superior talents as a writer, the following fact will testify: In 1830, there was an advertisement in the *Monthly Repository*, by the Committee of the British and Foreign Unitarian Associations, offering a premium for the production of three tracts, to be approved by them, the object of which should be the introduction and promotion of the Christian Unitarianism among the Roman Catholics, the Mahometans, and the Jews, respectively. Three distinct sets of judges were appointed to decide on the merits of the essays which were forwarded in consequence of this notice. The result was, there were three selected as the best or better than the others. It was discovered that these were *all* written by—the *same author*—and that author—a woman—and that woman—Miss Martineau.

L. N. Fowler.

Children's Column.

My Dear Children,—

I want to tell you about a conversation I had the other day with a class of children, and perhaps it will set you all thinking. I will write it down as it took place.

Auntie Marjorie: What we want to talk about to-day lies beneath this bone. What is it? Any one please.

Leslie: The brain.

Auntie Marjorie: What lies in the brain?

Carrie: The mind.

Auntie Marjorie: What do we do with the mind?

Harry: We think with it.

Auntie Marjorie: What can the mind tell us to do?

Louie: It tells us how to read, write, work in the garden, and go to Sunday school.

Auntie Marjorie: Yes, the well mind tells us how to do these things; could a mind that was sick tell us how to do them?

Leslie: No, it could not!

Auntie Marjorie: Why?

Leslie: Because it is stupid and cannot think.

Auntie Marjorie: Tell me something that always makes the brain unwell.

Johnnie: Alcohol.

Auntie Marjorie: What drinks contain alcohol? Winifred may answer this question.

Winifred: Beer, wine, brandy, and whisky.

Harry: Cider, gin and rum, as well.

Auntie Marjorie: If so many drinks contain alcohol, can any of you tell me what effects these drinks have on the brain?

A chorus of voices: They make the brain ill, and the mind stupid.

Auntie Marjorie: When the brain is ill many dangerous things are apt to happen we all know, Carrie, can that which makes the brain ill be good for us?

Carrie: Oh, no, it's very bad.

Auntie Marjorie: What should we do if it is offered to us?

Winifred: Say, No, thank you, I don't think it is right to drink what makes my mind ill.

Auntie Marjorie: Is it right to give it our friends if we know it does so much harm?

Leslie: No, I shall never do it, and I mean to get as many to sign the pledge as possible so that they may all have a clear sound mind to work and play.

This was the end of our conversation together, and I leave you to think over what I have said, and I shall be very glad to have before March 15th any thoughts you may like to send me about the brain and alcohol.

Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

By JOSEPH H. AUSTEN.

(Continued.)

Conjugality.—Now let us talk about this word. Its exercise helps us to become constant and fast friends, but we do not care for many. These we care so much for that we do not like any one to make as much of *our* friends as we do. If our special friends go away, or die, we feel heart-broken and sad. Some animals have this faculty very largely developed. People who have but little of this faculty soon forget their friends. This faculty is located just above Amativeness.

Parental Love.—This part of our brain is just in the centre of the back head, it rounds out the lower part of the head.

All little children ought to have it, because it teaches them to love and think a great deal of their kind fathers and mothers, and so keep God's commandment to "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Some little children have not a large portion of this brain, but by trying very hard they ought soon to be able to increase it in size, and so love their parents more than they have done before.

Friendship comes on both sides of Parental Love, at the back of the head.

By it we are able to make many friends, and to stick to them always, loving them as if they were our brothers or sisters.

If everyone had small Friendship the world would be a funny one, because people would have very little to do with each other, and they would not make lasting friends.

Inhabitiveness comes over Parental Love, and rounds out the back part of the head.

If we had not this part we should have little respect or fondness for our homes. When little children go away from their homes for a short time, they often long, and long, until they are able to go back again. It was the case with myself when I was a little boy.

I hope you have all large Inhabitiveness, because if you have, you ought to grow up fond of your homes.

Continuity.—This organ is situated over Inhabitiveness, where the head slopes down from the top. This part gives us the power and will to stick at any thing when we commence it, and remain at it till it is finished.

"*One thing* at a time, and that done well,
Is a very good rule as many can tell.
Moments are useless trifled away,
So work while you work, play while you play."

QUESTIONS.

(1.) What do we call that part of the brain which helps us to love?
(2.) Tell me what you know about Amativeness?
(3.) Of what use is the organ of Continuity to us?
(4.) Give me a short account of the brain?
(5.) Draw a sketch of head, putting in the organs we have spoken of.

I should like to offer a prize of a book for the best set of answers, at the end of the questions on the Social, Selfish, and Moral Faculties.

MY DEAR AUNTIE MARJORIE,

I did so enjoy reading your letter in last month's Magazine, and I am glad you think of the birds, for I am very fond of them; don't like to see them cruelly treated. As you asked us to answer your

questions I should like to tell you what I have noticed in the fields and woods. I think the Mason is called the Swallow, and it builds under the eaves of houses, and is a very pretty bird.

The Weaver is a kind of finch, which papa says he has seen in Africa, and is often found in Asia, and is so called from the way it weaves its nest. I wish one would fly over here and I would give it all sorts of good things to eat.

The Tailor-bird is found in East India, and sews leaves together for its nest with its bill.

The Hammer-bird must be the Wood-pecker, which taps on the trees to find out where the insects are, and when it finds them it crushes them up to powder.

The Sparrow seems to be a very naughty bird, for farmers and gardeners do not seem to like it. I know last year a sparrow built its nest in our spout and caused a lot of damage to our side wall. However, they are very merry birds about four o'clock in the morning.

The Lark is one of my favourites, it sings so sweetly, but in some parts of England they are killed by the score and sold in the London shops.

The Nightingale is my special favourite, and I have heard it the last two years very near to our house.

I am ten years old, don't you think I am getting on?

I am so glad you love us so much and take the trouble to talk to us. Some day I should like to come and see you, Auntie Marjorie, may I?

Good-bye, from

The Evergreens,
Croydon.

Your Little Boy Blue.
(Freddie Atkins.)

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., March, 1894.

Big Heads and Dr. Crochley Clapham.

We have continually to do battle with the idea that big heads are considered by phrenologists as essentially necessary to talent.

Dr. Crochley Clapham by the examination of 4,000 skulls shows that the heads of insane men have a larger average size than those of men of sound intellect. He maintains that the smaller your head and the more prominent your occiput, the greater is your sanity. This all goes to prove that something more than size is necessary to give intelligence.

The Athletic Life.

Sir B. W. Richardson in a recent lecture on Advice to Athletes said the essential characteristics of a sound athlete were four—precision, decision, presence of mind, and en-

durance. Given a youth well made and healthy, in possession of those qualities, and he would be an athlete of the first rank in the line that might be adapted to his powers. Again, four principles or attributes must be enforced—abstinence from hurtful things, regularity of life and good habits, calmness of temper, and laudable ambition. Dwelling on those points, numerous details were entered into, especially in reference to hurtful things. The lecturer especially urged the avoidance of alcohol. Alcohol quickens the heart, but it wearied and weakened. It is a capital article throughout and we can heartily endorse the advice that is given. Our young men of to-day and to-morrow will need to pay special attention to their health if they wish to follow their mental inclinations to deep study, and use their brains so closely in preparing for their life work.

HUMANIZING LONDON.

ANY organized object for the purpose of humanizing London should have our earliest support. The other evening we were ushered into the delightfully arranged and cheerful apartments of Clevedon Hall where we found "Sister Emmeline" discoursing on the needs, the wants, and the dreadful necessities of the locality. Truly one needs to be a keen observer of men to work in such a district, and I am correct in saying that the prime movers of the work have the phrenological faculty which just touches the humanity of the neighbourhood, and impresses it with their divinity. Who are the saviours of the present century? Not those who go about in fine clothes and look round while others work, but those who go from their surroundings of culture and refinement to the homes of drunkards, with the hope of reclaiming them —these are ministering angels from whom we get some of that unselfishness which saves the world.

Every Thursday evening the inhabitants of the neighbourhood have their At Home evenings and learn of higher and purer things than they would get in their own bare flats. Who will go and lend a hand and give support to the movement?

FOUR THINGS.

FOUR things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

Fowler Institute

MEMBERS' NOTES.

"Whoever strives to do his duty faithfully is fulfilling the purpose for which he was created, and building up in himself the principles of a manly character."—SMILES.

THE Members' Meeting was held at the above Institute, on Wednesday, 14th of February. There was a large attendance, and a very interesting paper was read by Miss Linington on the Vital Temperament and its influence. A discussion followed, in which Miss Fowler and Messrs. Brown, Coleman, Hoyland, Ramsey, and Barnsdale took part.

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MANY expressions of pleasure were dropped by members on seeing Mr. and Mrs. Coleman on Wednesday evening last, and giving an opportunity to many of their fellow-members of hearty congratulation and God-speed on their marriage.

We are looking forward to a lecture from Mr. Coleman at no very distant date, as we heard rumours of one in preparation.

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MAX MÜLLER said in his powerful address in 1891 at the British Association, "Who could doubt that the general features of the skull, if taken in large averages, do correspond to the general features of human character."

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MR. WHITTAKER has kindly forwarded to us the report of another of the lectures given at the Assembly Rooms, Mile End. This lecture being on Brain and Nerves, is of peculiar interest. Dr. Andrew Wilson, F.L.S., said the nervous system, of which the brain was only a part, was that which brought its possessor into relation with its surroundings. That living matter which formed the essence of all that was vital was protoplasm. That there was no living thing which did not possess sensitiveness, unseen in plants, because often locked up so to speak, and hidden from view. The lecturer then showed upon the sheet views of nerve-cells of different shapes, in health and disease, and pointed out that in the latter the brain became disordered, and man descended from an intellectual to an insane being.

There were two systems of nerves, the brain system, and the sympathetic system.

There were five varieties of animals which had brain, *i.e.*, fishes, frogs, reptiles, birds, and quadrupeds. All brain was built of the same material, the only difference being, that the higher the species, the more developed the fore-brain. In man the brain was divided into two halves; the right half governing the limbs on the left side, and the left half those of the right; the left half was usually the most active, because the right side of the body was most exercised, and he,

Dr. Wilson, considered it would be a good thing if both sides of the brain could be more equally developed. Among other slides one was shown in which the centres of movement were marked, while the Frontal part was reserved for the intellect.

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We are indebted to one of our members for the following,—

A clever operation has been preformed by the eminent French surgeon, Dr. Pean. A little girl, four and a half years old, was playing, on the 14th of July last, near her father while he was cleaning a loaded pistol. The firearm went off, and a ball, striking the child close to the eye, lodged in the skull. She fell senseless on the floor. The eye was thought to be destroyed. For some days subsequently she suffered from fever and pain round the eye. At the Trousseau Hospital, where she was taken in September to be treated for Jacksonian epilepsy, and with the side opposite to the wound quite paralysed, she was at last thought to be dead. As she was being carried to the dead-house the attendant noticed signs of life. On the 24th September she was examined by Dr. Ballet, who diagnosed a lesion in the frontal and parietal regions. Two days later Dr. Pean came to see her. He decided to trepan the child. In operating he opened a deposit of pus, which weighed nearly half a pound. When it was all cleared out and the ball removed, the place was washed with an antiseptic liquid, the bone replaced, and the flesh sewn over it. Next day the child was bright and gay. In a few days she was quite well, and it is now found that no injury whatever was done to the eye, which has recovered the normal visual power.

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The saying that "Joy never kills," seems to be untrue. A nurseryman residing near Paris, having given great attention to the artificial culture of certain plants, gained several first prizes at Horticultural shows. This success was gratifying, but the ambition of his life was to secure the decoration of the Order of Agricultural merit, but for some time his efforts, and those of his friends, were unsuccessful. One day, without any previous intimation, he received a communication from the Minister of Agriculture, stating that the Order had been conferred upon him. The poor fellow on hearing this was so elated that he became very ill, and died in a few days.

The above account, sent by Mr. Smith, is somewhat uncommon, and clearly shows how very delicately the human system is constituted. If this were fully understood many would be more careful of the way in which they treated the delicate nerve-fibres and cells.

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Dr. Maudsley says: What constitutes a noble head is that from the forehead, the passage backwards above should be through a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities, to mar its beauty; there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour.

ENGAGEMENTS, MARCH, 1894.

Lecturettes, Wednesday, 7th, Miss J. A. Fowler. Subject—
"The Effect of Alcohol on the Brain."
,, ,, 21st, "Pluck, and how to secure it," L. N. Fowler.
,, ,, 28th, "Mendelssohn," J. A. Fowler.
Receptions after each Lecture, 8.30 to 9.30.
Monday, 5th, Council of Fellows, practical, 7 p.m.
,, 5th at 8 p.m., 12th, 19th and 26th, Advanced Class at 7 p.m.

The Annual Meeting of the Fowler Institute will be held March 14th. The Council of Fellows will meet at 6.30 p.m. Coffee at 7 p.m. General Meeting at 7.30 p.m. Election of Editor, "Members' Column." Election of Members' Committee. Secretary's Report. Chairman's Address. Distribution of Diplomas, Certificates. Short Speeches by the successful candidates. *It is hoped all Members will endeavour to be present.*

E. Crow.



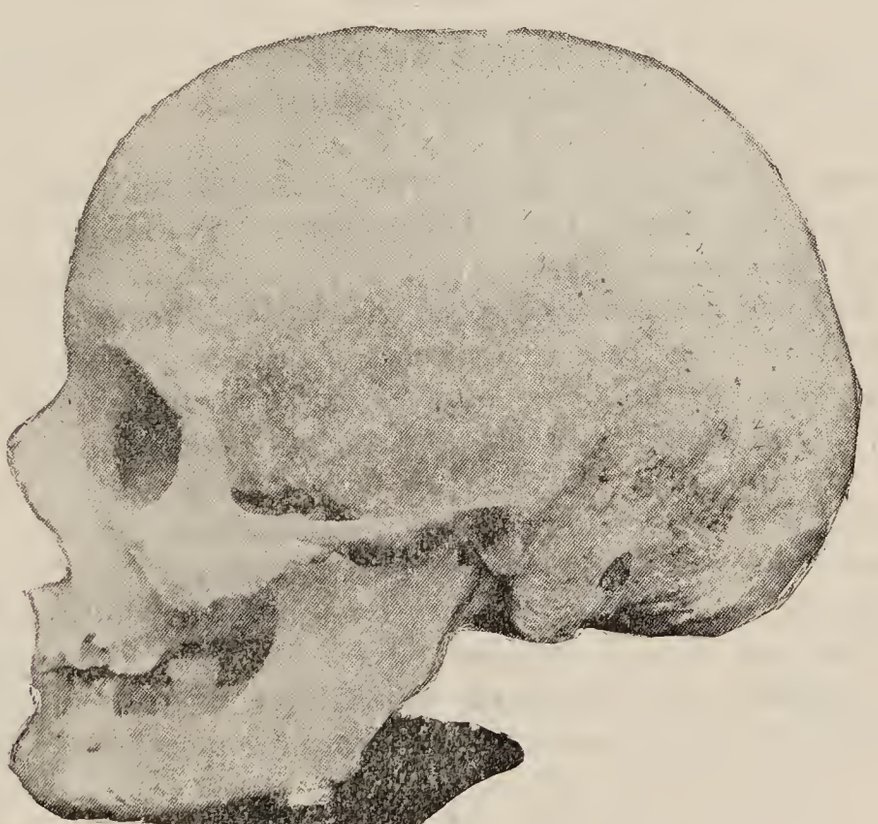
HYTHE SKULLS.*

By L. N. Fowler.

This interesting collection of skulls is well worth a special visit. So thought a number of members of the Institute in the summer, when they had a most enjoyable day at the sequestered seaside town, originally called one of the Cinque Ports. Our special artist and photographer, Mr. Wm. Sumner, has also paid a visit to the curious old church, and has, after

* For want of space this article has been crowded out of previous numbers.

securing special permission, given us some specimens of the skulls. No. I. indicates good proportions in the basilar, frontal, coronal, and lateral portions, and evenness of development. There is about an equal balance in height, width and length ; the sides of the skull are well filled out, and they show a marked degree of cautiousness and forethought. It is of rather a reserved type, and would look out for number one. He must have been prudent, suspicious, mindful of results, thoughtful, judicious and elevated in tone of mind, and have a fair degree of balance of power. There was ability to discriminate, compare, and reduce to practice. The head is comparatively broad, and had an economical bent of mind ; he was orderly, methodical, and worked systematically; he had good powers of observation, form, and size. The thinking brain is well represented ; Causality is large and furnished a strong power to think and exercise judgment. He must have been logical in argument, and sound in his deductions. The moral brain is fully developed, and there is a happy blending of the prudential and the executive ; all things considered, it indicates prudence, reserve, forethought, and discretion. Veneration is large, and had a great influence over the whole tone of brain ; he was not stubborn or proud, but open to reason, and conformed to circumstances.



No. II.—This is an elongated skull, and one that denotes a considerable power in the occipital region. The intellectual

lobe is high, and shows an even development over the eyes, along the superciliary ridge, and in the superior region of the frontal bone, indicating, according to Phrenology, that the individual had a strong reasoning and planning mind, and probably took delight in balancing, weighing, and testing thoughts in his mental workshop. He had a positive nature, was firm and persevering, and very tenacious in clinging to his opinions and his rights. He considered a subject well before he committed himself to it, but when once on the road he never turned back. His parietal eminences were fully represented, and he must have shown forethought and premeditation in his work. There is prominence in the occipital region, just above the Lambdoidal suture. Such a nature as his must have appreciated young life and social life generally. There must have been length of fibre from the basilar portion to the occipital spine. Strength in the cerebellum is not wanting, and there is also considerable fulness behind the mastoid process, which probably gave a strong hold on life under ordinary circumstances. He must have been more democratic than aristocratic ; more theoretical than trusting ; more thoughtful than credulous ; more versatile than concentrative ; more in earnest than in jest.

Notes and News of the Month.

We beg to call the attention of our readers to the Institute Library Catalogue published in the advertising columns.

* * *

The Annual Meeting of the Fowler Institute will be held in the Lecture Room on March 14th, Wednesday. The Fellows will meet at 6.30, and the General Meeting at 7.30, at which meeting the successful candidates will receive their diplomas and certificates. The General Meeting will include the Chairman's Address, Secretary's Annual Report, Election of Officers, and Short Speeches by Fellows and Associates. The evening will then become a social one.

* * *

A Prize of a course of lessons is offered to the one who obtains 25 new subscribers for the Magazine during the year.

A second prize of a china bust to anyone securing half that number, or 12 subscribers ; and "Spurzheim's Lectures" to anyone who secures six subscribers. A fourth prize of a free membership for a year is offered to anyone who obtains five new members to the Fowler Institute.

* * *

In February issue of *The Merry-go-Round* our readers will find an interview with L. N. Fowler and his Grandson, by C. W. Forward, and

a portrait of both is given. In a racy article Mr. Fowler is described as follows : "I had seen Mr. Fowler in town before, but had never exchanged words with him, and my first and very natural inquiry was as to whether eighty-three years' active life had in any degree rendered his powers of hearing less acute. To my satisfaction, however, I found him to be in full possession of all his faculties, and well able to grasp every word of conversation, though carried on in quite ordinary tones. I noticed, moreover, that his intellectual powers were as vigorous as those of most men twenty years younger, and there was not even made after the questions put to him, the short pause that is so common and not altogether an unnatural occurrence in men of over four-score years.

"On the contrary, Mr. Fowler takes the keenest interest in all that goes on in the outside world and discourses freely on men and things." Master Lorenzo Piercy was then interviewed, and he seemed to become highly interested in the process, especially as he succeeded in interviewing Mr. Forward, and especially his vest pockets (a habit which he seems to have acquired of late). Mr. Forward writes : "Master Lorenzo is a sturdy and vigorous infant whose healthy and robust appearance suggest that the stock of vitality which the veteran phrenologist has himself been the fortunate possessor of has been handed down unimpaired to the third generation."

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

ON Wednesday, Jan. 24th, Mr. W. Brown, of Wellingborough, gave a lecture at the Fowler Institute on "Breathing." He said that one of the great questions of the day was "How to succeed in life." Some fail because of parentage, some because of surrounding circumstances, some from want of energy. The want of healthy bodily conditions was often caused through ignorance—by using the mouth for breathing. God breathed into man's *nostrils* the breath of life : it is we who have reversed this order and use the mouth for breathing. What depends upon breathing ? Health, and out of health beauty, and out of beauty happiness, and the highest form of happiness is character. Many think happiness is the highest, but from day to day we must form character, and character is permanent. We form our character by our thoughts, and our brain is the medium through which we think, and the healthy action of the brain depends greatly upon correct breathing. Mr. Brown sketched upon the blackboard a diagram showing the formation of the nostrils, &c., and how the air passed to the lungs, and gave a description of the various processes. The necessity of proper ventilation was dwelt upon, and a blackboard illustration given of the most effective way to ventilate rooms without draught.

Anæmia, nasal catarrh, bronchitis, pneumonia and consumption were shown to be preventible to a great extent, if not curable, by breathing through the nostrils, and so purifying and warming the air before reaching the lungs, &c.

At the close of the lecture several questions were asked with reference to the subject, which Mr. Brown answered, and gave many practical hints to the audience.

The weekly lecturette at the Fowler Institute on Wednesday, January 31st, was given by Miss Jessie A. Fowler, who took as her subject, "The Organ of Constructiveness." She showed how necessary the constructive power was in all departments of life, not only in mechanical work, but also in the arts, sciences, poetry, music, and literature, while it was the mainspring of invention.

The faculty of Constructiveness is as necessary in the forming and building up of a thought, idea, or sentence, in the production of music, and in the scientific world as it is in the various trades and businesses. We find that the carpenter, coachbuilder, printer, bookbinder, gardener, cutler, engraver, designer, cabinet-maker, brazier, bricklayer, basket-maker, salesman, and in fact man in every sphere of life is dependent upon this faculty for much of his success.

The lecture was illustrated by a number of diagrams showing the progress made in locomotion; and also by a number of skulls, the difference between the Australian and Greek in constructive talent being specially noticed.

Mr. L. N. Fowler's lecture, entitled "Off the Track," was given at the Fowler Institute on Wednesday, February 7th.

There are many kinds of tracks: single and double, central, safe and straight, dangerous and crooked, long and short, light and dark tracks; and it is all-important to understand upon what track we are travelling. We are on the wrong track when we pervert our powers, when we stimulate our nerves by undue excitement, or seek sensationalism and exciting novels as an artificial stimulus to keep us awake and carry us through our daily duties.

Young men are getting off the track when they are forming habits which, if continually indulged in, will prove a hindrance to their success in life; when they think they are gentlemen because they do nothing; when they idle away their time waiting for a relative to die and leave them a fortune.

Young ladies are getting off the track when they are more proud of the cultivation of their hair than of their brain; when they are more proud of an artificial attraction than a natural one. Many get off the track to show what they call a good figure. A medical lady who practised extensively in fashionable society said she had found but one whose ribs had not been misplaced by tight lacing.

All are off the track who knowingly misuse their powers, who sail under false colours, who profess one life and live another.

To get on the track means, to improve as fast as possible; to control

the animal and selfish nature ; to give the reasoning and moral organs the guiding and controlling power. It means to harmonize all the powers of our nature, to do to others as we would be done by. It means universal brotherhood.

Miss Fowler is lecturing in Sheffield from Feb. 19th to March 3rd —the first week on behalf of the Sheffield Sunday School Band of Hope Union, and the second week on Phrenology. A report of the lectures will appear in our next issue.

Professor Keswick has been lecturing at the following places since the commencement of last August :—St. John's Room, Winchester, for 14 nights, to packed houses. Public Hall, Red Hill, for 17 nights ; towards the latter end of the lectures they were much appreciated and the audiences greatly increased. On the 6th September Mr. Keswick commenced his fourth annual visit to the large Colston Hall, Bristol, every available seat being occupied and hundreds turned away. Not less than 3,000 people came to the Colston Hall on that occasion.

The lectures were continued for 18 nights, and the interest was unabated from the first to the last. After leaving Bristol he went to the Victoria Hall, Walthamstow, for 18 nights. On several occasions this large hall was so full that many had to be turned away.

Then the Borough Hall, Guildford, was visited for 18 nights. From first to last the lectures were crowded and hundreds of examinations given.

From Guildford Mr. Keswick went to Aldershot, but in that town the lectures were not so popular, partly on account of the bad weather and the dilapidated condition of the Alexandra Hall. Only on two or three nights out of the 18 was the hall crowded, when specially attractive lectures were given.

After this the pleasant little town of Dorking was visited for a series of 15 lectures, when Phrenology was the rage for that period of time. On the 2nd January the Amity Hall, Poole, was visited for 18 nights. Towards the latter part of the lectures Phrenology became very popular, and great numbers of public men were examined on the platform.

Now Mr. Keswick is lecturing at the County Hall, Salisbury, and from seven to ten hundred people go there nightly to these lectures.

Mr. Wm. Musgrove, Member of Fowler Phrenological Institute, phrenologist, of Blackpool, Eng., has been staying with Stewart I. Brown. He left on Tuesday, calling at the principal cities ; before he leaves for England, he will visit New York, Philadelphia, and Washington. He wishes to express his gratitude to his numerous friends for the kind reception he has been shown after twenty years' absence. He called on his Penacook friends on returning from the World's Fair.—*Penacook U.H.*

Lecture at Blennerhasset.—Last Thursday night Mr. R. L. Hetherington, phrenologist, Maryport, delivered a lecture entitled,

"Phrenology and Intemperance," at Blennerhasset. There was a fair audience, who were very much taken up with the lecture. Mr. Hetherington showed how alcohol acted on the physical system, and also showed by his diagrams the difference between the sober man and the drunkard. He said sooner the Veto Bill was passed, the better our world will be, both for this life and for that life which has to come. After the lecture Mr. Hetherington examined a lady and gentleman, and his conclusions therefrom as to their disposition and character were regarded by the audience as remarkably accurate.

Correspondence.

To the Editor of the "PHRENOLOGICAL MAGAZINE."

SIR,—I remember reading our venerable President's address, delivered at the opening of the Fowler Institute, in it he directed our attention to the fact that, "in proportion as we introduce the science of Phrenology *properly*, letting others see what it is, its believers will increase," quite true! and you will kindly allow me, Mr. Editor, to direct the reader's attention to another fact: that in proportion as we are educated—*i.e.* conversant with the principles and teachings of Phrenology and its kindred sciences, and their application to the moral and educational advancement of the people—are we *able* to introduce the science *properly*. Every true phrenologist has realized ere this that the age in which he lives is an age of reason, that he is in the midst of a scientific revolution, and the cry meets him on every hand for "More Light." He will also readily admit that the progress of Phrenology in the past has been greatly retarded by the ignorance of self-styled Professors, and perhaps more so by this, than by all the virulent attacks of its opponents. He must also admit that the future success of Phrenology unquestionably depends upon the manner and ability in which it is introduced, in short that its success depends entirely upon our phrenological education in its broadest sense. How shall we obtain this education? and what facilities are offered for its achievement? are questions which naturally present themselves to the readers, and in reply I would say there are none to equal those offered by the F.I., with its large collection of busts, casts of many famous and notorious characters, hundreds of skulls representing degree of development, skeletons, models, manakins, its large circulating library of 500 vols. by the best authors, and above all its persevering teachers. These are advantages that everyone desirous of becoming students of mental science should avail himself of, for as phrenologists we have long felt the want of such a centre which affords such facilities, but whether we appreciate them to the same extent as we felt their necessity, and whether extend the F.I. the support and sympathy it

so richly deserves, remains to be proved ; however let us remember that it lies entirely with us, whether we make our Institute and Magazine a power of success. "Let us then be up and doing," &c.

Yours faithfully,

AN EARNEST STUDENT.

(Enclosed please find my name and address.)

Book Notice.

The Fowler Phrenological Dictionary is in the press and will shortly be ready.

Every phrenologist will find it useful, and should order a copy for himself and one for a friend or a local Library. Price 1s.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

Mr. B.—The photo of this gentleman indicates more than ordinary mental capacity. He is quite original, takes in ideas easily, and is very much given to reasoning and arguing. He has a warm and rather impulsive nature, and goes right at what he has to do. He has practical talent, and learns from experience, and from what is going on around him quite easily ; is very ingenious and can do almost anything he attempts ; his mind is quite active and readily responds to external influences. He is very sensitive and susceptible to praise or blame, and is quite ambitious. He is full of energy and spirit, and is equal to whatever task he undertakes. He has a free and easy disposition and strong social qualities. He has natural tact and prudence in a business way, but is rather lacking in self-control and self-esteem, and is disposed to over-tax his resources. He needs more circumspection to give a balance to his character.

M. R. (Masboro').—From the cutting you sent us we judge that the gentleman has a favourable balance of organization. He

possesses uncommon abilities, and great versatility of talent. He should be remarkable for his practical talent, his available power, and his ability to turn off business, not only with despatch, but with care; few persons will go through a difficult task with less fretting and exhaustion than he. He is particularly observing, has superior judgment of practical matters, is quick to inform himself of the condition of things, and knows how to apply his knowledge without hesitancy. He is adapted to a literary sphere of life, or for statesmanship, where there are many statistics to be considered. He is copious in the use of language, but requires a motive to call him out, for he does not speak so well under ordinary circumstances as when excited. He has plenty of good humour, and exerts a pleasing influence over others. He is a plucky man when called out, and he is not easily stopped in his course when he once gets started. He is very tenacious of his position when taken, and can be relied upon to carry out the plans he has commenced. He exerts a positive influence over others.

R. B. (Bradford) has a predominance of the mental and motive temperaments, is industrious and will always find himself busy in one way or another. His brain is especially active, he is strongly disposed to think, investigate, argue and go back to the origin of things. He prefers to do his own thinking and has a reason for what he does and says; he possesses sound judgment and is comprehensive in his views of things. He has more than average force of mind, and is one of the kind that does not like giving in. He has a strong imagination, appreciates education, and is a lover of art. He loves to talk, and would make a good speaker, and it would be to his advantage to cultivate a public spirit and come before the world and promulgate his ideas. He must pay more attention to his physiology, spend more time in living and enjoying himself, and not work up his vitality and his nervous force as fast as he generates it.

H. E. W. (Accrington).—Nature has dealt favourably with this gentleman. He has all the life and vitality he needs for a full day's work every day of his life. He should be known for his perceptive power, his varied intuitions of mind, sense of arrangement, love of experiment, and disposition to improve on everything he does. He is interested in mankind, desires to do good and make the world better, and he is full of hope and anticipation. He is inventive and has good control over his thoughts so as to turn them to advantage. He has a strong individuality of his own, does not need to imitate others, or take them as an example. He is a very available, practical kind of man. He would be a good judge of property. He would be successful in estimating character, and putting each man in his right place according to his ability.

C. J.—The photo of this lady indicates that she has good common sense, and takes right hold of whatever she does in earnest. She is not necessarily showy, or particularly easy and versatile in her

manners, but is reliable. She has order and method in doing things ; remembers places and forms, and could easily learn a trade where she had to cut out and fit dresses, and would probably show some interest in art. She is methodical in doing her work. She appears to have a favourable power between the body and the brain. She is decidedly energetic, and if necessary, forcible. She is capable of manifesting great determination and will power. If she were to devote herself to intellectual culture, she would show more originality and capacity to think and plan, than be gifted in making a display of her powers. She is fitted first for a wife and companion ; second, she would do well in business ; third, as a nurse, and one to have charge of those who cannot take care of themselves.

W. S. (Sheffield).—The photo of this gentleman indicates a fairly balanced character. He is very wide awake to what is going on around, and if there is anything new brought out he wishes to be the first one to know all about it. He is quite intuitive in his preception of truth or character. He is also ingenious, and has versatility of talent, and will be handy in doing many different kinds of work. He will find it hard to settle down at one thing and be content, but will want to try his hand at many different things. He will be disposed to venture beyond the power of his constitution, for his mind is stronger than his body. He has a good general memory of what he sees, and accumulates knowledge easily. He has a fair degree of self-appreciation and is quite mindful of the attention he receives. He is more persevering in carrying out his plans than he is equal to making important decisions or taking responsibilities. He is kind and accommodating in his disposition. He is quite social and friendly, will draw others to him and will make friends rather than repel them. It is quite necessary that he should avoid all extremes that tax the constitution.

Chothill.—The chief characteristics of this lady are her strong will, determination, love of freedom and of action, self-confidence, and executiveness. She possesses an active conscience ; she is rather old mentally, and should cultivate a stronger appreciation of the mirthful, and give herself a little relaxation from her serious disposition. Her desire to accumulate is strong. She is systematic, very sensitive to praise or blame, can keep her own counsel, and has a mind constantly on the alert. Considerable power of endurance is also indicated, and with proper care she is likely to live into old age. The physical and mental conditions of the little girl appear generally even, though in later life a more marked development of the mental over the bodily powers seems highly probable. There are indications of a good moral and intellectual endowment. The general memory is active and should be preserved. She is very loving, but likes her own way. Gentle influence will do much with her ; she should not be forced unduly, or will often act contrary to the expressed will of others. She is very imaginative, inquiring, observant, sympathetic, and has a good development of the refining faculties of the mind.

"TRENTON" (N. J.)—The organization of this lady is well rounded out. She has comparatively a large brain, and scarcely a small organ or faculty represented. She is equal to almost anything in work or in mental development, more especially as a business woman, nurse, or doctor. She has good perceptive power; is naturally neat, orderly, and can turn her hand to almost anything. She manages her own affairs; is on the look out, rather reticent, cautious, but very firm, and determined when she has settled on a course. She would be faithful and true as friend, wife, or mother; and she does not show all her feelings as some do, for she is rather conservative, and reserves something for another time rather than manifest everything at once. She does not want any help; would rather do all the work herself than have anyone else, for their way of doing would not be like hers. She comes from a strong family, long lived, and possessing more than ordinary character and strength of mind.

H. C. G. (Portsmouth).—The photo of this lady indicates a fairly balanced character. She has hardly confidence enough in herself, and needs someone behind her to sound her praises and speak a good word for her. She is energetic when once started in her work, but it takes her a little time to feel her importance and start. She has a practical intellect and wants to know the uses of things. She will be governed by what she sees and what she reads. She is sincere and earnest in what she says. Her head is high compared with its breadth, and hence she will be known for her sympathy, kindly feeling toward others and desire to do good, rather than for hardness and severity of mind. She has a full degree of taste, power to embellish, and to make things suitable for the occasion, but she will prefer to follow a pattern rather than be guided by her own ingenuity. She would make a good teacher for the young, provided she did not do too much for them.

WHAT TO READ.

ARE you deficient in taste? Read the best English poets, such as Gray and Goldsmith, Pope and Thompson, Cowper and Coleridge, Scott and Wordsworth.

Are you deficient in imagination? Read Milton, and Aikenside, and Burke.

Are you deficient in powers of reason? Read Chillingworth, and Bacon, and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

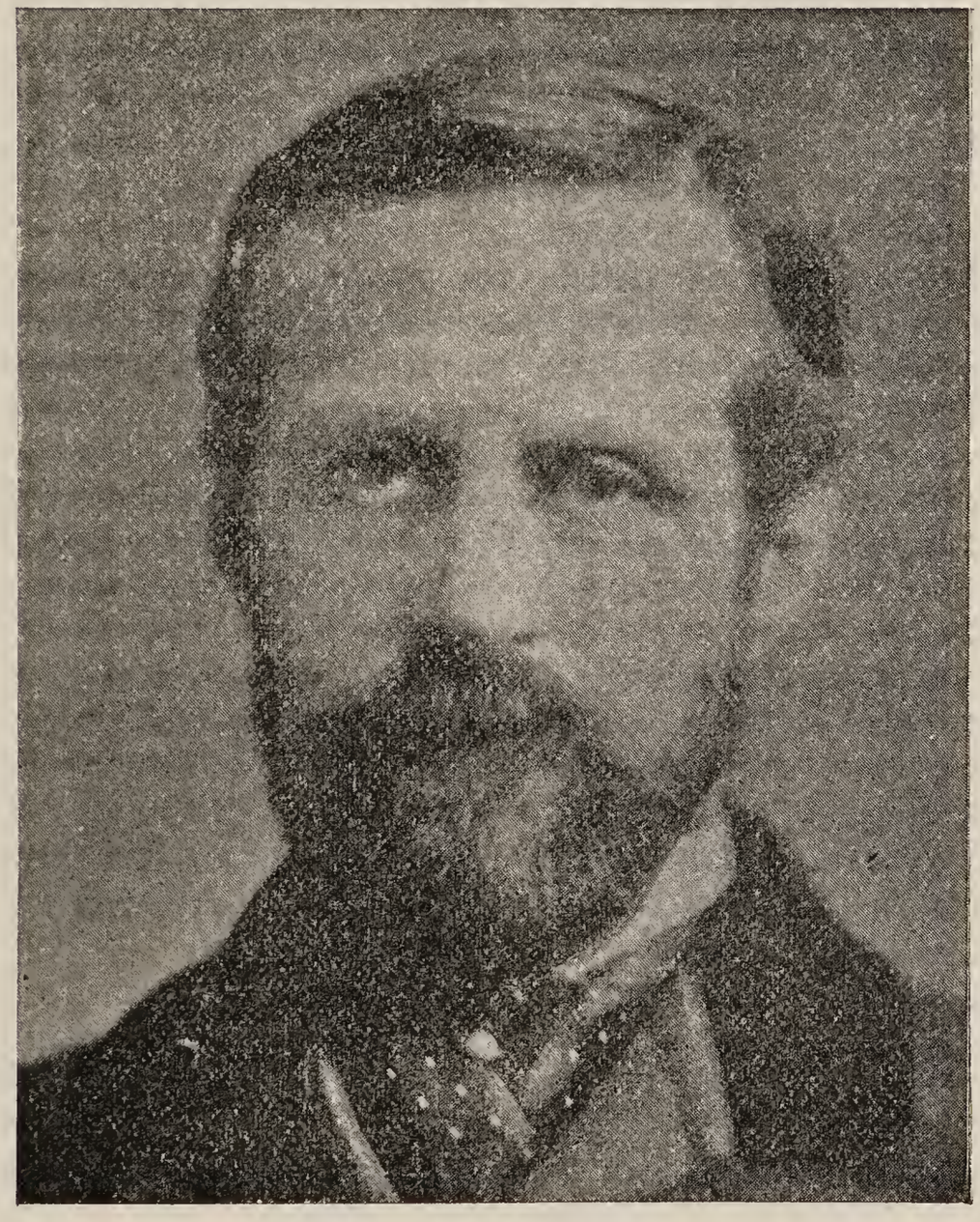
Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in vigour and style? Read Junius and Fox.

Are you deficient in conscience? Read some of President Edwards' works.

THE
Phrenological Magazine.

APRIL, 1894.



(Kind permission of Robinson and Son, of Dublin.)

PHRENOLOGICAL SKETCH OF LORD ABERDEEN,

The New Governor-General of Canada.

LORD ABERDEEN has a superior quality of organization, and a refined cast of mind. He evidently takes much after his mother, and she must have been uncommonly gifted and a refined and superior woman. The feminine qualities, blended with his own masculine organization, make him possessed of that subtle and

powerful influence that is capable of swaying more influence than if he had been more purely masculine, severe or robust. The blending of his temperaments is also favourable to the manifestation of his character. The mental takes the lead, however, and gives an added power of mind. He appears to have rather a large head, and, considering its size, it is more evenly balanced than the average.

His mind appears to be a very active one, indicating a fully-developed brain, and one that gives predominance to those qualities that give comprehensiveness of mind and general ability to think, organize, and use up materials of all kinds, and utilize power and influence.

He has no lack of ability that leads to thought, breadth, and scope of mind. His head is rather high, quite broad and strongly developed in those faculties that give versatility, general imagination, and a strong reasoning mind. He has good powers to plan, devise ways and means to accomplish various ends. Although he is not wanting in power to grasp facts and details, still he has more originality of mind and power to take broad and comprehensive views of things and subjects.

His perceptive mind will probably serve as a means to an end, hence he will use judgment, and bring reason to bear upon his observations rather than be guided by statements only.

He has a clear and logical mind; is quick to notice differences and make comparisons. His interest in and love for the study of human nature is strong, and should lead him to correct conclusions concerning his fellow-men.

His ingenuity is more likely to take a literary rather than a mechanical direction. He is not wanting in adaptability of mind, and wherever he was he would show pliability of manner and suitability of language.

Sympathy is one of the strongest qualities in the superior portion of his head, and gives him a tendency to look into the wants of the masses and to minister to the sufferings of the unfortunate and helpless. His sense of justice is strong, as is indicated by the extreme breadth of the posterior superior region. He is a man who keeps a promise if he makes one, and his word can be depended upon.

In short, he should be known for his superior judgment, his keen sympathies, his accurate intuitions, his clear reasoning mind, his decided sense of justice, and his persuasive influence, rather than for a dogmatic, defiant, arrogant spirit.

He must be the friend of all classes—while his language is well chosen, well timed, condensed, and to the point. His speeches should command respect and convey information.

John Campbell Gordon, sixth Earl of Aberdeen, was born in 1847, just before the great revolutionary outburst in Europe. In 1870, the death of his brother gave him a seat in the House of Lords, and from that time his career has been one of increasing service to the State.

From boyhood he had a great interest and delight in locomotive engines, and he is probably the only peer who could drive an engine from London to Edinburgh.

His maiden speech in the House of Lords was upon the technicalities of railway management and the mysteries of fly-shunting, and when some time later a Royal Commission was instituted to inquire into railway accidents, he was immediately nominated a Commissioner. Later, Lord Aberdeen succeeded the Duke of Buckingham as Chairman of the Commission.

His second appointment was somewhat similar, as it concerned the prevention of loss of life among the working population. He held the position of Chairman to this Royal Commission on Shipping.

Politically he was regarded as belonging to the Conservative party by heredity, but in 1879 he showed his transference of political allegiance by supporting Mr. Gladstone's first Midlothian campaign.

Lord Aberdeen was also entrusted with the duty of acting as Lord High Commissioner to the Church of Scotland.

In 1886 he was offered and accepted the Viceroyship of Ireland, which he held for the next six months. Apart from Ireland there was no post in the Empire more congenial to Lord and Lady Aberdeen than the Governor-Generalship of Canada, to which Lord Aberdeen was appointed last midsummer.

L. N. Fowler.

THE PROGRAMME OF PHRENOLOGY.

Second Part.

ITS AIM—HUMANITY.

By W. Brown, F.F.I.

In speaking upon the second part of the Programme of Phrenology, I do not wish to deal with the theory which would regard man as an improvement of a brute ancestry. The evolutionary theories of Mr. Charles Darwin have served to stimulate scientific enquiry, and excite popular criticism,

and without doubting the sincerity of that great comparative anatomist I prefer to leave the question of evolution to the students of the Animal kingdom, and consider man as belonging to an entirely new order—the Human kingdom, which places him in a much higher order and gives him a dignity he deserves evolving as the revealed Word plainly tells us from a source totally distinct from all previous creations.

The human family, the occupants of this earth of ours, have descended from an original pair whom God, we are told, created in His own image, with power to choose the right and refuse the wrong, but who, through disobedience, brought spiritual and physical death into this world, thereby frustrating Divine intention and entailing upon the human race a degeneracy which nothing but a new creation can restore. The short period of man's innocence came to an end, and the race had to commence its sorrowful history outside the garden and in sin.

Then man enters the age of freedom—a period of about 1650 years—during which time he was left to himself to see if he could recover his lost position, but the self-will manifested in the fall culminated in moral corruption and lawlessness to such an extent, that a necessity arose for a speedy close, but fallen as he was the love of Jehovah was proclaimed to him through Enoch and Noah with an opportunity for improvement, but as the efforts were of no permanent avail this age was brought to a close with a deluge.

Much has been written about the savage state of prehistoric man and his relationship to the anthropoid ape, but when you consider that the eldest son of the first man built a city, it implies that he was at an early date furnished with a knowledge of the arts and appliances for such work, substantially civilized, possessing language, thought and intelligence, with a knowledge of music, and could work in copper and brass; it is therefore not difficult for us to picture phrenologically what the race was at this time: the conditions were different, and the organic quality had without doubt suffered. The objective and creative faculties, rather than the subjective and moral, the real rather than the ideal, must have been dominant factors, and left without restraint would account for much that is revealed in the early history of the earth.

The Deluge came, and there is doubt in some minds whether it was universal or partial, but if we take all things into consideration there will be little difficulty in coming to the conclusion that it was confined to that part of the earth then occupied; the sacred record assists us, as the word used, Earth, is intended to convey region or country

(Hebrew word *Haarets*), meaning that part of the country then inhabited. Then if we would regard the physical features of Armenia they are such that would favour a deluge within certain limits. To those who prefer evidences other than Biblical, you can obtain such by studying one of the twelve terra-cotta tablets in cuniform writing, found not long ago among the buried ruins of Kiunjik at Ninevah, which are only copies of others of earlier date, giving an account of the Deluge in the form of a poem. These were copied from the originals by order of Assur-bani-pal 700 B.C., which formed part of the library of the ancient city of Erech, written in Accadian, which, if in existence to-day, are from 3600 to 4000 years old, and which will probably be found at no distant date.

Noah, we are told, lived 350 years after the Deluge; there is, therefore, no reason why such records should not have been well-known to Abraham before he left the land of Chaldea for Egypt.

After the Deluge man had a fresh start. Noah had three sons, Shem, Ham, and Japhet; they had sons and daughters born unto them and they began to people the earth. Scriptural ethnology tells us that the posterity of Shem peopled Assyria, Syria, Persia, North Arabia and Mesopotamia. The posterity of Ham peopled part of Arabia, Egypt, and North coast of Africa. The posterity of Japhet peopled Asia Minor, Armenia, the Caucasus, and Europe.

For the second time they are told to be fruitful and multiply and replenish the earth, but in less than one hundred years we find Shem's sons building cities and lofty towers in the plains of Shinar (the remains of which exist to-day), instead of spreading themselves over the earth as directed; so in order to compel them to scatter Jehovah confounds their language, man's intentions are frustrated, and the purposes of Jehovah are accomplished.

Then commences a migration which formed the basis of the different families we are about to consider. As regards historical civilization, the mythical accounts that man existed thousands of years before we have any positive evidence, has been shown to be only fiction, and we have now arrived at a time when the labours of Oriental scholars can be accepted and depended upon, and satisfactorily harmonized with the chronology given in the Septuagint.

Chronology.—Babylon began about 2300 B.C., Assyria about 1500 B.C. Nothing in China can be found as satisfactory earlier than 781, or the most 1154 B.C.

Phœnecia 16 or 17 centuries B.C., Asia Minor nothing

before 900 B.C.; but in Egypt we find they had a past anterior to all history, and 2700 B.C. can be confidently depended upon. Ethnologists existed in Egypt 1400-1200 B.C.

The Egyptian classification was based on colour: Egyptian, red; Shemite, yellow; Libyan, white; Negro, black. This arrangement must be regarded as having reference to neighbouring countries only.

Some have based the classification of the human family upon the formation of the skull, but this is open to objection. Some on language, viz., "The Aryan or Indo-European, to which Latin, Greek, Persian, Sanscrit, Keltic, Slavonic, German, and most modern European belong." "The Semitic, comprising Hebrew, Phœnecian, Armenian, Arabic, Assyrian, and Ethiopian." The Turanian embracing the Finnic, Hungarian, Tartar, Turkestan, Mongol, and Indian hill tribes.

This classification may be considered fallacious because many who have identical language are of different origin.

Some have thought that there must have been more than one stock from which the races have sprung because of the difficulty of accounting for colour, form, size of skull, &c.

Ethnologists have had their battle-ground like other scientists.

Blumenbach said five varieties: "Caucasian, Mongolian, Ethiopian, Malayan, and American." Cuvier recognises only three. Pritchard said seven.

Camper wants a facial angle as the basis of division, but the great authority says that there is a unity in the race and all belong to one species, which is confirmed by scientific investigations. "God hath made of one blood all nations of men for to dwell on the face of the earth."

The differences in civilization and mental state are through differences of development caused by the variety and conditions under which they have existed.

Migration and acclimatisation have altered to such an extent as to make it difficult to recognise the unity of origin.

The influences of climate is shown by the fact that each geographical zone is more or less marked by a distinctive colour: Black at the equator, copper colour at the tropics, and olive and fair towards the poles.

Man has more power than animals or plants, but he cannot resist external influences, and cannot escape from the consequences, so, having regard to all these circumstances, ethnologists now classify the human race into five groups, more from a geographical standpoint than otherwise—the Caucasian embracing European, Armenian, Afghans, Hindoos,

Persians, Arabians, Syrians; the Mongolian embracing Chinese, Japanese, Tartars, Turkoman, Turks, Arctic Ocean in Asia, Europe, and America; the Negro embracing Ethiopians in Guinea, South African Negroes, and North African Negroes; the Malay embracing Borneo, Sumatra, Java, Philippine Isles and Polynesia; the Indian North American races.

A closer classification is found in the Journal of the Anthropological Society, of May, 1885, as follows:—The Caucasian of Europe; the Mongolian of Asia; the Ethiopian of Africa.

Cause of difference in colour.—This is not occasioned by a difference in the structure of the skin, but by a secreted colouring matter in the mucous layer between the dermis and epidermis; exposure to light being the chief agent in forming the pigment cells of the skin.

There are five main forms of faith and worship among the human family, and these have done much in the past in developing growth of character in some instances, and retarding it in others. Among the Ayran branch is Brahmanism, Buddhism, and Zorastreanism. Among the Semitic, Mosaicism, Mohammedanism, and Christianity; and among the Turanian, Confucianism and Lootse.

FOUR GREAT LEADERS OF THOUGHT PHRENOLOGICALLY CONSIDERED.

EMERSON.

By Jessie A. Fowler.

A GREAT LIGHT.

When so clear and far-shining a star as Emerson falls beneath the horizon, one at first feels benumbed, and it takes some time to realize that the light has gone for ever.

In the whirl of material cares and interests we are apt to forget what some of the great intellectual benefactors of humanity have been to us. Yet some of us have absorbed more or less of their teachings and feel an unspeakable love and reverence for them.

Then one morning one reads in the newspaper that the great and good man is ill—that the bright light is becoming dim; and in a few days one learns that it has gone out for

ever,—that the intellectual fire which lit the world with its lambent flame is extinguished.

We know how difficult it is for ordinary people to keep alive a spark of inner light, and yet this sublime character, in spite of the obstacles, worries, and peddling cares of poor human nature, not only kept bright the inner light of his own soul, but assisted millions to do the same.

What we admire in Emerson is not only the intellectual elevation, but the moral purity and simple child-like goodness and sweetness of the man.

Success did not spoil him, although it came very early. When I say success, I do not mean what people generally call success. The *success valued* by a man like *Emerson* was an *extended power to do good*. It did not consist of possessing houses, carriages, or servants. But when he knew that the intellectual and moral light which emanated from him was lighting up the best hearts, brains, and consciences of the English-speaking people, he had his exceeding great reward. And this gifted man looked upon every other man, woman, and child as interesting and lovable. He was a true phrenologist in this respect. Here is one distinguishing trait of his character. He listened to the stuttering speech of uncultivated people with an unfailing courtesy, hoping beneath the stumbling words to find some idea worthy of attention. And I believe he was often rewarded.

It is said that "education, although it develops the large brain, often crushes the small grain of originality which exists in the small one." Whether from the large or small brain, Emerson seemed to seek for the uncut diamonds in the uneducated, and this is what a phrenologist has to do. He realized that the small jewel will not bear much cutting, the large one will. You make the most of the latter, the former you reduce to dust.

You have all enjoyed the wit and raciness of Emerson; and I believe a great part of those rare qualities was gained by his power of opening the hearts and lips of the people with whom he came in contact. But in this unsophisticated age, when ordinary respectable people are—on the surface—nearly as much alike as Birmingham buttons, the study of the people, to a man who wishes to understand the real grit and power of human nature, is altogether priceless.

And it was the close study of character that gave Emerson's writings such a touch of naturalness, life, reality. Emerson lived a perfectly simple life. He was ready to listen to everybody, and did so with infinite benefit to his head and heart, not to mention ours. Nothing is so easy for a

cultivated man to do as to freeze into silence uncultivated people. But you will seldom if ever find any author worth reading who adopted that form of intellectual and moral suicide.

The peculiar note of Emerson's writing is its elevation and simplicity. He did not think of pleasing or displeasing any one; and therefore succeeded in delighting every one worth pleasing.

I need scarcely say that so soon as a man of genius begins to think of pleasing this editor or the other by what he writes, he fails as a teacher: and a good thing to. I want to know, and you want to know, and every one with any intellectual or moral earnestness wants to know, exactly what a man of genius thinks and feels about this, that, and the other; and not what some publisher or editor thinks will please the popular taste.

A man who thinks of the success of his writing, and not of his writing only, makes a superficial success. He may be noticed by the *Times*, and even other papers, but he never gains, and never deserves to gain, a hold on the brains and hearts of mankind. This advice is applicable to all phrenologists, for they must be bold enough to be true and in earnest. It is therefore comforting to phrenologists to find men of Emerson's stamp treading the same pathway.

Genius it is supposed can only be thoroughly appreciated by genius. A man can only be judged by his peers, and then only provided it is done without jealousy. But still we little people may pick up some thoughts and ideas suitable to our intellectual size, and, if we are strong enough, carry them away. But when some whipster, who can scarcely reach to the knees of an intellectual giant like Emerson, attempts to measure, weigh, and dissect him, one would be very angry were it not too preposterously absurd, and the anger ends in a hearty laugh. The flea finding fault with the lion is too absurd. But as a rule lions don't take notice; asses in lion's skin do. Critics of Emerson, to do them justice, seem to give him a wide berth. They appear to look upon him as too far gone.

Not even *their* wonderful teaching powers could benefit such a hopeless case. With him they lost their Latin. What a blessing! "The lion never lost so much time as when he took lessons from the ape." Emerson never lost much time in that way. He went on his own intellectual path—the higher the path the more solitary—disregarding the praise or blame of foolish people. That wise conduct was the root of his power and strength.

MORAL QUALITY.

One of the salient characteristics of Emerson was his unfailing goodness. No man was less goody-goody, and no man was more truly good. Thackeray once said, although a better man than he never lived, that it was a great pity good people were so stupid. Now, I think it is a great blessing that bad people are so stupid. A bad heart is, in the humble opinion of Joseph Forster, often accompanied by a worse head. Carlyle was of opinion that the grand quality in literature and art is the moral quality. Now, a bad heart and bad head cannot have a high moral quality. It is, I consider, the salt of literature and art. People must love the truth and the right very ardently to find their way to them through the labyrinth of sophistries and lies which hide them from the luke-warm. And although we may not think so, a love of truth for its own sake is very rare.

I think that was the particular and individual note of Emerson's genius. He did not trouble himself as to the effect of what he said on theological dogmas, or on social and political opinion, but said exactly in a clear and beautiful way what he *thought* and *felt* on matters which appeared to him to be important. I think you will agree with me that is one of the priceless qualities of a teacher.

Ninety-nine writers out of a hundred, highly respectable and talented men, writers of those wonderful productions called leading articles, do not appear to me to care a farthing for the truth of what they write, but, according to the politics of their paper, attack or praise this man or the other. The same thing is noticeable in many cases where the writing is larger in bulk, but where the same want of earnestness is felt.

If a man speaks to you, and utters the *inmost feelings* of his nature, there is something to be learnt from him. But if he *repeats* to you in a lame and impotent way, a lame and impotent leading article or speech, what help is there in that?

So that if the speech of an ordinary man, if earnest and true, is worth listening to, what must the speech of a man of the intellectual and moral calibre of Emerson be worth? Who can say?

He *looked* into his *heart*, and *dipped* his *pen there*, then *wrote*.

And he was always, by study and observation, enriching his heart and brain. Because in my humble opinion, if a man is to speak or write much, he must study and think more, or his speech and writing tire. Dr. Johnson once said, "I despise the man who talks more than he reads." Dr. Johnson talked much but he talked well, because he read and thought.

more. And that accounts in a great measure for what is called the fickleness of the public. An author produces a work that gives great promise of future excellence. The public is eager to see this promise fulfilled. A new work is produced in a great hurry ; the public is dissappointed and the book fails. Whose fault is that? I think the careless author's. Emerson was never in a hurry to publish. He never tired of taking pains : hence the public, therefore, were never tired of him. You all know Sheridan said that easy writing is hard reading.

EMERSON'S STYLE.

One writer says of Emerson that he had the instincts of the writer and the orator. We should say the faculties which gave birth to brilliancy and eloquence. It was as natural for him to be brilliant and eloquent as for Dr. Dryasdust to be dull and pedantic. He was a man of the greatest candour and frankness, but as a writer or speaker he had the most extraordinary tact and subtlety. No one capable of understanding him could fail to be carried away by the personal fascination of his style and manner.

"Style is the man." A witty Frenchman said, "The only bad style is the dull style ; and it is perfectly natural to a dull man. But, after all, the only style worth anything is that which grows out of a man's nature, as individual and peculiar as his nose or fingers." We should say peculiar to his head, the other points would naturally follow. When a man imitates another man's style he commits suicide as a writer. When one reads a friend's writing, one ought to be able to say, no one else could write that but So-and-so ; his individuality stamps every line. Compare for one moment the style of Emerson with that of Wendell Holmes. The style of one represents him as much as the style of the other represents that other.

The style of Emerson is manly, clear, deep and direct, full of verve and poetic energy : it reflects the writer. The style of Wendell Holmes is subtle, charming, full of opalescent colour, witty, brilliant, and caustic, which reflects the author.

The best advice that was ever given on style is this : "Understand thoroughly what you want to say, and say it in the fewest possible words."

I think Emerson was of the same opinion. We are not all bound to speak and write in one style, neither will our Phrenology allow us to do so. But if we have anything to say we are bound to respect the public sufficiently to say what we think and feel to the best of our ability. The

public will very soon let a man know whether his intellectual wares suit the market or not.

HIS INFLUENCE.

Nothing is at last sacred but the integrity of your own mind.

As Robertson says, Emerson represents for us the most conspicuous American influence on modern English culture.

Before him, Lowell said, his countrymen were still socially and intellectually moored to English thought, but Emerson "cut the cable." Lowell would seem to make out that the trace of the Puritan in Emerson was obvious, but it is all a matter in the use of terms. "The Puritanism of the past," he says, "found its unwilling poet in Hawthorne, the rarest creative imagination of the century, the rarest in some ideal respects since Shakespeare; but the Puritanism that cannot die, the Puritanism that made new England what it is, and is destined to make America what it should be, found its voice in Emerson."

EMERSON'S GENIUS.

Emerson's genius is certainly beyond question. Such a gift of luminous and stimulant speech in single *dicta*, you cannot readily parallel in all literature. And multitudes of the sayings are as true and valuable as they are brilliant. He who reads Emerson should read and think. His writings were not the meat for every man. He had his own peculiar way of jotting down his inspirations and then gathering them into a book. His friend Carlyle, in all friendliness, early compared the essays to "bags of shot"; and Emerson himself, in a letter to Carlyle, spoke of his manner of composition as one which made each sentence "an infinitely repellent particle." "He was aware," says Mr. Cabot, "of the inconsecutiveness that came from his way of writing, and liked it as little as anybody."

Matthew Arnold, after going in his graceful incisive way over the points of Emerson's work, and settling that he is not a greater writer of prose, because his style "wants the requisite wholeness of good tissue," and that he is not a great poet, because he "lacks plainness and concreteness, and the power of evolution," finally decides that, nevertheless, as "Wordsworth's poetry is in my judgment the most important work done in verse, in our language, during the present century, so Emerson's essays are, I think, the most important work done in prose." "His work is more important than Carlyle's. He is not a great writer or man of letters in the sense that Cicero, and Swift, and Plato, and Bacon, and Pascal, and Voltaire,

are great writers ; but still, in that he 'holds fast to happiness and hope,' as he does, he is the most important English prose writer of the century."

Arnold evidently passes over Spencer, George Eliot, and Mill, and although many may reason that Emerson's hold of "happiness and hope" is not quite the most important thing in our nineteenth century prose, because these are not the things of which we stand in the most pressing need, still, when all is said, his gift to us in that regard is a splendid one.

Certainly no one stimulates as he does. His very foible of booking all his inspirations has given us a multitude of *tonic sentences,* of exhilarations that pulse as if from the veins of the spring.

When we think of the resonant nobleness of some of his didactic verse we can forgive some of its abruptness and incompleteness. His song is short-breathed, and soon broken, but he caught notes of Apollo that the smoothly musical cadence of Longfellow and Whittier never heard. His poetic teaching has a quintessential quality, that is to theirs what Milton is to Cowper ; and at times only needs the last magic of finish to compare with the noblest song in Goethe, which commences—

"Nor kind nor coinage buys
Aught above its rate,
Fear, Craft, and Avarice
Cannot rear a state."

In other keys and measures he can attain to radiances of phrase and thought that did not come to the Longfellows at their luckiest. We cannot refuse to bow at least for a moment under the melodious rebuke which in one of his moods he passed on a friend :

"Set not thy foot on graves ;
Nor seek to unwind the shroud
Which charitable Time
And Nature have allowed
To wrap the errors of a sage sublime.

"Set not thy foot on graves ;
Care not to strip the dead
Of his sad ornament,
His myrrh, and wine and rings,
His sheet of lead,
And trophies buried :
Go, get them where he earned them when alive,—
As resolutely dig and dive.

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand ;
'Twill soon be dark ;
Up ! mind thine own aim, and
God speed the mark !"

But there is small suggestion of the grave as yet about Emerson's teaching; nor will there soon be. He is the very poet of optimism, which is not an easy thing to be: prosperity is prosaic, and the poetic instinct turns most spontaneously to shadow.

(To be continued.)

THE VITAL TEMPERAMENT: ITS INFLUENCE.*

It was soon after the time that my interest in Phrenology began that a great desire took hold upon my mind, and that desire was—to have a very, very strong endowment of the *Motive* temperament, and to be the proud owner of a Roman nose. Nothing, I imagined, but a Roman nose and big bones, could fill that aching void of my nature.

One of my brothers, and at that time an elder sister also, had a very plainly marked development of the *Vital* temperament. Of course I felt very sorry for them—how could I help feeling otherwise?—but at the same time I was conscious of a thrill of vain-glory that *I* was not so afflicted.

Now one of the few privileges that frail woman may lay claim to is, that of being allowed to change her mind when—well—when she is wrong. There's no need to extend that same privilege to man, and we all know for what reason—his wisdom is never at fault. I have been compelled to change my mind. The Vital temperament is rather useful after all, and I have placed it on a higher shelf, very near the Roman nose and big bones, though not quite so high up yet as those. Some day, perhaps, I may take the ladder again and place them side by side.

It was the wonderful influence of the Vital temperament that caused me to alter my former opinions. I knew, of course, from reading and from observation that persons having the *Vital* for the most prominent temperament were very different indeed from those in whom the Motive or the Mental predominated, yet I never realized until quite lately how very great was that difference, nor exactly what that difference was.

Temperament is, we know, a particular state of the constitution, induced, or at any rate depending upon, the activity or working condition of certain bodily systems, each system comprising several organs. The *Vital* temperament, then,

* A paper read by Miss Linington on February 11th, at Members' Meeting at Fowler Institute.

comes from the activity of those organs which occupy the great cavities of the trunk. The business of those organs is to manufacture all that is necessary for support of the body by means of food and air.

If asked, "What is necessary for the support of the body?" the answer, I think, could be summed up in one word—"Vitality." Just that one little word may seem but a very poor and paltry explanation, yet it means when we consider it for a moment, so very, very much, for it means life itself, physical life, of course, being meant.

Now if the Vital system plays such an indispensable part in man's *physical* existence, it seems only reasonable to conclude that it must have *some* influence, at least, upon that of his Mental. And such, we find, is the case, only that influence is so strong and so direct, that we are often amazed at its wondrous power. Take two persons of the same height, the same weight, the same complexion, and if possible the same formation of head, and let this be the only physical difference between them—one has a predominance of the Motive system, and the other of the Vital system. Do we find them alike in disposition? No, very different indeed.

Well let us put the Motive individual aside, and place another with a decided development of the *Mental* system in his stead, the height, weight, &c., being, as far as possible, the same as before. Is there still a contrast? Yes, almost, or (taking all sides of their character into consideration) quite as much as before, only it is a difference with a difference.

To realize, really realize, the different influence the different temperaments exert, we must, I think, take our studies from *life*. Reading helps us greatly, yet the knowledge gained from books seems dull and faded compared to the bright, sparkling, *heart-felt* knowledge we get from the careful study of living men and women. To be sure we nearly always, with the utmost care, tie up a big bundle of mistakes with our small sheaf of self-gathered knowledge, blissfully unconscious, of course, of the fact; still if we are not too proud to stoop to *un*learn we shall get right in time.

In considering the question of the Vital temperament, we cannot avoid being impressed with some striking analogies regarding the influence of the Vital system upon the *body*, and the influence of the same *temperament* upon the *mind*.

In the first place, where there is a good, *active* Vital system we always find plenty of physical *life*. We see the full body, the rounded limbs, the well-developed neck, the animated face, and sparkling eyes, and we find it hard to imagine that individual in any other than his present condition. The

mysterious element we call "life" seems to permeate his whole being, and gazing upon him as he stands before us, full of vigour and animation, it becomes difficult, strangely difficult to picture him as still, white and dead, deprived of all his bright, sparkling vitality.

So, too, it is with his mental manifestations. Sometimes we meet with people who give us the impression that their mental powers have gone to sleep, and they appear quite unable to take an interest in anything. When you talk to them they never get much farther than "Yes" and "No"; not because they are nervous or sensitive, but solely, it seems, because their powers of thought and action are dulled and numbed, one might say half dead. But you never find that state of mind with the person who possesses the real Vital temperament. His mind is as much alive, indeed more so, than his body. Whatever he does or says, he does or says heartily, and his words and actions seem indeed to spring direct from the well of life, the heart. Of course we all know that the Vital person is generally, to a lesser or greater degree, an inconsistent individual. We know that it will not always do to trust to his judgment, because he is liable to be led away by his feelings; not that his judgment is weak, but rather because his feelings are so powerful. What, too, has vividly struck me is the downright earnestness of the Vital individual;—he may change his mind twenty times in as many minutes, but he is in earnest all the time; and what is more, he is terribly in earnest too, that you should see things in the same light that he sees them. He is so convinced his is the true light, that he cannot be quite comfortable till you, too, are brought under its enlightening influence. If he presently discovers that it was only a will-o'-the-wisp after all, well, he usually very soon finds another beacon, which he is firmly convinced is *the* true light. Of course I am not speaking of those who, while having a Vital temperament, possess also a very strong development of the reasoning faculties, but those who have the usual phrenological developments that go with this temperament. Doubtless it is the rapid circulation of the blood that induces this rapid transition of sentiment. The Perceptive faculties being usually more fully developed in those of this temperament than the Reflective, would also partly account for it, inasmuch as they see so rapidly, and can at a glance take in so much that it would be next to impossible to criticize, and to assign reasons for every unusual appearance that presents itself. Yet taking these draw-backs into consideration it is surprising how few mistakes are made.

Another very striking analogy between the Vital system and

its temperament is their *warmth*. The plentiful supply of arterial blood, showing itself in the colour of the face and hands, tells us plainly, that unless there is something wrong with its physical mechanism the body will be sufficiently heated, as well as sufficiently nourished.

And the same warmth, in a mental sense, is manifested in the character of the one endowed with this system, and consequently temperament. This warmth is very marked with regard to the social affections, and neither the intensity of the Mental temperament, or the strength and endurance of the Motive can, it seems to me, make up, or atone for the lack of warmth which alone characterizes the Vital temperament. There is something a little unearthly about the strange, intense adoration that those of the Mental temperament often experience. Being somewhat unearthly accounts in a measure, perhaps, for the impossibility of its steadfastness. I have never yet met with a person of the purely Mental type whose affections were of an even nature.

The Mental individual, in his heart, wants someone he can *admire*, while the Vital mortal, on the other hand, is generally content with someone to *love*, and is usually quite willing to put up with a few imperfections. I do not, however, mean to imply that he always feels the same amount of affection for any particular friend, because he certainly does not, but rather his manifestations of love remind one of the ebb and flow of the tide. *His* affections ebb at times, only they flow back again to their old starting point without sustaining much injury. The love manifestation of the mental order is more like a flood caused by a storm. It is all-powerful, and perhaps sublime while it lasts, but when this outburst of intensity has spent itself it leaves a sense of disappointment and desolation behind, more or less keen, for it discovers that the landscape of its love does not appear quite so beautiful now that its sweeping, searching torrents have passed over it. The flowers may grow again, and the grass become as fresh and green as ever, but it will take some time. To the person of the purely mental type, life means intense joy and keen pain.

Next, I think, we can safely say that those of the Vital temperament get this life's enjoyments in a fuller degree than the other two temperaments. Being of a somewhat earthly nature they naturally expect to extract a large amount of satisfaction from earthly things. They do not so much seek to soar to impossible heights, but rather gather their pleasures as they go along, and thus save themselves from much disappointment. The world, to our Vital friend, seems a fairly comfortable place to live in, and he wants to abide in it as

long as possible. When things go a little wrong he does not suffer himself to remain long in the slough of despond, but scrambles out somehow, and, shaking himself free from its mire, soon forgets the past—and often, it is to be feared, its lesson as well,—in the pleasant enjoyment of a sunnier present.

Then again there is something refreshing in the knack our Vital individual has of getting a large amount of pleasure out of very little things. Give him a nice tasty dinner and an easy chair, and, for the time being, he beams with positive contentment; and a chat with a friend at the corner of the street will often send him home in an almost angelic state of mind. A friend of mine, who has the happiness of owning a gentleman of the Vital type for her father, told me some time ago that she had quite given up going out with him, for he met so many friends, and *would* stand talking so long with them.

Then a word or two about his amiability of disposition. It is very seldom I think that you find him harsh or unforgiving, though we must confess his temper is like many of his other traits of character, rather warm. If you offend him he "fires up," but the moment you express contrition he fully and freely forgives. He never, I think, bears malice, and as for a sulky, sullen expression, it would not suit his merry face at all, and I doubt if he could get it to remain there if he wished it ever so much. If you part very ill-friends with him, and the next week meet him again, the chances are that he will quite have forgotten that little unpleasantness, and will probably greet you with the same fervent good-will he would extend to a long-lost brother.

Like other mortals he has his faults. His warm temper often leads him into very hot water, from whose depths he sometimes finds it difficult to extract himself, and we know that when in a temper he *can* be exceedingly passionate and unpleasant. He will say things he had far better have left unsaid; things that leave many a scar upon the more sensitive heart of his wife or friend, and there are persons who can *forgive*, but unlike himself, cannot *forget* so quickly.

Then, too, there is the danger of him being too easily led astray, for his versatile mind and quick transition of feeling render him far too impressible to present influences and surroundings.

Another failing of his is that too ready disinclination for hard work or exertion, which will often allow him to suffer others less able than himself to bear the heavy end of the burden that should fall to him, for while being kind-hearted

and sympathetic he is at times often extremely selfish as well.

But after all each temperament has its own special failings, and while there is so much brightness, warmth, and tenderness connected with that of the Vital, we cannot, in spite of all faults, but see very much to love and admire in it.

MRS. H. M. STANLEY.

(*Née* DOROTHY TENNANT.)

CHARACTER SKETCH BY OUR SPECIAL REPRESENTATIVE.

IT was one of those memorable days not long ago, when wind and tide have respect to no man, that the interior of one of the houses in Richmond Terrace, Whitehall, notwithstanding the elements, was an attractive spot to me, for I was to have the privilege of making my own observations on a talented lady of society at her own home.

Newspaper reports and magazine articles have done their work and expressed their views upon her, therefore being a science seeker I was anxious to know how much of the public admiration was based upon sentiment and how much upon fact.

It was with this thought that I passed through the luxuriant drawing-rooms to where Mr. and Mrs. Stanley and Mrs. and Miss Tennant were entertaining their friends. In passing through the largest room I may be excused if I mention what struck me as a very pretty and effective way of throwing light upon the most important pictures on the walls. Several such possessed little lamps in front of them, with the shade so arranged that all the light was thrown upon the picture. One beautiful portrait of Mrs. Stanley, by Watts, R.A., was thus illuminated. A phonograph was in a small ante-room. This beautiful instrument was given to Mrs. Stanley as a wedding present by Edison himself.

Mrs. Stanley is tall, and well proportioned. She has been well endowed by nature with a fine physique. Her eyes speak volumes ; her abundant hair falls in graceful curves and plays at hide-and-seek about her head. She has a musical and fascinating voice, and the intelligent smile that lights up her countenance reveals much of the soul and depth of character behind. This talented lady has the capacity to think and act spontaneously, and with much originality. She is very highly organized, and very susceptible to external

influences; yet she can hold and express her own opinions, or she can listen patiently to others, and acquire information from them, as occasion may serve. Her well-developed perceptive faculties make her interested in all that comes under her notice connected with the arts and sciences; and the height of her head from the basilar to the coronal region gives her stability of thought and firmness of principle. Her imaginative and artistic faculties are fully developed, active, and sharply defined. From her large sympathy, her keen perceptions, and her artistic aptitudes, she must be deeply interested in beneficent objects of practical utility, and will take more pleasure in work connected with moral and intellectual subjects than in merely the occupations of social life; yet, for the sake of others, she will be inclined to sacrifice her own inclinations in this respect, and with all her native sweetness of disposition, and her pliability and grace of manner, she can receive a Hottentot as courteously as she would the greatest dignitaries in England. Her ambition is very active, but she is not disposed to restrict its operations to herself, for her sympathies are too wide to permit her to be ambitious in a narrow sense. Still, she takes pride in her work, and wishes to excel in it. She is anxious to command respect rather than to be merely popular in a fashionable way. Her head is sufficiently broad to give her power of self-restraint and exquisite tact in managing people and in arranging details. Her strong sense of justice must have had a distinct influence on her conduct all her life. She is eminently hopeful, and lives for the future rather than in the present. She is tenacious in her attachments and does not soon forget her friends. Her nature is an enterprising one, and though moderately cautious and watchful of events, she would be calm and almost fearless on occasions when most people would be nervous and excited. She is quick in observing the inconsistencies of people and readily detects insincerity. Her head indicates tact and womanly discretion, but her sociability and conversational talent make her very animated and ready to communicate her knowledge in an easy and fluent style. Her power to draw from nature or from a model appears to be greater than her ability to design or to invent. Her large Order gives a tendency to systematize, but her energy and ambition are so powerful as to induce her to undertake more than she can accomplish without great difficulty. She has many of the requisite qualifications for a writer, and if she had applied her talents in that direction, she would probably have had a large measure of success.

"WHICH SHALL IT BE?"

By Maria Breakspear.

(*Continued from page 116.*)

Chapter IV.

A PLEASANT ROOM, with a bright fire burning on the hearth, and lighting up the gilding on the bindings of the books which line the greater part of the walls, with a few good pictures here and there. It lights up too a bust which stands on one of the book-cases, not a grand work of art by any means, but an honoured and well used part of the furniture of the room. The head is divided into sections, each labelled with a name, and on the front of the bust is the word "Phrenology." A lady is sitting by the fire, some work in her hand, which a toddling boy of 18 months thinks is for his special delight, for he is reaching up and trying to take possession of it.

"No, Eddie, you must not have that, go to sister and look out to see when father comes."

This is our old friend Mary Hamilton. The five years that have passed have rounded her figure somewhat, and given her a matronly air which becomes her well. The little girl perched on the cushioned window-seat, her small nose flattened against the glass, eager to catch the first glimpse of father, is her eldest child. She too is Mary, and the little boy is named after Mr. Leigh.

Company is evidently expected, the children are dressed in their daintiest clothing, and their mother looks often at the clock which ticks sedately on the mantel-piece.

"Father's coming," cries the little Mary, "and another gentleman, too."

Geoffrey is soon in the room, and with him comes the phrenologist—Professor Miles.

Time has dealt gently with them both. Geoffrey looks little older, and beyond some added breadth in the figure and a touch more of silver in the hair, the Professor is very little altered. Mary shows very plainly how pleased she is to see him, places him in the most comfortable chair, and hovers round to see what more she can do.

Professor Miles takes her hand and draws her towards him. "Well, young man," he says, turning to Geoffrey, who is tossing his small son high in air, "have you ever repented taking my advice?"

"Never!" says Geoffrey, emphatically. "We both look upon you as our benefactor, don't we, Mary? And these

little people shall study Phrenology as soon as ever they are old enough, we are quite determined on that point."

"We have found our study of it most useful," chimed in Mary. "Geoffrey never engages a clerk without first examining his head, and if he is at all doubtful he sends him to a professor; it answers perfectly. Then with the children I find it invaluable—and in my dealings with servants, and others too, I can see how much it helps me. Come here, Mary," she added, to the little girl who was rather shy, "come and see this gentleman. She has been talking about the 'Pofessor' all the afternoon."

Children easily made friends with the genial phrenologist—he pulled his watch from his pocket and she was soon on his knee.

"I shall bring them both to see you soon," said the mother. "I am so glad you are come to Hardington again."

"It is very pleasant to have such a warm welcome," was the reply; and then tea was announced, and they went into the dining-room.

"And what is your friend 'the beauty' doing now?" asked the Professor, as they discussed the good things on the table.

"Miss Hartley? But she is not Miss Hartley now," answered Mary.

"Eh! Married, is she?"

"Yes, she is the Hon. Mrs. Percival. She followed your advice to the letter. Travelled, and became correspondent for the *Pioneer*, and has lately published a book compiled from a number of her articles. She is as happy as the day is long, she says, and I believe it is true."

"And what kind of a man is her husband."

"Well, he is a younger son of an earl, and I suppose it is quite probable that Beatrice may have a title some time or other. He seems quite content to let his fair wife take the lead; he is very fond of travel and of hunting, and thinks there is no one on the face of the earth equal to his wife, and he does not seem to mind how many other people admire her, which is fortunate, for she always attracts attention and admiration."

"Then *she* does not regret having taken my advice, I suppose?" said the Professor.

"No, indeed, I am sure she does not," answered Geoffrey. "She is no doubt as glad as I am that she did so. We are the best of friends now, but I doubt whether we should have been so if we had been more intimately related."

"Beatrice and her husband have travelled in all sorts of unlikely places; her ambition is to travel all over the world,

so you see she cannot afford to spend much of her time in England. She did pay us a flying visit a year ago, and the Hon. Sidney too, and they certainly seemed devoted, or rather *he* was devoted, and she—well I scarcely know how to put it."

"Accepted his devotion, I suppose," said the Professor. "And does she make it pay?"

"Oh, yes. She gets splendid pay for her articles, and her book has had a great run. Have you seen it?"

"Yes, she was kind enough to send me a copy, but I am sorry to say I have not had time to read it yet. One of my sons has done so, and speaks very well of it. I must try to read it when I get more time."

"I hope you will. I must tell you that Mrs. Percival is an enthusiastic advocate of Phrenology, and never fails to put in a word or two for it, whenever possible."

"And how did your brother get on, the boy whom Mr. Leigh brought up to London to see me?"

"Oh! he is learning to be an engineer, and promises to be very successful. My father was quite uneasy about him at one time, as you know. He did not seem to take any interest in his studies, and showed no special aptitude for anything. I am sure the advice you gave was a revelation to Charlie himself, as well as to my father; it seemed to put new life and energy into him, for he felt that he was disappointing his father, and it made him dispirited and yet reckless. Ned, on the contrary, showed always such decided talent for chemistry that there was no question as to what he should be; he is doing very well indeed. But," added Mary, smiling, "I am afraid I shall tire you out with all this family history."

"Not at all," replied the Professor, "I am very much interested in it."

"Then," said Geoffrey, "perhaps you will be interested in hearing that my three sisters, who were all examined by you in the north, have also taken your advice and profited by it. Nellie is studying medicine, and the two elder ones are happily married to men whose organizations are suited to theirs."

"Well," said the Professor, rising, for he had to lecture that evening, "I think you are a very admirable family, and I should like to have you all on the platform to-night, as witnesses to the truth of my favourite science!"

"That would be a grand array!" said Geoffrey. "And it all came about through the apparently accidental circumstance of my attention being arrested by the motto at the head of your poster—'MAN, KNOW THYSELF.'"

Children's Column.

AN EASTER CHILD.

Her eyes are new-born violets,
Her hair's a daffy down-dilly,
Her lips are birds a-singing,
Her heart's an Easter lily. A. H.



My Darling Children,—

Have you ever heard anything about the little Lapland babies? One curious custom may interest you, so I will venture to tell you, as I am anxious you should know all about your little friends in the north. Well, the Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience and an attentive one. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins and deposits it therein. Then papa piles the snow around it, while the parents go decorously into church. Just think, over twenty or thirty babies lie out there in the snow around the church, and I never heard of one that suffocated or froze. Their parents are tough and they are tough evidently from the very commencement of life. I wonder how our soft, tender, pretty, pink and white babies would like it? This incident reminds me of a Child who was laid in a manger 1894 years ago. I can see one curly-headed, anxious little girl ask with her eyes, Do not the parents get mixed up about the places where they put their babies, and do not they sometimes take away their neighbours'? No, strange as may appear, they always know the exact spot and the exact way they have placed their babies in their snowy cradles, so there is no mistake made about any of the infants getting into the right hands at the close of the service.

So you little boys and girls can now understand how well protected your little friends are in Lapland, though they do not have fine mail-carts to ride and sit in.

Now will some of you tell me during the month how the little Swiss and the Welsh babies are carried by their mothers?

One correspondent writes that he thinks that "Old Aunt Marjorie" might make use of a line or two in Olive Schreiner's latest book on "Dream Life and Real Life." She says, "If an angel should gather up in his cup all the tears that have been shed, I think the bitterest would be those of children." Now, if this is true I want my little phrenological children to grow up so instructed in their own mental wants that they will have no bitter tears to shed on their own account, and if they are kind and affectionate they may win over those who are

inclined to be harsh and cross, and prevent them from showing unkindness to them, and so avoid bitter tears being shed on their account.

Cultivate your memories during the month, dear children, by gathering a specimen each of all the spring flowers that peep their heads above ground during April, and then classify them and give their botanical meaning.

Your loving

AUNTIE MARJORIE.

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET, LUDGATE CIRCUS, E.C., APRIL, 1894.

MR. GLADSTONE AND LORD ROSEBERY.

DURING the month many great changes and events have taken place. One of the most significant is the resignation of Mr. Gladstone and the acceptance of Lord Rosebery as Premier. For a delineation of Mr. Gladstone we refer our readers to a former number of the *Phrenological Magazine* (Oct., 1883), which will be read with interest at the present juncture. Lord Rosebery (whose character sketch appeared in Feb., 1892), takes a conspicuous place in the political history of this country as the new Prime Minister. He has certainly a great future before him, and great responsibility rests upon him. That responsibility is, that while maintaining the idea of a truly Imperial policy abroad, he will have the opportunity and will probably succeed in conciliating all parties in general, and the Liberal Unionists in particular, at home. If he can persuade the Irish to be satisfied with the same measure of Local Government accorded to England and Scotland, he might create a party worthy of the Old Liberal traditions.

He belongs to the highest aristocracy of the land, and he has identified himself with the cause of the people. Such a combination unites the ideas of the past and the present. He is an example of what a man of culture and refinement, young, rich, eloquent, and sympathetic, fired with a generous ambition, but exercising a masterly self-restraint, and yet withal full of loyalty and reverence, can do to win the popular heart and ensure a great career. As a boy he was one of those grave but sparkling Etonians. The striking point of difference between Mr. Gladstone and Lord Rosebery is, that when the former presided at a party meeting he was,

outwardly, all activity. His face responded to every point; he smiled, laughed, interjected a deep "hear, hear," nodded or shook his head as the occasion demanded. While the latter—Lord Rosebery—sat through his first meeting in Parliament without stirring an eyebrow; his hands folded, his face inscrutable.

MONKEY LANGUAGE. ON his return from Africa where he went to study the monkeys of the forests, Prof. Garner was asked what were the results of his expedition. He says in reply that he passed several weeks in the heart of a great forest, shut up in a strong cage, which he took with him to protect himself from night attacks of wild beasts. There, he made the acquaintance of gorillas, chimpanzees, and other kinds of monkeys, and listened to their talk. He found, as he had expected, that they have a language as much their own as ours and that it is suited to their conditions, but does not resemble human speech any more than the monkey resembles a human being. Some of the sounds they make cannot be represented by any known alphabet, although it would not be difficult to invent signs for them. The monkeys, the Professor says, are not sociable and do not attempt to carry on connected conversation. The brown monkey talks most, but even he expresses himself in the simplest and most direct way. The Professor is convinced that the monkey is capable of expressing all that he is capable of thinking, which is all that man can do. It is evident, if we accept Prof. Garner's theory, that the wonderful adaptation of means to powers and purposes which exists in all parts of the universe exists in the monkey world.

NEAL DOW. THIS is the man who is the G.O.M. of Temperance, and who celebrated his ninetieth birthday on March 20th. He has a most unique organization, and a very clear and distinct character. All his powers are concentrated and condensed, and consequently most available. He is, as may be imagined, healthy and tough for a man of his size, and is remarkably strong and enduring. His brain being of the most vigorous type, he generates thought and feeling readily, and is not easily exhausted mentally. By living a temperate life in every way, he has been able to do more work and throw off more nervous energy than most men. He has a positive character joined to great independence of spirit, and takes strong views of subjects. His phrenological developments indicate that he cannot be bought,

and will not easily surrender, for the largest organ in his head is Firmness, which, combined with his mental temperament and active brain and body, will dispose him to defend his position to the last. Conscientiousness is a marked development of his moral brain, and disposes him to be very strict in adhering to what he thinks is just. He belongs to the old Puritan type in this respect. He will follow duty and justice and take the consequences.

His Benevolence is also large, which gives him a great interest in the welfare of others, and brings out that spirit of philanthropy for which he is so much known. Hope is large, which to him is a powerful stimulus to action, and makes him continually look ahead instead of back and live for the future instead of the present. Language is full and active, but not so large as to render him verbose, or much given to conversation unless he has something to say. His organization indicates great courage, justice, humaneness of feeling, power of will, availability of talent, direct and terse mode of reasoning, and a most apt mode of bringing truth home to the conscience of men.

General Neal Dow has become familiarly known to the civilized world, not because he tried to be distinguished himself but simply because he had the good-will of mankind at heart, and saw that many of them were like children, having no control over their appetites. Neal Dow found that nearly all in the poor-house, in the prison, and insane asylum, were there from intemperance in drink, and they were men and women who could not control their appetite. Having come to this conclusion from indisputable facts, he adhered to his opinions, and when he came into power he made laws which put temptation to drink beyond reach.

For a fuller delineation of Neal Dow's character we refer our readers to the July number of the *Phrenological Magazine*, 1892.

Hygienic and Home Department.

STARTING THE DAY ARIGHT.

By Florence Hull.

The bleak, cold mornings of winter are upon us. Now comes the time when the housekeeper opens her eyes upon a gray dawn and lies upon her comfortable bed dreading the inevitable descent into the cheerless kitchen, and that wrestle with the icy range which shall end in the steaming breakfast.

To all women this plunge into the regions of cold and gloom is the "bad quarter of an hour" that custom never meliorates. The servant shares with the mistress the womanly distaste to braving the dim, ghostly atmosphere that envelopes a house when the shutters are closed, the furnace smouldering low, and the only light a creeping grayness over the dark halls. She has, too, peculiar restrictions that add to her isolation. She must step softly and not indulge in the song or whistle with which she would like to drive away her feeling of loneliness, lest she prematurely disturb the family, who sleep serenely until the house is warm and light and the rising bell warns them that the pioneer down-stairs has made things habitable and pleasant.

But even to those who are protected from the chill of dawn, the waking moments bring a feeling of "touchiness." The spirit which has wandered in sleep to unknown realms returns to earth delicately sensitive to its rough jars. Whispers of conscience telling of slighted duties of the night before are strings and lacerate. Madam has her own trials. No one but herself knows of the rocks she has already split upon in this first hour of the morning. The buttons she meant to sew on Jane's boots before school time, the grocery order she ought to have written for her husband to deliver on his way to the office, the lost mittens she intended to look up—all neglected and crowded out at last. The few minutes after breakfast instead of being spent in tranquillity are given over to hurry and confusion.

Nervous haste brings sharp words, and it is a chance if the husband's last view of her is not of the anxious frown upon her brow, and if the children are not hustled out with the bitter and perhaps unjust reproof that they are "always dawdling."

And then what keen self-reproach and self-humiliation settle down upon the heart of this wife and mother as all the dear ones go out and she is left to quiet reflection. Last night she made a firm resolution that by unusually early rising and industry she would "catch up" all these lost stitches and begin even and fair. She did not recollect that each day begins at the instant of waking, and that all the store of energy accumulated during the night belongs to that particular day and to no other. We cannot venture to say that to-morrow will be easy upon us and give us a chance to repair losses. Unthought-of emergencies may arise. "Courage," says Emerson, "is the memory of past successes." No doubt the self-distrust and timidity that often paralyze us when accidents occur, come from the haunting sense of former

duties left undone, the knowledge that yesterday we were not equal to the occasion. How humiliating it is to feel that you have fallen a little behind, that life is somewhat too much for you.

And yet there are some people who live always under this sense of pressure ; forever hurried and driven, forever striving to catch up. Few days, even with the best of us, are perfectly rounded and complete ; there are edges to lap over, and we cannot prevent it. What then ? At least protect the first hour of the day from bustle and vexation. The heaviest burdens, the most distasteful tasks are often deferred to that period. Worn-out women put aside matters belonging to the minute to that hoped-for time when they shall "feel fresh." But this freshness is too precious to be ruthlessly sacrificed to coarse task work. Each day is a little eternity by itself and a soul comes back from that mysterious journey over night like a guest entering a strange world. It ought to be tenderly received, shielded by foresight from a sudden shattering of its ideals and hopes which give us inspiration and help for all the work to come.

Hapless is the woman who has left everything "at loose ends," as they say, when she went to bed and who wakes to a scene of cheerless disorder. Nothing can save her from depression ; no excuses avert self-reproach. She may work as if the furies chased her, yet the keen accusation of bad management rings in her ears. "Some things must be crowded out" is the sane conclusion of a practical thinker. But let these things be the non-essentials ; those that do not interfere with the harmony of family life.

It is possible to divide all work into three kinds ; that which must be done daily ; that which ought to be done at regular intervals ; and that which it is well to do frequently or once in a while. It is those matters belonging to the first division for which I implore attention, and especially such things as are the preface of the day. If there must be haste, let it be at night when sleep can restore us. It is bad to be over weary when we lay our heads upon the pillow, but there is more than a compensating satisfaction in knowing that the day is finished, that if we should die in the night the family could arise and eat and dress ; or, if we must arise with them we can enter upon a new era with the dawn, all things being fresh, fair, and calm. There is an estimable value in steady nerves at the moment we leave our chamber to begin a new campaign. We ought to feel at our best then, strong and kind.

The morning hour, the glorious morning hour ! Sages

and poets have written of it and philosophers have valued it. 'Tis no matter what work we do, so that it is the work proper to the time. The matter is in a cheery greeting, what exquisite surprise in a remark full of sense and thought. If there is one present at the breakfast table who brings to the company some of this spiritual refreshment he is worth any number of cooks. The body should be nourished, but no fragrant coffee or delicate muffins can make up for the housewife's flurry and discomfort ; that unsettles everything. If we could all be like the Lord Holland, who always came down to breakfast with the air of a man who had just met with some signal good fortune ! At least, we can be "lord" of ourself. We can exercise self-restraint and give everyone the start of a kind smile and unhurried attention. If we suffer let us keep silence about it till noon. Every thing disinterested, beautiful, loving, belongs to the morning hour, which makes the fate of the day.

FOWLER PHRENOLOGICAL INSTITUTE ANNUAL MEETING.

The Annual Meeting of members of the above Institute took place on Wednesday evening, March 14th, with Mr. R. Sly, one of the Vice-Presidents, in the chair.

Mr. Sly, in his address, threw out some most useful hints to the members and students, advising them to stick to their work and learn the subject thoroughly—he said the students should cultivate the power of imparting knowledge to others, as that is what a great many men and women are not able to do, this will help them greatly as phrenologists. He also said to them, "cultivate the habit of being proud of your learning, have a real love for it, and if you have, it is bound to come out sooner or later ; if you have a phrenological knowledge and you mix up in society your phrenological knowledge is bound to come out, everybody will know there is something in it, and you will very soon see that others will want to cultivate your acquaintance.

"Finally, you must have something like a dogged determination, be determined to win, and let other people see that you have a mind as well as they ; as you go through life you will generally find that what one person can do another can try to do, and my advice to every member and student here is, go on, stick to your work, there is no royal road to learning, if a thing is worth having, it is worth working for, and to those who have not yet joined our Institute I shall be very happy to know that you are going to, and when you have begun and finished your work, feel that the world belongs to you and that it is in your keeping, and just as long as we believe that we are the people

who have to reform the world, then I feel that our meetings can be a success, and I can only wish you God-speed in your endeavour to do it."

The Secretary then read the following Report of the past year's work :—

In presenting the report of the fourth year's work we are glad to say that it is a favourable one ; our numbers are increasing (we have lost some who have resigned because of other work and studies). New members have been enrolled ; we start the new year with 145 members, including our Welsh Branch, also the Leicester Phrenological and Psychological Institute, affiliated with us this year. Both are doing most satisfactorily, as will be seen from their reports.

The Midsummer Examination was held in July. Five candidates presented themselves, the main portion of whom had studied in the provinces. Four obtained certificates : Mr. Williams, of Aberavon ; Mr. Elliott, of Sheerness ; Mr. Eagle, of London ; Mr. Scott, of the Shetland Isles.

Examiners' Report.

No. 1.—Answers to the questions attempted very good. Six questions not touched. Perseverance will soon overcome faults and difficulties.

No. 2.—Four questions untouched, otherwise would probably have earned the Diploma. Practical Exam., excellent.

No. 3.—Two questions not answered. Other questions dealt with very intelligently. Practical Exam., satisfactory.

No. 4.—A thorough acquaintance is shown with all the subjects examined in, but there is considerable room for improvement in the manner of expressing that knowledge. Would advise a more careful study of grammar with that object in view.

No. 5.—Answers to all the questions very creditable. Practical Exam., satisfactory. With perseverance may soon qualify for the Diploma.

Signed (Examiners),

John Allen,
L. N. Fowler,
J. A. Fowler,
W. Brown,
W. Hull King.

The Winter Examination was held on January 11th and 12th, 1894. Six candidates presented themselves for examination. The following were successful :—*Diplomas*, Mr. Elliott, of Sheerness ; Miss Linington, of Southsea. *Certificates*, Rev. J. Surman, of Healing, Lincolnshire ; Mr. Coates, of Stoke-on-Trent ; Mr. Eagle, of London ; Mr. Gosling, of Alford.

Examiners' Report.

In the theory portion the answers given by Nos. 1, 3 and 4 are on the whole very satisfactory ; but considerable improvement can yet be made by each, in the manner of manipulating, measuring and reading the character.

Nos. 3 & 4 require to possess a better knowledge of the English language, and should give considerable attention to the improvement of their general education.

Nos. 2 & 5 rank very nearly equal. With application both should soon be able to take honours.

No. 6 evidences very intelligent acquaintance with the principles of the science, but shows deficiency in delineating character.

All should improve their acquaintance with Physiology, especially that of the nervous system.

Signed (Examiners),

JOHN ALLEN,
L. N. FOWLER,
J. A. FOWLER,
W. BROWN,
W. HULL KING.

The Members' Monthly Meetings for the year have been well attended and show considerable progress. The papers given have all revealed a strong spirit of enquiry and power for research that is highly creditable. Eight meetings have been held at the Institute ; *the June Meeting*, by kind invitation of Mr. Fowler and family, was held at Grove Park.

The July Meeting (or Annual Excursion) was held at Hythe, and was a day that will be remembered by many of the members of the Fowler Institute for a long time to come, combining a day of pleasure with one of especial interest to the members by paying a visit to an old church there, attached to which is a crypt containing the bones of about 7,000 persons, which were supposed to have been gathered from an ancient battle field.

We are indebted to the following members for their contributions towards making these meetings a success : Misses Russell, Crow, Dexter, and Linington ; Messrs. Sumner, Lepage, Tovey and Baldwin.

In the coming year it is hoped that every member will do his and her part in extending the usefulness of these meetings by their presence, by introducing their friends, and last, but not least, by making it their especial work to take part in the discussions at these meetings.

Our Fourth Annual Conversazione was held on Tuesday evening, January 9th, 1894, at St. Martin's Town Hall, Charing Cross, and was attended by a large and influential audience. An interesting programme was provided, consisting of tableaux vivants by the members of the Fowler Institute, phrenological exhibits, blindfolded examination by Miss J. A. Fowler, and music, the whole proving a very attractive and enjoyable evening.

A very important branch of our work is the *Wednesday evening Lecturettes*, of which thirty-six have been given during the past year, twenty-four by Miss J. A. Fowler, on behalf of her father and self, who have been assisted by a competent staff of lecturers, including our Vice-President Mr. Brown, Miss Crow, Miss Maxwell, Mr. Ashby, Mr. Tompkins. Other evenings have been occupied by distinguished visitors, as the Countess Alice Kearney, Mr. Holding, Zoological

Artist, and Mr. Forward, of the *Hygienic Review*. These lectures form a very valuable source of information on Phrenology and its kindred sciences, and as such, their good services should prompt to making them more widely known and thus help to extend their sphere of usefulness.

Lectures have been given on behalf of the Institute by Miss J. A. Fowler,—two at Sheerness ; Nottingham, at the British Association Meetings in September last ; thirteen at Sheffield ; Stroud Green Y.M.C.A. ; Acme Vegetarian Society ; Peter Street, Westminster ; Christ Church, Westminster Bridge ; Bromley, Kent ; Norwood ; Chesterfield ; Bloomsbury Chapel ; Thaxted, Essex ; Methwold, Norfolk ; Catford ; Westminster Town Hall. Drawing Room Meetings at Reading, Catford, Camden Square, &c., making thirty-one meetings.

The Fellows have also been doing good service at various places in and around London : at Battersea, Kensington, Westminster, Regent's Park, Charing Cross, Kilburn, Wandsworth, Putney, Lambeth, Hornsey, and Lewisham. We hope by these efforts to make Phrenology of more value and practical worth to the people, and to show its utility, as well as advocating its doctrines, and gaining fresh supporters to the Institute.

At home our members have availed themselves of the advantages the Institute affords for study—*the classes of instruction* have been well attended, forty-two lectures have been given, and many have been taking lessons through the post, making forty students in all.

During the year the Fellows and Officers of the Institute have formed themselves into a *Council*, to constitute head-quarters of information and a Court of Appeal on all phrenological matters referring to the Institute and phrenological work generally. In addition to this the Council hold two meetings in each month, one for the investigation of the outlying fields of Phrenology and kindred sciences, the other for character reading as a speciality. Associates are admitted to the former meeting. The formation of the Council has concentrated a strong phrenological power of research and enquiry, and promises much future good.

Thanks are due for presentations made to the Institute by Mr. Brown of a skull, and a painting of Cromwell; and to Mr. Lepage for six human crania ; orang, leopard, parrot, spoonbill, ibis, gull, and six other skulls.

We cannot but feel encouraged by the good results achieved during the past year. Officers and members alike deserve the highest praise for their energy and untiring zeal given in their various capacities. Much has been undertaken, much accomplished, much is yet to be done, but we start the New Year rendered confident by our past successes, encouraged by the support we have received from so many willing helpers, with the firm hope that past results may be but stepping-stones to future spheres of usefulness and good.

M. H. Piercy, Secretary.

Report of the Council for the year 1893 and 1894.

At last year's Annual Meeting our Vice-President, Mr. William Brown, threw out various thoughts affecting the Fellows of this

Institute, urging the necessity of their co-operation, of the formation of a Council, of meeting for practical demonstration of heads, &c., &c., full particulars of which will be found in the April Magazine of last year.

The result of this was a Dinner to the Fellows at Mr. Fowler's private residence in May last. A Council was then formed. Since then eight Council meetings have been held ; these have chiefly been occupied with the formation of the rules, and establishing a solid working basis for the Council.

We have endeavoured to make the most of the short year ; we have received four papers from different members, Miss Russell on Physiognomy, Mr. Ashby on the same subject, Miss J. A. Fowler on Anthropology, and Mr. Brown on Ethnology ; interesting discussions have followed.

The practical class has met under the management of Miss Fowler, which she has reported on as follows :—"In the practical class for the Fellows, during the past six months, we have had 36 children as subjects, and an average attendance of six Fellows each evening ; the children have given ample proof of the difference in constitutional and mental powers, as they have represented every shade of temperament, quality, inherited talents, and native abilities.

"Charts have been marked on some occasions, and on other evenings verbal examinations given, thus practical use was made of the material provided."

In conclusion, the Council has its work before it, as yet it has only proved its right to be, its right to do must be the work of the coming year.

James Baldwin,
Hon. Assistant Secretary.

The Second Annual Report of the Aberavon Phrenological Society (Affiliated to the Fowler Institute, London).

The Officers of the Society are—President, Councillor John Thomas ; Treasurer, John Daniels ; Librarian, G. D. Loveluck, A.P.S. ; Auditor, Thos. Evans ; Secretary, Wm. A. Williams.

The Report is as follows :—

The Officers of our Society have much pleasure in presenting you their Second Annual Report.

Since the issue of our last Annual Report, we have been deprived by a change of circuit of the Rev. T. G. Dyke's very useful and valuable services, previous to his departure a Conversazione was held, at which a serviceable token of our esteem and gratitude of his excellent services as our first President, was presented him.

Though we regret the departure of several Members for other fields of labour, we have also the pleasure of having enrolled four during the year.

During the year much has been done towards achieving the objects of the Society, *i.e.*—The propagation of the Sciences of Phrenology, Physiology and kindred subjects, and the application of their principles to Educational and other purposes. We find that, though having a

summer vacation of two months, sixteen meetings were held, at which very interesting and edifying papers were read, addresses delivered and discussions conducted on various subjects.

Great success has attended our effort under Section II. of Article I. in the constitution. 1st—We find that during the year our Library has been nearly doubled by the handsome donation of the Manchester N. C. Printing and Tract Society, and the Swedenborg Society respectively, and the contributions of Members. 2nd—We are pleased to state under this section, the Secretary has a collection of Human and Animal Crania, together with a number of Diagrams, and the "New Model Manikin," all of which are at the service of Members.

With regard to the future, we cannot do better than reiterate the sentiments contained in our last Annual Report, that we hope to advance as we have done in the past, gaining wisdom and strength ; we would also urge upon all members and friends of the Society the necessity of assisting in the useful work in which it is engaged, by advocating its claims, and adding to its funds by subscriptions and donations of money, books or crania.

WM. A. WILLIAMS, Hon. Sec.

The Presidential Address to the Fellows, Members, and friends was then read, which ran as follows :—

It is of great pleasure to me to meet you all again in spirit, and be able to say a few words of encouragement to you, by proxy.

Every year as I grow older, I see more deeply the increasing need of phrenological study ; and I rejoice that you have taken hold of this pioneer work, and have placed your hands to the plough to turn up fresh soil in the great harvest field.

You cannot realize so well as I can what responsibilities you have undertaken, but I look still further into the future, and see that you are able to do far greater work than you have yet attempted. First, I want you to realize fully the increasing advantages of Phrenology, and secondly, when you have done this, increase your acquaintance with the science, and make your comparisons and draw your inferences.

While the investigation of every section of science must be conducive to social advantage, the order of precedence must properly be decided by the practical benefits which the science itself can produce.

All facts that bear on this subject are therefore of importance, and our knowledge of them necessary. It is on this account that we are anxious to place Phrenology on a solid foundation, and enlighten many who have travelled no further than the line of prejudice and doubt. I have here to thank you, and my friends in every large town in England, for thus forming the nucleus of a strong phrenological belief. Be encouraged with what you have done in the past, and be prepared to do still greater things in the future. Let our motto for the year be,

"Expect great things from God.
Attempt great things for God."

The Chairman then presented the successful candidates with their

diplomas and certificates, with a few words of congratulation to each, the following were successful :—

Mr. D. F. Elliott, of Sheerness,	Diploma.
Miss M. Linington, of Southsea,	,,
Rev. M. Surman, of Lincolnshire,	Certificate.
Mr. Coates, of Stoke-on-Trent,	,,
Mr. J. Eagle, of London,	,,
Mr. Gosling, of Alford,	,,

Mr. Elliott then said,—

Mr. Chairman, ladies and gentlemen,—I am afraid that I shall hardly express myself in a proper manner to-night, but I must say how proud I am to have earned the diploma, and how very proud I feel to be connected with the Fowler Institute ; the examination is not an easy task, it puts one on their mettle, and those of us who have been successful in obtaining the diploma or certificate owe our success to a very great measure to our genial, painstaking, talented teacher, Miss Jessie A. Fowler.

I am very much pleased that I have taken up with the study of Phrenology, because it has been very helpful to me. I look upon Phrenology not as a light matter at all, but as something very serious, because a knowledge of the science helps us to lead and direct our fellow-men, and put them on the right track, and that should be our constant endeavour, to benefit our fellow-men, both in a moral sense and also a spiritual, and I trust that we, as students who have gained so much from the Institute, will in the future do our utmost to further the interests of the Institute. We gain more than we can express by taking full advantage of the privileges that the Institute affords us, perhaps. I have taken lessons through the post, and I can bear testimony to the excellent manner in which these lessons are given. I hope others will not hesitate in joining these classes, because the teaching is so thorough and Miss Fowler so patient, that one is sure to increase in knowledge and be successful as phrenologists. Well, sir, we students who have been working during the past year have felt our indebtedness to Miss Fowler, and thought we should like to present her with a small token of our appreciation, and this presentation takes the form of an illuminated address, which I am certain you all agree with me is a beautiful work of art, it is a pen and ink sketch done by a friend of mine (Mr. E. Beardsall, of Sheerness). We have on the top a figure of Shakespeare, underneath we have Gall, O. S. Fowler, S. R. Wells, Sizer, and L. N. Fowler, and in the centre a portrait of Miss Jessie A. Fowler, the wording is—

Presented to Miss Fowler by the undersigned, as a slight recognition for her able instruction in the science of Phrenology. March, 1894.

Miss M. Linington,	Mr. W. A. Williams,
Rev. J. G. Surman,	,, R. J. Eagle,
Mr. A. H. Coates,	,, W. T. Elliott.
Mr. J. Gosling,	

I have very great pleasure, Miss Fowler, in presenting you with this address in the name of all.

The following letter was then read,—

I have now the very great pleasure on behalf of the first Welsh Phrenological Society in presenting our beloved and illustrious Lady President (Miss J. A. Fowler), with a small token (Works of Tennyson) of the Society's esteem and gratitude of her valuable services to science. We trust she will be long spared to serve the science as faithfully as her illustrious and venerable father, and that the smiling countenance of our Heavenly Father will shine continuously upon one who is truly a priestess of humanity endeavouring to make woman more womanly, and man more manly.

William A. Williams, Sec.

Miss Linington said :—Mr. Chairman, ladies and gentlemen,—It is with great pleasure that I stand here to-night. My pleasure is two-fold : firstly, because it is so intimately connected with Phrenology ; and secondly, because it is for the first time that I take my place as a Fellow of the Fowler Institute. The kindness I have received from Miss Fowler, and from those who take an active part in the working of this particular society, also from those connected with it, I trust I shall never forget, and when back again in Southsea I feel that the memory of the time I have spent here will always be a pleasant one.

Regarding Phrenology it seems hardly necessary for me to speak, and yet I should like to say a few words as to the warm, heartfelt sympathy for the whole human race that a knowledge of this science *ought* to awaken within us. To me there is something *wonderful* in the thought that there *is* a science which enables us to look, as it were, into the very hearts of our fellow beings, and to be able to form an idea, and that idea a correct one, of what they suffer, and what they enjoy. To understand a little of the weary lives of many ; to realize the awful greatness of the temptations of others, and to know how incomplete must be the happiness of those who live only in the enjoyment of the lower passions. Surely, the time and trouble must be well spent in gaining a knowledge of a science that will teach us this, and very much more beside.

Then our acquaintance with Phrenology ought to enable us to comfort and cheer some of the very many who stand in so much need of comfort and sympathy. Phrenology, if well used, is a great power to hold within one's grasp, and a great influence to exert over the minds of others. It concerns everyone, therefore everyone must, it would seem, take some kind of an interest in it, though in many cases that interest is but a faint one.

And what are the best ways of helping others, and of forwarding the interests of Phrenology ? To me there seem but two ways, that is, two principal ways. The first is by being *honest* with those whose characters we may delineate—not only speaking of their good qualities, but by pointing out the bad also ; and the second is by imparting to our manner a warm, ready sympathy, that those who consult us may feel that we not only understand their *motives*, but that we understand their *temptations* also, and that understanding we, striving to follow in the footsteps of the one Perfect Man, do not condemn but pity.

Miss Jessie A. Fowler, on rising to reply to the presentation of the volume of Tennyson's poems, and the handsomely framed address, alluded to a remark of the chairman, "That out of the fulness of the heart the mouth speaketh." Now she felt on that occasion just the opposite was true. Her heart was too full to express what she wished to say. She had been consoling herself that as nearly all the members were from the country that they would not know anything about the evil ways of the citizens of London in presenting testimonials, and she was taken entirely by surprise. She wished to express that the efforts that she and her father had put forth needed no such expression of thanks on the part of the students themselves, as they had always expressed themselves in such an earnest manner about their work that the pleasure and reward came week by week. The design on the address before them exhibited much forethought and workmanship. She was glad to be in such good company as that of Shakespeare, Dr. Gall, her father, and Mr. Sizer, and she trusted that none of them would ever be found among those represented on the left of the design, who were given to drinking, but join those on the right, whose countenances were animated with pure desires, and whose heads were erect. She thanked the Aberavon Society for the very kind way their members had thought sufficiently of her work among them to send her that complete volume of Tennyson's poems.

Miss Fowler then alluded to absent members, and spoke of one of their Fellows, Mr. G. L. Lepage, who, though having just gone to South America, was with them in spirit that evening, and who conveyed his remembrances to the members on our seeing him off for Southampton. Another member, Mr. Tate, had sent remembrances from Jamaica; another member, Mrs. Alice Bertram, sent cheery words from Calcutta, with a photo of her baby girl. Another Fellow, Mr. Ashby, having chosen the 14th for his wedding-day, was absent on that account, but sent his regrets. Miss Fowler felt that all who had that day received diplomas and certificates, and those who had gone into new fields of work in distant lands, were deserving of their greatest praise, and they all had their sincere wishes for success in their labours. She felt they were tied up in the hearts of the people in the various quarters of the globe. In glancing through the past year's work, they had had a great variety of subjects under consideration and discussion, but as they looked into the future, they had a still greater number before them waiting for explanation and debate. They had new members to hear, new objects to work for. They had yet to convert the pulpit, the press, the college, the parent, on a large and extensive scale, and new laws to legislate for, in regard to mentally deficient children, until paidology became a recognised science. The plant had its science of botany, the animal its science of zoology, therefore there should be a science of the child. It was sad to relate that there was less known about the child and less attention given to his care than to almost anything else. Child-study should be a new department of education, and child-study should be conducted in a scientific manner. She rejoiced that in Chicago a National Association

for the Study of Children was started. It is true the world is moving sunward and Godward, but it is coming to a sure recognition that ceremony and symbol avail but little, that the living truth can unfold only through the living Gospel, and that the living Christ exists in the world to-day, only so far as the Spirit of Christ, the spirit of love, of service of faithfulness, of power of self-sacrifice, of willingness to toil, and willingness to suffer, each for the good of all, is astir in the souls of men.

So she said with Phrenology, never was there a day when it seemed as if such triumph awaited this spirit of truth. We need not dwell upon the evidences. We see them in our institutions, in the new spirit of charity, in the out-spreading and out-reaching of the literature to all parts of the world; in the development of the universal motherhood that seems to have come into the hearts of all women, to teach their children to understand themselves; in every advance movement for Christian education; in all the broad philanthropic enterprises of the day and even in the politics that debased have heretofore held back the world from knowledge of the kingdom of truth. We can take encouragement in the fact, and remember that every human soul is bound to recognise its own place and to further advance all movements in all right directions by every means in its power. The limit of power is the limit of responsibility.

Mr. Brown:—Mr. Chairman, Dear Friends,—I think the first word that should be spoken to-night ought to express our thanks that we have our President, well, with us to-night. He is here in spirit, at home in the flesh, and I am quite sure that he knows of everything that is taking place here to-night. I feel great satisfaction to know that we have finished the fourth part of our book. The forming of the Fowler Institute was not so much for the sake of forming a new Institute, but we felt that we wanted an Institute where we could get instruction. From what you have heard to-night you must have seen the work that we have been doing. You know those of us who have become phrenologists even in a small way, exercise a degree of influence wherever we are. There is somehow or other something that comes from you that does good wherever you are. There is one point about Phrenology that has always interested me, and that is that phrenologists can best set people right. Phrenology was introduced by Gall, Spurzheim, and Combe; but I am going further back than that, the good old Book tells us to examine ourselves, and to-day we say "Know Thyself." There is another feature that has helped the Fowler Institute to be successful and held us together, viz., sociability as well as the intellectual and the moral aspect. You will find in all grades of society if you omit the social you do not get on, but in proportion as you bring men and women together socially you manage to get on. With reference to the work we have done, some have gained diplomas, some certificates; I should not like those who have only gained certificates to be downhearted, the time will come when they will get the diploma, it is only a

question of going on a little more. You know it is not simply a question for us phrenologists to examine a man's head and tell him what he is to do, but our main point should be to tell people what they may become under altered conditions, that is the work of phrenologists and of the Institute. The report says we have accomplished a great deal, but it is not anything like what we are going to accomplish in the future. I am not prepared to-night to say what we mean to do, any way it is something better than we are to-day ; I hope we will all remain together, and I believe that the future will unfold and develop fresh usefulness.

Mr. Hull King proposed that the best thanks of the meeting be given to our good friend Mr. Sly for presiding over the meeting, and said, they all felt better for the remarks that they had heard from him.

Mr. Baldwin :—Ladies and gentlemen, I have very great pleasure in seconding the proposal of Mr. Hull King with regard to our Chairman this evening. I am sure his remarks to this Institute and those assembled here are well calculated to have a good effect. I am sure the whole of what he said should be an incentive to us in our future work. He has appealed to us to further our knowledge and acquire it in every way possible. I think we are really doing this at the Institute; the number of students we have had and the earnestness that they throw into their enquiries I am sure gives every satisfaction and creates a spirit that must make us all feel that Phrenology is going to do great things. So much earnestness centred in a place like this must throw off an influence and stimulate others to join and go on with the work that we have undertaken. We really have an outlook on human nature that few others possess. This meeting should be an incentive to each and all of us to do our utmost to further the cause of Phrenology.

Mr. Sly, in acknowledging the vote of thanks, said he considered he had only done his duty, and said that he felt greatly pleased at his association with the Fowler Institute. I have known Mr. Fowler and family a good many years, and I can only feel that we should be doing our duty to send our love to him (our President), for our spirits have unity, and we are all the happier for knowing he is at home.

Fowler Institute.

MEMBERS' NOTES.

"*Men are ennobled by morals and by intellect, but those two elements know each other and always beckon to each other until at last they meet in the man, if he is to be truly great.*"—EMERSON.

THE Fourth Annual Meeting of the above Institute was held on Wednesday, March 14th, when there was a good attendance, and a most interesting and enjoyable evening was spent.

We heartily welcome as members of our Council the new diplomists of the past year, and tender to them our warmest congratulations as Fellows of the Institute.

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Very warm and hearty thanks were expressed to Miss Jessie A. Fowler for her help and kindness to the students of the past year, and their great satisfaction and appreciation shown by the presentation of a beautiful address, this having been most artistically designed and executed.

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Miss Jessie A. Fowler also received the hearty thanks, and a presentation of Tennyson's Works from the Aberavon Branch, in token of their appreciation of her kindly interest and help.

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We regret to have to say "Good-bye" to one of our promising Fellows, Mr. G. Lewis Lepage, on account of his having left England for South America in February last. We heartily wish him God-speed, and every success, feeling sure that he will make Phrenology a help and blessing amongst those with whom he has gone to reside.

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We most heartily congratulate our esteemed friend and "Fellow," Mr. Ashby, on the occasion of his marriage on Wednesday last, March 14th, and wish him every happiness and blessing in the future.

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Owing to want of space this month, "Notes" forwarded by members will not appear until a later date; but I should like to take this opportunity to thank all those who have helped me by contribution to this column during the past year, and to impress upon the minds of others that this column is essentially for the use of members, and that I shall be pleased to receive all items of interest, or enquiries. I shall also be glad to receive any suggestions that may occur to members, tending to make these pages of more practical use and value. Address, (Miss) E. Crow, c/o L. N. Fowler, Imperial Buildings, Ludgate Circus, E.C.

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For further particulars of the Annual Meeting see another page of Magazine.

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We are pleased to be able to state that the Leicester Phrenological Society has become affiliated to the Fowler Institute.

E. Crow.

Notes and News of the Month.

O RING, sweet bells of Easter time,
The world is glad to hear your chime ;
Across wide fields of melting snow
The winds of summer softly blow,
And birds and streams repeat the chime
Of Easter time. L. L.

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THE DWARFING EFFECT OF SMOKING.

IT has long been recognised by the ablest medical authorities that the use of tobacco is injurious to the respiratory organs, but the extent of its influence in checking growth in this and other directions has been widely under-estimated. Dr. Seaver's conclusions in regard to the dwarfing effect of tobacco are fully corroborated by the following statement by Professor Hitchcock, M.D., of Amherst College, U.S.A., more recently published :

" The matter of tobacco smoking as an influence upon the physical development of Amherst students has been studied in the history of the class of 1891. Of this class 75 per cent. have increased in their measurements and tests during the whole course, while 29 per cent. have remained stationary or fallen off.

" In separating the smokers from the non-smokers, it appears that in the item of weight the non-smokers have increased 24 per cent. more than the smokers ; in height they have surpassed them 37 per cent. ; and in the chest girth 42 per cent.

" And in the lung capacity there is a difference of 8·36 cubic inches (this is about 75 per cent.) in favour of the non-smokers, which is 3 per cent. of the total lung capacity of the class."

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MR. J. A. STEPHENSON has given a series of lectures on Phrenology and Physiology in the Miners' Hall, South Hetton, to very appreciative audiences. The lectures, which were illustrated by life-like portraits of celebrated characters, were both interesting and instructive. The delineations of the characters of those selected by the audience were strikingly accurate.—Durham *Chronicle*.

"The Philosophy of Handwriting."—This was the subject of a capital lecture given in the Congregational Lecture Hall, Kettering, in connection with the Literary and Elocution Society, last Thursday night, by Mr. Eugene Gorrie, of Melton Mowbray. Mr. W. H. Percival presided, and there was a good attendance.—*Kettering Leader and Observer.*

The lecturette at the Fowler Institute on Wednesday evening, Feb. 28th, was given by Mr. C. W. Forward, Editor of *Hygienic Review*, on "Physiological Bypaths."

Mr. Forward dealt chiefly with some of the causes which shorten life. He said that easy death was not only possible but natural, and that all that shortened life was painful because unnatural, and tended to intensify suffering. Mental worry was instanced as one of the great causes that shortened life. Great mental and physical strain often led to stimulants being taken to bring forward reserve power and enable the nervous system to keep on for a time. Worry was to a great extent preventible, because in many cases it was caused by an ever-increasing desire to accumulate wealth. It required will, and was a mental act to prevent worry and so relieve the intense strain upon the heart, as well as upon the brain and nervous system. Want of sleep was an insidious foe, undermining health and inducing a number of nervous disorders. The effect of loss of sleep is often not felt much at the time, but the time comes when it cannot be fought against any longer and sleeplessness becomes almost incurable.

Overwork, so called, was not always such, but often it really amounted to this, that a person could not sit down and look at things philosophically, but worried over trifles and produced overstrain. But where there was overwork or overstrain it was most necessary to slacken and take the required rest. Another of the causes of shortened life was the use of narcotics and stimulants. Sleeping draughts were injurious because the poison had afterwards to be got out of the system. Stimulants can never be of lasting benefit, they only draw out the reserve force. Those who have severe mental work and not enough proper sleep because of working against time, as journalists often do, often find they are lacking in nervous force, and trust to stimulants to liven them up, &c. Tea, coffee, and especially alcohol, all have an injurious effect upon the organization when taken in this way.

An interesting discussion followed in which several points were brought out more fully.

Miss Jessie A. Fowler has just delivered a special course of lectures on the Scientific Aspect of Temperance, with limelight views, in Sheffield and the suburbs, under the auspices of the Sunday School Band of Hope Union. Mrs. Lenwood, Dr. J. H. Wilson, Mrs. Henry J. Wilson, Mrs. E. S. Bramwell, and Mrs. Robert Styring, presided on the various evenings. The lectures were well attended, and it is thought that the teachers of the Board Schools and senior members of the Band of Hope were greatly benefited by the logical way the subjects

were handled. At the close of each lecture Miss Fowler gave a phrenological examination of a lady and a gentleman selected from the audience. These delineations proved a novel and attractive feature at the lectures, and were much appreciated.

Miss J. A. Fowler delivered two afternoon lectures to ladies, for the Sheffield Ladies' Temperance Union, when the Lecture Hall of the Friends' Meeting-house, and the Rutland Institute were well filled. One lady was phrenologically examined on each afternoon.

On Sunday afternoon Miss Fowler addressed a thousand people in the Attercliffe Congregational Chapel, on "Life, what are we to do with it?"

During the second week Miss Fowler delivered a course of lectures on Phrenology at the Montgomery Hall and Stockbridge, when Henry Gallimore, Esq., J. Thomas, Esq., E. S. Bramwell, Esq., and Samuel Hoyland, Esq., presided (the latter on two occasions). Delineations were given of persons selected from the audience, which were striking proofs of Phrenology, and if space permitted an account, would prove interesting to believers, and especially to non-believers in the science.

The highest tribute was paid to the memory of the visit of Mr. and Mrs. L. N. Fowler, for the examinations they gave, and the lectures they delievered in 1869-79-80 and 84. On the last of the present course of lectures, a hearty expression of gratitude was conveyed to Miss Fowler for her father, for the life of usefulness he had led, and the hope that he would still be permitted to remain with them for many years yet to come. During the days Miss Jessie A. Fowler was occupied with phrenological consultations.

I heard her remark at the close of her visit, that the kindness she had received, and the continued work she had, had reminded her of the same, during her visit to Sydney in 1889. The press notices were good considering the number of meetings there were to report.

A. B., Sheffield.

Mr. L. N. Fowler's lecture on "Ups and Downs of Life," was given at the Fowler Institute on Wednesday evening, February 21st. It was shown how nations, governments, religions, families, individuals, all experience changes, and have their ups and downs in life. Commerce passes from one part of the world to another, and various towns in their turn become the centres of power, wealth, art, science and learning.

Mr. Joseph Dyson, M.S.Sc.—We have pleasure in informing our readers that Mr. Dyson has been elected a member of the Society of Science, Letters and Art, London. He has lectured during the past month at Chapeltown, Worksop, Aston, Hoyland, Crane Moor, Whittington Moor, and Sheffield.

Miss Mary Linington gave a lecture on Phrenology and Physiognomy at the Spa Field New Church, Lloyd's Square, on Feb. 19th, which was highly appreciated, as were also the delineations which were given at the close.

THE

Phrenological Magazine.

MAY, 1894.



Kind permission] *[of "Wings."*

Yours Sincerely
Charlotte C. Wilson

PHRENOLOGICAL SKETCH OF MRS. CHARLOTTE C. WILSON, OF SHEFFIELD.

Wife of H. J. Wilson, Esq., M.P. for the Holmfirth Division of the West Riding of Yorkshire.

IN the list of noble women-workers that adorn our national history, we find various kinds of intellect and mental force, proving that Phrenology is true whether this man or that believes it or not.

In Mrs. Wilson we have one of the sturdy, conscientious puritanical thinkers, possessing an all-round evenly-balanced character. Her head is high and well-proportioned, giving her moral principle and determination of character when she has decided upon a course of action; while her Benevolence should show itself in sympathy and interest in the masses; but she has much business-like tact, and what she does with her right hand is not known by her left. She is not one to make much fuss over any one, and those who expect demonstration may be disappointed if they do not get all the attention they look for. She is not one to make much show over what she does, but goes straight ahead, and "does her work up brown," with more than ordinary thoroughness.

Imitation and Ideality are not ruling characteristics, hence she will not be known for her desire to follow a pattern or imitate others, and her moderate Ideality does not allow her to waste anything in unnecessary display. Many of her sisters might take a valuable lesson from her quiet and unostentatious manner, and way of carrying out her known duty.

All her faculties, from the parting of the hair to the eyebrows are fully developed, giving a fine arch to the forehead. The force of this part of her head enables her to be correct in the discernment of the character and motives of others; to have keen criticism of matters and things in general, a good memory of events and experiences, and an excellent memory of faces. Her perceptive faculties are large and active, and cause her to look well into things, and enable her to carry in her mind the forms and outlines of every kind of beauty in nature; while she shows order and method in carrying out her household and business arrangements, and general neatness in performing her own work.

Nothing is wasted where her watchful eye presides; she could live on what some people waste. She has the elements of economy and knows how to value things correctly.

She should be known for her sagacity, versatility and general reserve of mind. Her head is wide just over and above the ears, which gives discretion, womanly wisdom, and executive power. Her ear is well set, indicating longevity, and a well poised ambition, but not a selfish one.

Her domestic mind centres itself particularly in her home, and it must have given her great pleasure to minister to the

requirements of her young family. She is unassuming in her friendships and must show more constancy of attachment than demonstration of affection. She will be true—devotedly so—to her friends, but she will not cater for compliments or flattery.

She has the cautiousness which shows prudence rather than timidity. She sees far ahead, and realizes a thing almost before it transpires, hence she makes provision for the future, and will be cool in times of danger and excitement.

She was born in Penicuik, Midlothian, and hence comes from Scottish stock. As a girl she had the opportunity of travelling extensively with her parents, which gave her an advantage which many would like, but cannot obtain.

She has all her life been interested in Sunday school work, district visiting, and Home and Foreign Missions, and since 1871 has helped her husband, and he has assisted her in all good work for the masses. She worked bravely with Mrs. Josephine Butler when that earnest worker visited Sheffield and aroused indignation against the legislation known as the Contagious Diseases Acts. This was at a time when it was difficult for ladies to get a hearing in public.

For eighteen years Mrs. Wilson has been an active worker in the Rescue Home in Sheffield and similar works, such as the Sheffield Women's Christian Temperance Association, which was started ten years ago; the Young Abstainer's Union; in the Council of the Women's Liberal Association; and the Anti-Opium Agitation.

Her husband, Mr. H. J. Wilson, has a high, broad forehead, and a thoroughly practical intellect. He is a man who thinks and plans out his work with care; he does nothing without premeditation, only he can think quickly and act spontaneously when he intuitively knows he is right.

His wide sympathies will enable him to work in an unpopular cause when he can see ultimate good. He possesses a keen insight into human character.

He, with his wife, has been interested for years in the temperance cause; even when engaged with his father in agricultural pursuits, he did his utmost to promote total abstinence. He has been a member of the London School Board and a magistrate of the city of Sheffield, and in 1885 was elected M.P. for one division of the West Riding of Yorkshire.

Mr. and Mrs. Wilson have several children of no mean intellectual ability. One, Mr. Oliver Wilson, bids fair to follow his father's example, and when the time comes, take his mantle in a public sphere. His mind is as sharp as a

needle and as active as one that is always at work. He would make a first-rate lawyer, but be even more successful as a judge. He is strongly inclined to reason from cause to effect; is logical and given to hair splitting or seeing the microscopic differences between one point and another, and between one character and another. He can be witty, and will be known for repartee and his clear insight into metaphysical and abstruse subjects. If he engages in business, he will succeed best in carrying out the mental work required in it rather than the practical details.

The eldest daughter has already qualified as a medical practitioner and has commenced practice as Dr. Helen Wilson, and bids fair to work up a large connection in Sheffield.

Thus we see the beneficial influences and inherited talents of one generation passing onward to the next. To say that Phrenology is not true, with examples such as these, is an anomaly which we cannot possibly understand.

THE EDITOR.

THE HUMAN FACE;

OR, THE COUNTENANCE AN INDEX TO CHARACTER.

NOTES OF A RECENT ADDRESS BY DR. TALMAGE.

THE character of the face is decided by the character of the soul, which determines whether we shall have countenances, benignant or baleful, sour or sweet, wrathful or genial, benevolent or mean, honest or scoundrelly, impudent or modest, courageous or cowardly, frank or sneaking. In all the works of Nature there is nothing more wonderful than the human countenance. Though the longest face is less than twelve inches from the hair line of the forehead to the bottom of the chin, and the broadest face is less than eight inches from cheek bone to cheek bone, yet in that small compass is wrought such differences that the sixteen hundred million of the human race may be distinguished from each other by their facial appearances. The face is ordinarily the index of character. It is the throne of the emotions. It is the battlefield of the passions. It is the catalogue of character. It is the geography of the soul. We are, by the character we form, deciding whether our countenances shall be pleasant or disagreeable. This is so much so that some of the most

beautiful faces are unattractive, because of their arrogance or their deceitfulness, and some of the most rugged and irregular features are attractive because of the kindness that shines through them. Accident or sickness or scarification may veil the face so that it shall not express the soul, but in the majority of cases, give me a deliberate look at a man's countenance and I will tell you whether he is a cynic or an optimist, whether he is a miser or a philanthropist, whether he is noble or ignominious, whether he is good or bad. Our first impression of a man or woman is generally the accurate impression. You at the first glance make up your mind that some man is unworthy of your friendship, but afterward by circumstances being put into intimate association with him, you come to like him and trust him. Yet, stay with him long enough, and you will be compelled to return to your original estimate of his character, but it will be after he has cheated you out of everything he could lay his hands on. It is of God's mercy that we have these outside indices of character. PHRENOLOGY *is one index*, and while it may be carried to an absurd extent, there is no doubt that you can judge of a man's character by the shape of his head. PHYSIOGNOMY is another index, and while the contour of the human face may sometimes mislead us, we can generally, after looking into the eye and noticing the curve of the lip, and the spread of the nostril, and the correllation of all the features, come to a right estimate of a man's character. If it were not so, how would we know whom to trust and whom to avoid? Whether we will or not, physiognomy decides a thousand things in commercial and financial, social and religious domains. Throughout the Bible there is no science so recognised as that of physiognomy, and nothing more thoroughly taken for granted than the power of the soul to transfigure the face. We read of the "face of God," the "face of Esau," the "face of Israel," the "face of Job," the "face of the old man," the shining "face of Moses," the wrathful "face of Pharaoh," the ashes on the face of humiliation, the resurrectionary staff on the face of the dead child, the hypocrites disfiguring their face. If the Bible has so much to say about physiognomy, we do not wonder that the world has made it a study from the early ages. In vain the English Parliament in the time of George II. ordered publicly to be whipped and imprisoned those who studied physiognomy. Intelligent people always have studied it and always will study it. The pens of Moses, and Joshua, and Job, and John, and Paul, as well as of Homer, and Hippocrates, and Galen, and Aristotle, and Socrates, and

Plato, and Lavater have been dipped into it, and whole libraries of wheat and chaff have been garnered on this theme.

I am going to show that the character which we form will chisel the face most mightily. Every man would like to have been made in appearance an Alcibiades, and every woman would like to have been made a Josephine. We all want to be agreeable. Our usefulness depends so much upon it that I consider it important for every man and woman to be as agreeable as possible. The slouch, the sloven, the man who does not care how he looks, all such people lack equipment for usefulness.

"A man's wisdom maketh his face to shine, and the sourness of his face shall be sweetened." What I say may come too late for many. Their countenance may by long years of hardness have been frozen into stolidity; or by long years of cruel behaviour they may have Herodised all the machinery of expression; or by long years of avarice they may have been Shylocked until their face is as hard as the precious metal they are hoarding: but I hope I am in time to help multitudes. That it is possible to overcome disadvantages of physiognomy was in this country mightly illustrated by one whose life recently closed after having served in the Presidential Cabinet at Washington. By accident of fire in childhood his face had been more piteously scarred than any human visage I ever saw. By hard study he rose from being a poor boy to the very height of the legal profession, and when an attorney-general for the United States was needed, he entered the Presidential Cabinet. What a triumph over destroyed human countenance! I do not wonder that when an opposing attorney in a Philadelphia court-room cruelly referred to this personal disfigurement, Benjamin F. Brewster replied in these words: "When I was a babe I was a beautiful blue-eyed child. I know this because my dear dead mother told me so; but I was one day playing with my sister, when her clothes took fire, and I ran to her relief, and saved her, but in doing so my clothes took fire, and the fire was not put out until my face was as black as the heart of the scoundrel who has just now referred to my disfigurement." Heroism conquering physical disabilities! That scholarly regular features are not necessary for making powerful impression, witness Paul, who photographs himself as in "bodily presence weak"; and George Whitefield, whose eyes were struck with strabismus; and Alexander H. Stephens, who sat with pale and sick face in invalid's chair while he thrilled the American Congress with his eloquence; and thousands of invalid preachers, teachers, and workers.

And now I am going to tell you of some of the chisels that work for the disfiguration or irradiation of the human countenance.

1. One of the most destructive of those chisels of the countenance is CYNICISM. That sours the disposition and then sours the face. It gives a contemptuous curl to the lip. It draws down the corners of the mouth and inflates the nostril as with a malodour. Cynicism, if a habit, as it is with tens of thousands of people, writes itself all over the features; hence so many sour visages all up and down the street, all up and down the church and the world. One good way to make the world worse is to say it is worse. Let a depressed and foreboding opinion of everything take possession of you for twenty years, and you will be a sight to behold. It is the chastisement that when a man allows his heart to be cursed with cynicism his face becomes gloomed and scowled, and lachrymose, and blasted with the same midnight.

2. But let cheerfulness try its chisel upon a man's countenance. Feeling that all things are for his good, and that the world's floralisation is rapidly approaching, and the day when beer-mug, and demijohn, and distillery, and bomb-shell, and rifle-pit, and seventy-four pounders, and roulette-tables, and corrupt book and printing-press will have quit work, the brightness that comes from such anticipation not only gives zest to his work, but shines in his eyes, and glows in his cheek, and kindles a morning in his entire countenance. Those are the faces I look for in an audience. I do not care what your features are, or whether you look like your father or your mother, or look like no one under the heavens—to all you are beautiful. My friends, the grace of God comes to the heart of a man or woman and then attempts to change a forbidding and prejudicial face into attractiveness. Perhaps the face is most unpromising for the Divine Sculptor. But having changed the heart it begins to work on the countenance with celestial chisel, and into all the lineaments of the face puts a gladness and an expectation that changes it from glory to glory, though earthly criticism may disapprove of this or that in the appearance of the face.

3. Here is another mighty chisel for the countenance, and you may call it REVENGE or Hate. This spirit having taken possession of the heart, it encamps seven devils under the eye-brows; it puts cruelty into the compression of the lips. You can tell from the man's looks that he is pursuing some one and trying to get even with him. There are suggestions of Nero, and Robespierre, and Diocletian, and thumb-screws, and racks, all up and down the features.

4. But here comes another chisel to shape the countenance, and it is KINDNESS. There came a moving day, and into her soul moved the whole family of graces, with all the children and grandchildren ; and the command has come forth from the heavens that that woman's face shall be made to correspond with her superb soul. Her entire face, from ear to ear, becomes the canvas on which all the best artists of heaven begin to put their finest strokes, and on the small compass of that face are put pictures of sunrise over the sea, and angels of mercy going up and down ladders all a-flash, and mountains of transfiguration and noon-day in heaven. KINDNESS ! It is the most magnificent sculptor that ever touched human countenance. No one could wonder at the musical geniality in the face of William Windom, Secretary of the Treasury of the United States, after seeing him at the New York banquet just before he dropped dead, turning his wine-glass upside down, saying : "I may by doing this offend some, but by not doing it, I might damage many." Be kind to your friends, to your enemies, to the young, to the old, to your rulers, to your servants, to your superiors, to your inferiors, to your horse, to your dog, to your cat. Morning, noon, and night, be kind, and the effects of it will be written in the language of your face. All kindness comes back to us in one way or another, if not in any other way then in your own face. KINDNESS ! Show it to others, for the time may come when you will need it yourself. People laughed at the lion because he spared the mouse that ran over him, when by one motion of his paw the monster could have crushed the insignificant disturber. But it was well that the lion had mercy on the mouse ; for one day the lion was caught in a trap and roared fearfully because he was held fast by ropes. Then the mouse gnawed off the ropes and let the lion go free. You may consider yourself a lion, but you cannot afford to despise a mouse. When Abraham Lincoln pardoned a young soldier at the request of his mother, the mother went down the stairs of the White House, saying, "They have lied about the President's being homely ; he is the handsomest man I ever saw." All over that President's rugged face was written the kindness which he so well illustrated when he said : "Some of our generals complain that I impair discipline and subordination in the army by my pardons and respites, but it makes me rested after a hard day's work if I can find some good excuse for saving a man's life, and I go to bed happier as I think how joyous the signing of my name will make him and his family." Kindness ! it makes the face to shine while life lasts, and after death puts a summer sunset between the still lips and the

smoothed hair, that makes me say sometimes at obsequies, "She seems too beautiful to bury."

5. But here comes another chisel, and its name is HYPOCRISY. Christ with one terrific stroke in His Sermon on the Mount described this character: "When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast." Hypocrisy having taken possession of the soul it immediately appears in the countenance. A man cannot have hypocrisy in his heart without somehow showing it in his face. All intelligent people who witness it know it is nothing but a dramatisation.

6. Here comes another chisel, it first takes possession of the whole soul, and says, "I have made this man happy, and now I will make him look happy. I will draw the corners of his mouth as far up as they were drawn down. I will take the contemptuous curl away from the lip and nostril. I will make even the wrinkles of his face look like furrows ploughed for harvests of joy. I will make what we call the 'crow's feet' around his temples suggestive that the dove of peace has been alighting there." There may be signs of trouble on that face, but trouble sanctified. There may be scars of battle on that face but they will be scars of campaigns won. I say to all the young, if you would have a sympathetic face, hopeful face, courageous face, cheerful face, kind face, at the earliest possible moment, have planted in your soul sympathy, and hope, and courage, and good cheer, and kindness. No man ever indulged a gracious feeling, or was moved by a righteous indignation, or was stirred by a benevolent impulse, but its effect was more or less indicated in the countenance; while David noticed the physiognomic effect of a bad disposition when he said, "A wicked man hardeneth his face," and Jeremiah must have noticed it when he said of the cruel, "They have made their faces harder than a rock." Oh, the power of the human face! I warrant that you have known faces so magnetic and impressive that though they vanished long ago, they still hold you with a holy spell. How long since your child went? "Well," you say, "if she had lived she would have been ten years old now, or twenty, or thirty years." But does not that infant face still have tender supremacy over your entire nature?

Or, it may have been a sister's face. Perhaps she was the invalid of the family. Perhaps she never went out except on very clear days and then she had to be carried down the stairs to the piazza, or for a short ride, but she was so patient and cheerful under it all. As that face looks at you through

the years, with what an elevated and heavenly emotion you are filled. *Or, was it a father's face?* The storms of life had somewhat roughened it. A good deal of the brightness of the eye had been quenched, and the ear was turned with the hand behind it in order to hear at all. But you remember that face so vividly that if you were an artist you could put it on canvas, and it would mean to you more than any face that Rembrandt ever sketched. *Or, was it your mother's face?* A good mother's face is never homely to her boys and girls. It is a Madonna in the picture gallery of the memory. What a sympathetic face it was! Did you ever have a joy and that face did not respond to it? Oh, it was a sweet face! The spectacles with large glasses through which she looked at you, how sacredly they have been kept in bureau or closet! Your mother's face, your mother's smile, your mother's tears! What an overpowering memory! But I can tell you of a more sympathetic, and more tender, and more loving face than any of the faces I have mentioned. When preparing my Life of Christ, entitled "From Manger to Throne," I ransacked the art galleries and portfolios of the world to find a picture of our Saviour's face that might be most expressive, and I saw it as Francesco Francia painted it in the sixteenth century, and as the emerald intaglio of the sixth century presented it, and as a fresco in the catacombs near Rome preserved it, and as Leonardo Da Vinci showed it in "The Last Supper," and I looked in the Louvre, and the Luxembourg, and the Vatican, and the Dresden, and the Berlin, and Neapolitan, and London galleries for the most inspiring face of Christ, and many of the presentations were wonderful for pathos, and majesty, and power, and execution; but although I selected that by Ary Scheffer as in some respects the most expressive, I felt as we all feel that Christ has never yet been presented either in sculpture or painting.

LOUIS KOSSUTH.

KOSSUTH had a very vigorous mind and organization. His head was powerfully represented in the executive region. He had unusual propelling power, strong convictions of right and wrong, moral principle, and a keen sense of duty. He was a very practical man and believed in dealing with matters and things with a straight eye for results. He was not one to beat around the bush, but he made bold strokes

where he wished to produce an impression at all. He had large Language, which, joined to his strong moral faculties, inclined him to express his ideas in a forcible manner. His rigid sense of duty led him to take a position in the front ranks. His Conscientiousness and Firmness ruled his character in a similar way that Self-Esteem influences other men,—as least many might attribute his dictatorship to motives of selfishness instead of from the force of his moral and executive faculties. His determination of mind was exceedingly strong, and having a powerful physique and unusual enthusiasm he went ahead as though he intended to win.



His physiognomy was also unique, the nose indicated excellent power to take in oxygen, and bespoke longevity. There was quality combined with power in every feature. The solidity of the cheek-bones indicated strength and power, while the lines of sympathy were particularly well set on each side of the nose. The eyes expressed keen intelligence, and the lines between the eye-brows integrity and rigidness, or fixedness of purpose.

With the passing away of Kossuth has gone one of the elemental forces of the nineteenth century, a man but for whom the past sixty years would be shorn of much of their significance and interest, and the years to come would have a poorer yield of civilization to show. The vitality of the Hungarian patriot was extraordinary, and reinforces

Sydenham's view of the causes which in great captains by sea or land, as in great professional men and statesmen, conduce to the undoubted longevity of these prime specimens of humanity. There would seem to be something stimulating and, in a peculiarly vital sense, sustaining in the humanitarian spirit, especially when lived up to with the steady and pure devotion that was conspicuous in Kossuth.

He was older than his contemporary "swordsmen in the crusade of humanity," although none of them died young, except that consummate master of statecraft, Cavour, who was but fifty-one at his death. Garibaldi was well into the seventies when, after years of suffering from rheumatoid arthritis, he passed away in the midsummer of 1882. The compatriot of Kossuth, Deák, to whom Austria-Hungary owes much that is stable in her working constitution, was a septuagenarian; and Mazzini closed a life into which he crowded the thinking, organizing, and silent activity of three lives which were concentrated just within sight of seventy.

On the other hand, the agitator, as distinct from the patriot proper, leads a too irregular, a too unequal life for longevity. It is too often the case that its tenor is so often disturbed by obstacles of its own creating, its alternations of ecstatic anticipation and the dejection of disappointment are so violent as well as so frequent, that stability of body and mind, and the staying power of both, are seriously compromised and undermined. If "our years are dependent upon our arteries," as the great Swiss surgeon said, the tension of strain and the flaccidity of reaction to which the unbalanced enthusiast subjects his tissues, generally uses up his strength and shortens his days. "The calm decay of a noble organism like Kossuth," says the *Lancet*, "is the fitting close of the life-long cult of humanity in its purest sense, a cult that braces mind and body alike by muscular self-denial and self-discipline, just saving itself from the counter evil of asceticism by the brotherly spirit which never discountenances healthy enjoyment because it cannot personally take part in it."

ORION.

WHO knows
What earth needs from earth's lowliest creature? No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

— *Owen Meredith.*

FOUR GREAT LEADERS OF THOUGHT PHRENOLOGICALLY CONSIDERED.

EMERSON.

By Jessie A. Fowler.

(Continued from page 148.)

INTELLECTUAL DIGESTION.

It is his glory, and a glory not easily won, to have convinced men that every age must find its highest inspiration in itself if it is ever to be capable of giving inspiration to others. Before Walt Whitman he taught the people of America to frame a literature for themselves. In his "Letters and Social Aims," Emerson says, "Every man would be a poet if his intellectual digestion were perfect." So says a phrenologist. "The test of the poet," Emerson says, "is the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason till he sees it to have a purpose and beauty and to be related to astronomy and history and the eternal order of the world. There is no subject that does not belong to him—politics, economy, manufactures and stock-brokerage, as much as sunsets and souls; only these things, placed in their true order, are poetry: displaced, or put in kitchen order, they are unpoetic." These are the words of a man who lived his life genuinely and with genius; and if *they* and *others* of his doctrines are found to expand some that are associated with the name of Carlyle, nothing can be idler than to repeat the old epigram that he was "a pocket edition of his friend."

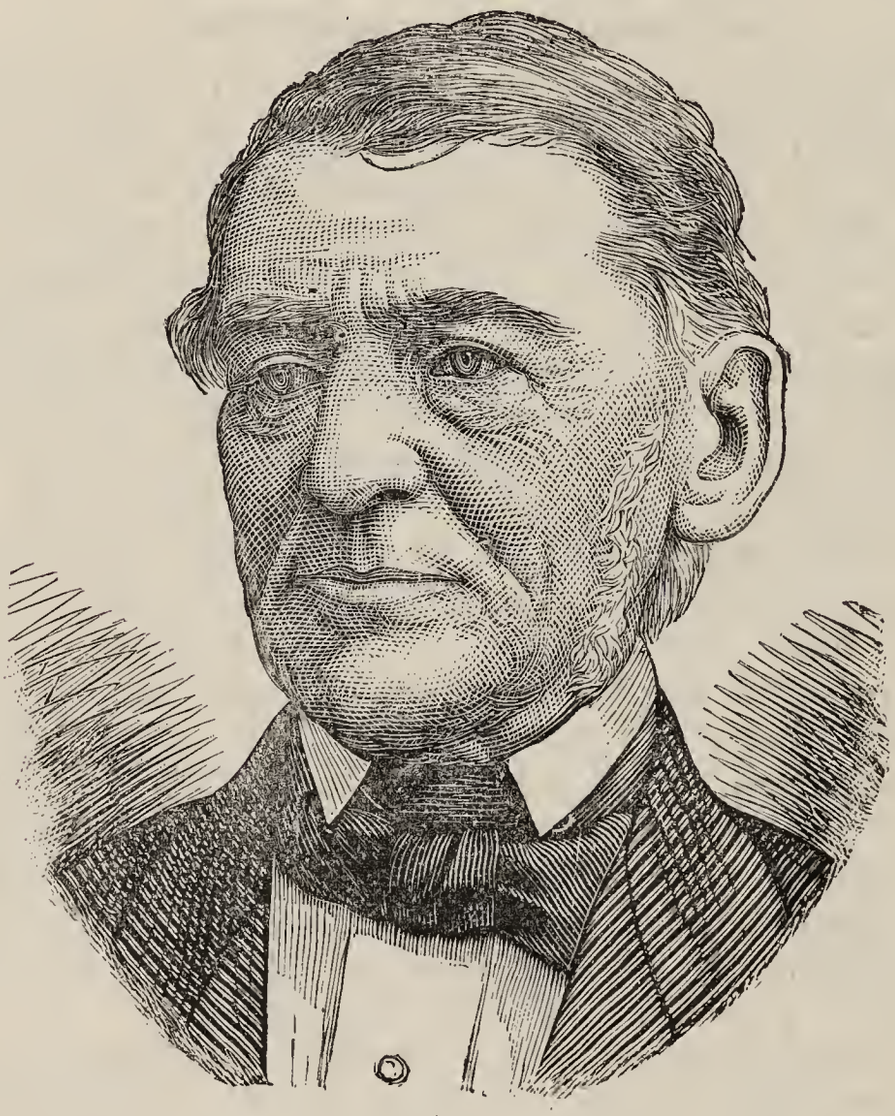
Carlyle himself seems to have thought that Emerson was in a measure "a spiritual son" of his; but it would be hard to lay the finger on a passage in Emerson, good or bad, wise or unwise, which he could not conceivably have come by if Carlyle had never lived.

Arnold avows that, strong as was Emerson's optimism, and unconquerable as was his belief in a good result to emerge from all which he saw going on around him, no misanthropical satirist ever saw shortcomings and absurdities more clearly than he did, or expressed them more courageously. That is true of his criticism alike of English and American life and institutions, and his general social doctrine at its best is medicinal for all civilization.

Speaking of the masses he strongly expresses himself thus,

"The worst of charity is, that the lives you are asked to preserve are not worth preserving. *Masses!* the calamity is the masses.

"I do not wish any mass at all, but honest men only; lovely, sweet, accomplished women only; and no shovel-handed, narrow-brained, gin-drinking million stockingers. When the Government reaches its true law of action, every man that is born will be hailed as essential."



EMERSON'S WORKS.

Of Emerson's chief works we must just mention, "Literary Ethics," "Man, the Reformer," "Representative Men," and "English Traits." A few selections from his definition of the English character show out the man, as I have already said, with great distinctness.

He says, "Everything English is a fusion of distant and antagonistic elements.

"The language is mixed; the names of men are of different nations; three languages—three or four nations; the currents of thought are counter: contemplation and practical skill;

active intellect and dead conservatism; world-wide enterprise and devoted use and wont. Aggressive freedom and hospitable law, with bitter class legislation; a people scattered by their wars and affairs over the whole earth, and homesick to a man; a country of extremes,—dukes and chartists, Bishops of Durham and naked heathen colliers; nothing can be praised in it without denouncing, and nothing denounced without salvos of cordial praise."

That is tolerably clear and to the point for a writer of intellectual moonshine, as Emerson has been described by writers who know as much about him as a donkey knows of Beethoven. The opinion of a donkey is valuable—on thistles.

In another passage he says, "They (the English) are rather manly than war-like. When the war is over, the mask falls from the affectionate and domestic tastes, which make them women in kindness. This union of qualities is fabled in their national legend of 'Beauty and the Beast.' The two sexes are co-present in the English mind. . . . The English delight in the antagonisms which combine in one person the extremes of courage and tenderness." "The island (England) was renowned in antiquity for its breed of mastiffs, so fierce that, when their teeth were set, you must cut their heads off to part them." "The man," he says, "was like his dog. The people have that nervous-bilious temperament which is known by medical men to resist every means employed to make its possessor subservient to the will of others. The English game is main force to main force, the planting of foot to foot, fair play and open field,—a rough tug without trick or dodging, till one or both come to pieces. King Ethelwald spoke the language of his race when he planted himself at Wimborne, and said he would do one of two things, 'or there live, or their die.' They hate craft and subtlety. They neither way-lay nor assassinate; and when they have pounded each other to a poultice they will shake hands and be friends for the remainder of their lives." This passage I consider is as vigorous and Teutonic in tone as anything in Ben Jonson, Fielding, Smollett or Carlyle. The above is a small quotation from the deep bass of Emerson's harmony. Now let us take the treble melody.

EMERSON'S PHILOSOPHY.

Emerson taught no exact system of philosophy, and in fact he has been criticized as being no philosopher at all. But if philosophy means a love of wisdom, he was a philosopher. Emerson *saw*, *felt*, and *thought*, and from time to time gave

the public the result. He did not try to be consistent. He only endeavoured to be true. What he thought on Monday he wrote or said. But that did not prevent him telling you next Saturday that he thought, through new knowledge, something rather different. How many men dare to utter their real thoughts? Emerson did not try to think for you, he endeavoured to make you think for yourself. He had no cut and dried formulæ; he did not believe in them. He did for the mind what the sea-air does for the body—braced it. Emerson raised you, or tried to raise you, to a height from which you could look down upon the intellectual fog in which most of us live, and enabled you to see, and tried to make you love the pure white light of first principles. I prize above all, original thought, but I do not follow a man who wants to force you to think with him before he has done his own thinking.

(To be continued.)

"JOHN OLIVER HOBBES."

In Interview with the Young Authoress.

By Our Special Representative.

PERSONS who are not so fortunate as to have made a "Reputation" by the stroke of the pen, wonder how it is that their more fortunate fellow writers have accomplished *so much* in a comparatively short time. Their deep, wistful, longing eyes do not look quite deeply, longingly, or intelligently enough at the under-current of the experience of those who have made a reputation. They do not pull the curtain aside and see the full meaning of their lives, and their intellectual pulse, hence they continue to remain in the dark.

In the case of "John Oliver Hobbes" (Mrs. Craigie), we find a peculiarly gifted personnel, and one, possessed with the insight of a phrenologist, need not look at her twice before making up one's mind about "*where* the talent came from," and "*why* it has appeared." There is a reason for all things, say some who pretend to know, and certainly there is a reason why "John Oliver Hobbes" began to write. I even ventured to ask her the question; she said, "I have always been fond of reading, and I began to write when I was much alone. Solitude seemed to quicken my thoughts and writing gave me companionship. I make no pretence at

being a novel writer. Mr. Fowler told me when he first examined my head that I could write, and I never forgot his advice to try it. Music and writing have been great developers of my mind. I have sat at the piano and played to myself for hours, until I have become thoroughly exhausted. I tried my hand first as an art or journalistic critic, and liked the work, for I found I could soon get the sense or individuality of a painting or book, and I thoroughly enjoyed touching the inner life of different writers, but it was not sufficiently satisfying." "What made you choose the curious titles to your



books?" I asked. "Oh, they came to me as suggestions when writing them. 'Some Emotions and a Moral,' and 'A Study in Temptations,' seemed more appropriate than any I could select; and 'A Sinner's Comedy,' which is considered to be so very cynical, is not an attempt at such a thing at all, though perhaps it is epigrammatic." "You studied Latin and Greek under the late Professor Goodwin, did you not?" "Yes, and he it was who first encouraged me to persevere when I showed him my first chapter of 'Some Emotions.' I was led to the study of Greek through my love of the beauty of the style of Greek writers. Greek literature became a passion with me,

and the 'Old Dramatists,' my favourite. My last book, 'A Bundle of Life,' is different from the others."

"What writers do you prefer of your own sex?" "Ouida is the writer for power and originality. Miss Braddon is voluminous, and has marvellous constructive ability. The authoresses of 'Robert Elsmere' and 'John Ward, Preacher,' have certainly taken advantage of the times; for anything that goes against religion *takes* now-a-days. I like Olive Schreiner's 'African Farm' for its life-pictures, while 'Dreams' is particularly weird."

As I sat and listened to the wonderful story of the life of Mrs. Craigie, I seemed to be talking to a woman of the matured life of forty-five instead of one about half that age, so indelibly was her life experience bought with her life blood. Her ill-heath and mental and physical suffering accounts for much of the intensity of her writings. Her conversation is rapid and logical, with pathetic, heroic expression to her large eyes that betoken a weariness from an over-wrought brain, that a sleep of weeks would not put right.

Her brain is particularly developed in the anterior lobe, giving good perceptive power, logical insight, creative instincts, critical discrimination, and beauty in choice of words in the expression of thought. Ideality, Form, Weight, Comparison, and Human Nature are all prominent faculties. Language and Continuity are not so large, hence she prefers to boil everything down to an essence, to say much in a little, and make the little tell. She has a philosophical mind, and I was not surprised to find in her library the logic of Hegel, John H. Newman, Browning, Ruskin, Faber, Voltaire, Rosettie, Molière, Fielding, Rabelais, Goethe, and Critical and Historical Essays of Vittoria. She has a peculiarly tender and sympathetic mind, and the writings of such a man as Newman have done much to influence her mind to his way of thinking. She is not wanting in the executive, plucky and courageous qualities that belong to the sterner sex, and if the occasion required her to work out her own business affairs she would be equal to the occasion.

She has considerable artistic ability and can design her own dresses if she likes. She had on, by the way, a very pretty, soft heliotrope crèpe gown which suited her admirably and threw up her singular beauty and picturesqueness of expression, her large and speaking eyes, and her dreamy face, with good effect.

She inherits the forethought of her father and the insight of both father and mother.

She was born in Boston, but when only three months old

came to England, the home of her adoption. She studied music in Paris, intending to become a musician, but she left her studies to be married at nineteen. She was on intimate terms with the Duchess of Teck and Princess May when she lived at Richmond. Few lives have matured more rapidly between the years of nineteen and twenty-five than "John Oliver Hobbes'," and may the rod of experience be held gently over the remainder of her life, and spare her sisterhood from such a speedy awakening to life's realities. She writes the finest cobweb writing I have ever seen, yet every letter is discernible and distinct. Canon Farrar singularly enough preached from the title of one of her books on Sunday last, "A Study in Temptations."

PHRENOLOGY AND PROFESSIONAL CRITICISM.

THIS is the month of May, when nearly every society holds a yearly meeting, when considerable time is spent on the reports of work that has been accomplished in the past, and fresh impetus is given for future progress. It may be of interest to us to glance for a moment at the testimony that has been given to us by men well-known in the scholastic and ministerial world on Phrenology. We will ask, "*What do Professional Men think of Phrenology?*"

I.—MINISTERS.

Among Congregationalists we have the testimony of the REV. DR. PARKER, who says, "I suppose we are all phrenologists in one way or another. If we saw a man whose head could be covered by a tea-cup, there would be no fear of our mistaking him for an Aristotle or a Tennyson. If we saw another man with a head big enough to require a hat thirty inches in circumference, we should come to the conclusion that he either had water on the brain, or that he had a large space which nobody was willing to hire, either on a lease or from year to year. Thus far we can all get on the road to a phrenological estimate of mankind; it is, however, between these extremes that all the mystery lies, and it is between these extremes, and considerably between them, that men like Mr. Fowler show their natural talent and their acquired expertness."

REV. HENRY WARD BEECHER'S testimony to Phrenology was in evidence in nearly every public address he gave, and

in his "Lectures on Preaching" says, "There is no natural system that seems to correspond to human nature as nearly as Phrenology does." "If a man wishes to know practically what he is made up of; if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid him in acquiring that knowledge like the system of Phrenology; not interpreted too narrowly or technically, but in its relation to physiology and the structure of the whole body. And I may say here what I have never said before in the pulpit, that the views of the human mind, as they are revealed by Phrenology, are those which have underlaid my whole ministry; and if I have had any success in bringing the truths of the Gospel to bear practically upon the minds of men, any success in the vigorous application of truths to the wants of the human soul where they are most needed, I owe to the clearness which I have gained from this science. And I could not ask for the members of my family or church any better preparation for religious indoctrination than to put them in possession of such a practical knowledge of human nature and the human soul, as given by Phrenology."

Rev. Dr. Lyman Abbott, the successor to the Rev. Henry Ward Beecher, who possesses a very clear and philosophical brain. From the February number of the *Phrenological Journal* we quote a passage from what he says on this subject. He thinks Phrenology may be classified under two aspects. One as a psychical system of classification of faculties, and as a craniological system. The former he considers far more convenient for practical use in the study of mental phenomena and in the popular treatment of mental and moral phenomena in the press and in the pulpit; and that Spurzheim has been more serviceable to him than any treatise on psychology.

Many Londoners will no doubt remember the address given by the Rev. A. H. Bradford during August of '93 in the Westminster Congregational Chapel, James' Street, S.W., and they will doubtless be interested to learn that in a recent letter to the *Phrenological Journal* he testifies to the benefits of an examination which he had when a lad of fourteen by O. S. Fowler. He still possesses that chart and recognises it as a great blessing to him. Weaknesses which were pointed out he has been able to guard against, and he considers that he is far stronger in some lines than he could ever have been without that interview. He finds himself continually using it, which his preaching testifies.

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., May, 1894.

Dr. Brown-Sequard.

On April 2nd Dr. Brown-Séquard, the celebrated physiologist, passed away quite suddenly, from cerebral congestion. He was in his seventy-eighth year, having been born at Port Louis, Mauritius, on April 8th, 1817. He was the son of Mr. Edward Brown, of Philadelphia, United States of America, by his marriage with a French lady. Charles Edward Brown-Séquard went to Paris in 1838, to complete his studies, and was received as a member of the medical faculty two years later. From the outset he devoted himself specially to researches in experimental physiology, paying particular attention to the composition of the blood, animal heat, and the nervous and muscular systems. His discoveries in these directions led him to adopt special treatment in cases of nervous disorders. In 1858 he was invited to deliver a course of six lectures at the Royal College of Surgeons, England, and these lectures were so highly appreciated that arrangements were soon made for a similar course to be delivered in Edinburgh, Glasgow, and Dublin.

In 1864 he went to America, and was appointed Professor of Physiology and Nervous Pathology at Harvard University. He remained in the United States for five years, when he returned to France, but only for a few years, going back again in 1873 to New York, where he founded the Archives of Scientific and Practical Medicine.

In 1876 he delivered another series of lectures at the Royal College of Physicians, London. In these he chiefly enunciated views and stated facts which combated the current doctrines of nervous physiology ; and from this time onward, so far as regards nervous questions at least, his energies were chiefly occupied in combating views and ideas which have since been very generally accepted. This is true regarding his views of cerebral action, and the division of the brain into separate organs, known to phrenologists as the faculties of the mind which have their seat of action in the brain.

Once more revisiting France, he was in 1878 called upon to succeed Claude Bernard in the chair of experimental medicine at the College de France. In 1886 he was elected a member of the Academy of Science, having already been decorated

with the Legion of Honour in 1880. The celebrity of his name, as far as the general public is concerned, however, dates from 1889, in which year he aroused a keen controversy both in the press and in scientific circles by his announcement that he had discovered an elixir for which he claimed the property of rejuvenating the system. The elixir was a secret preparation, compounded of extracts from the organs of living or freshly-killed animals, and was introduced into the circulation of the human subject by subcutaneous injection. Dr. Brown-Séquard gave an account of the effects produced by his elixir in a pamphlet published in 1890. By the medical profession, however, his chief contribution to science will probably be looked for in his works on pathology rather than in the system of therapeutics, to which he devoted the last years of his life.

His head was high and narrow, rather than low and broad. He was, first, a reasoner, secondly, a critic, and thirdly and lastly, a believer in phenomena; but he did not arrive at the latter stage very rapidly. He reached his conclusions through a systematic way of reasoning and examining data, but he could not travel by any one's else course.

PHRENOLOGICAL UNION.

IN a former number of the Magazine I expressed my desire to form a Phrenological Union for upholding the science of Phrenology in all parts of Great Britain. My object in starting this Union has been to form a nucleus of recognised phrenologists. The fact is constantly being brought before my notice that Phrenology is being degraded by the cheap fees of 6d. and 1s. for phrenological consultations on the sands and elsewhere, and I am asked to do something on this point to help those who are really competent, and thus classify them. Those whose names will be in this list as charging a minimum fee of 2s. 6d., will, I am sure, find that in time this recognised list will become powerful in its influence throughout the country.

IS PHRENOLOGY A HUMBUG?

THE papers have been busy of late in providing for their readers criticisms on the science of Phrenology.

Perhaps our friends will help us in answering the queries and assertions, many of which have no foundation at all. We find inquiry is sharpened by these so-called popular attacks, and they do good in the end by creating a better public opinion.

The *Phrenological Annual and Register* has been noticed by the *British Medical Journal*, and says,—"*We confess it comes upon us with a slight shock of surprise to find Phrenology not only alive, but figuratively 'kicking.'*" The notice is throughout lively, and witty in style, and as a climax it says,—"*One cannot help regretting that the genuine, if misguided, enthusiasm which finds expression in more than one paper in the 'Phrenological Annual' should be wasted on so hopelessly unprofitable a subject.*" We thank the *B.M.J.* for its pity, but we cannot help noticing the gradual growth of a healthy belief in mental science, and soon those who now decry it the loudest, will then be sitting with the rear guard piping, but with none to hear them pipe.

IS PHRENOLOGY TRUE ?

TALMAGE says in one of his sermons, the reason why men condemn the Bible is because they do not understand it; they have not properly examined it. Dr. Johnson said that Hume told a minister in the Bishopric of Durham, that he had never particularly examined the New Testament, yet all his life he was warring against it. Halley, the astronomer, announced his scepticism to Sir Isaac Newton, and Sir Isaac Newton said, "Now, sir, I have examined the subject, you have not; and I am ashamed that you, professing to be a philosopher, consent to condemn a thing you have not examined." So it is to-day with Phrenology. A correspondent in a weekly paper recently said that "*Phrenology had over and over again failed ludicrously when applied to the test of the cranial examination of men of well known characteristics.*" Our correspondent goes on to say, and thus shows his ignorance of the subject, that phrenologists credit Sheridan with a small organ of Wit. He evidently does not know that Phrenology has more than one medium for showing wit, and that there are as many kinds of wit, humour, sarcasm and fun, as there are kinds of music and musicians. Also that "*Thurtell, the notorious murderer of his friend for gold, was found the happy possessor of largely developed generosity!*" He evidently does not know the action of the faculties, or he would remember a case that Dr. Gall related about a mother with large Philoprogenitiveness, who, when driven to desperation by hunger and inability to procure food for the child, drowned it through her passionate love for it, and through

the aid of Phrenology Dr. Gall was able to explain what metaphysicians, doctors, and others could not understand.

Our correspondent further adds, erroneously, that phrenologists speak of Henry Irving as having large Imitation. Now he does not know what he is writing about, for when L. N. Fowler examined Irving's head some years ago, before he was proprietor of the Lyceum, Mr. Fowler found a small development of Imitation, and this fact is borne out by Irving's original way of representing a part, and I may add Mr. Fowler did not know whom he was examining at the time.

Another error in our correspondents criticism of Phrenology is based upon the assertion that, "*Phrenologists are altogether at variance with regard to the question of 'localization of function'—as to whether a certain quality or its absence can be referred to any particular portion of the brain—for instance, as to whether Conscientiousness can be referred to any particular brain spot.*" Here again, is an utter disregard for facts, and only an assertion made which should have no weight with the initiated, for they know better, and the uninitiated would do well to enquire further before accepting such want of logic.

Then we are told that "*it has been pretty well proved that the skull variations, properly known as 'bumps,' have no certain connection with the convolutions of the brain which the skull contains.*" Our correspondent's knowledge of Phrenology is here very weak and insufficient, for experts in character reading do not expect to find "bumps" rising up here and there to indicate intelligence, which fact it would have been better if our correspondent had known before writing his letter. He has evidently never seen the inside, or examined the exterior of a skull, or he would not have asserted that the convolutions of the brain have no certain connection with the skull. So we say to all, investigate for yourselves and you will find that Phrenology is true to nature.

WILL the children who read the Children's Column of the *Phrenological Magazine* write to Auntie Marjorie at once and tell her what they would like to be when they are men and women? All under fifteen years of age may write. Letters to be sent to the Magazine Office, Imperial Buildings, Ludgate Circus, E.C., addressed to "Auntie Marjorie."

Children's Column.

A LITTLE TYRANT.



The baby has conquered the household
From grandfather down to the cat;
The spoils he has taken are many—
From the mirror to auntie's new hat.
And yet, like the great Alexander,
Though this tyrant has gained perfect sway,
He weeps because there's no other
Whom his power can humble to-day.
But now, stealing over his eyelids
The first signs of slumber we see
With joy, for while he is sleeping
We know that his subjects are free.

B. H. Whitaker.

A CHILD'S IDEA OF EVOLUTION.

At the breakfast table in a St. Anthony Hill residence the other morning, the little 5-year-old daughter of the house was asked if she would have some cornbread and syrup. Turning up her nose in disgust, she replied:

"No: it tastes too much like old carpets."

"How do you know what old carpets taste like; did you ever eat one?" inquired an elder brother.

"Why, yes," said the youthful epicure. "Before I was an angel I was a moth, and when I was a moth I ate carpets and other things."

My Darling Children,—

Last month we found how babies were cared for in Lapland. Now let me tell you what funny customs people have in other countries in regard to their babies.

In Ireland a belt made of woman's hair is placed about a child to keep harm away. In Holland, garlic, salt, bread and steak are put into the cradle of a new-born babe. Roumanian mothers tie red ribbons around the ankles of their children to preserve them from harm, whilst Esthonian mothers attach bits of asafoetida to the necks of their offspring.

Welsh mothers put a pair of tongs or a knife in a cradle to insure the safety of their children; the knife is also used for the same purpose in some parts of England. At the birth of a child in Lower Brittany the neighbouring women take it in charge, wash it, crack its joints, and rub its head with oil to sodder the cranium bones. It is then wrapped in a tight bundle. The Grecian mother, before putting her child in its cradle, turns around three times before the fire, while singing her favourite song, to ward off evil spirits.

The London mother places a book under the head of the new-born infant that it may be quick at reading, and puts money into its first bath to guarantee its future wealth.

The Turkish mother loads her child with amulets as soon as it is born, and a small bit of mud well steeped in hot water prepared by previous charms, is stuck on its forehead.

In Spain, the infant's face is swept with a pine-tree bough, to bring good luck.

You will see how very absurd most of these customs are, and how very much better it is to trust to sensible knowledge about health laws. good food, daily exercise, pure air, cold water, and a careful study of the mind.

I hope you my little pets will pay great attention to these things, and you will grow up healthy and strong, even if you have not had all the charms imaginable put in your cradle.

Your loving

AUNTIE MARJORIE.

The Old Manor,
Ashburnstead, near Hastings,
April 14th.

MY DEAR AUNTIE MARJORIE,—

You asked us last month to gather some spring flowers and tell you all we could about them.

My little brother Eric and I have been learning all we could about the flowers which we have near our home in the country.

We soon found some daisies, they belong to the genus *bellis*. We like the daisy very much because we think its name has such a pretty meaning—day's-eye, because it opens with the day.

We each have a little garden, and the primroses are just coming out. The primroses belong to the genus *primula*, and last spring my mamma told us that the name was taken from the Latin *primus rosa*, and meant the first rose of spring. And papa told us that there was a flower called the "evening primrose," but that it did not grow much in England, but more in America.

Yesterday we found that the first lily of the valley had come out. We always watch for the first lily because we gather it for grandmamma, and we have to tell her all we know about it. Eric took it to her this year, but he could not understand the long name that has been given to it by botanists—*convallaria majalis*.

Eric and I have been wondering whether you have a nice garden, Auntie Marjorie, and whether you have any yellow daffodils in it. We thought you would not mind us asking when we wrote to you. The daffodils belong to the genus *narcissus*, and always grow from a bulb.

I do not think I can tell you any more about the spring flowers, but I will try and answer some more questions and write to you again some time, if you would like.

Eric wants me to tell you that he picked the daisies and primroses, but mamma says he is not old enough yet to write you a letter as he will not be five till next July. I was nine years old the week before Christmas. If you live in London always, I wish you could come and see our home in the country, for we have ever so many chickens, and ducks, and geese, some cows and sheep, and a pony, as well as papa's horses.

Your loving niece,

GLADYS MERTON.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

Now, my dear friends, let us continue our talk about Phrenology. I want to tell you all about your selfish qualities. They are five in number, and are called Combativeness, Destructiveness, Alimentiveness, Acquisitiveness, and Secretiveness.

Combativeness.—To find this you must put your hands over the side of the ear on both sides of the head, next to Conjugality and Friendship. Now this is a very useful faculty when under proper control, as it gives courage. But when you see a child with a very strong temper, you may know that he is not controlling the action of this faculty as he ought. Some of you, I daresay, have seen little children fighting and quarrelling (I hope none of you do this), and this is because they are very combative, or quick to resent an injury. You should do all you can to live like that one Child, who never quarrelled while he was on the earth. Whom do I mean? Why, the little child Christ Jesus. Try and have courage to always do right. Try and remember this verse, "Love your enemies; do good to them that hate you; pray for them that despitefully use you." And again,—

"And day by day each Christian child
Has much to do, without, within,
A death to die, for Jesu's sake,
A weary war to wage with sin."

Destructiveness.—This part of our brain comes just over our ears on both sides of our head. This is a very useful faculty, as it gives energy, spirit, and pluck.

I daresay you have all seen a little child buy a nice book? Now, perhaps you have asked him in a few days what has become of that book, and very likely he will tell you that it is lost, or has been torn to pieces! Now the reason little ones (and big ones too, I'm afraid), destroy their toys and books is, that they have wrongly used this quality called Destructiveness. Destructiveness, when very large, means destroying or spoiling anything.

Do try, all of you, and keep your toys and books safely, without destroying them, because, when you have finished with them how many poor little children in the hospitals would be glad of them for their use. Try hard now, won't you?

Alimentiveness.—This part of the brain comes in front of Destructiveness. It gives a natural and healthy desire for food when it is well under control; without it you would not care to eat regularly every day. When not under control it causes little children to be greedy, and to be always eating sweeties, &c., till they really make themselves ill. God never meant any of us to do this. Some children, when they leave school, begin smoking and perhaps drinking beer simply because they see others doing the same. I hope to tell you something about drinking later on, and I have no room to write about smoking now, only I beg of you not to smoke when you grow older; avoid this bad habit. Don't fast, and don't over-eat if you value your life and your health.

Acquisitiveness.—This part of the brain is just over Alimentiveness. The faculty inclines you to be economical and careful of your pocket-money, and helps you collect stamps, and coins, &c. But perhaps you have heard of people who are what you call "stingy" and "mean." Now persons who keep all their money, and who cheat others in every way to get money, are what we call "misers." Misers always have large "Acquisitiveness," and so have little boys who are very stingy. Try to be kind to all; be economical; be willing to share your orange.

"Be ye kind to one another,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again."

Secretiveness.—This portion of the brain is situated just over Destructiveness.

This faculty gives tact to think before one speaks. Many people offend because this faculty is not large enough, while if it is not properly controlled it will cause children to be silent and secretive when they ought to speak.

Secretive children are those who, when they do wrong, always forget to tell their parents. They hide it from them, which is a wrong thing to do.

If you would "honour thy father and thy mother," tell them everything, hide nothing from them, and they will love you all the more; yes, and help you all the more for being so open or truthful to them.

Never be afraid to speak the truth, no matter what comes, and then you will always be in the right.

QUESTIONS.

(1.) What and where is Combativeness?
(2.) Give me your reasons for believing it to be a bad thing to have too large a part of Destructiveness.
(3.) Give a short account of a greedy child.
(4.) What is a miser? What organ has a miser very large?
(5.) Give a short account of Secretiveness.

In sending your answers to the questions I set, please observe the following rules:—

(1.) Answer three-quarters of the questions set altogether.
(2.) Answer *some* of the questions set each month.
(3.) State how long you have been studying Phrenology.
(4.) Enclose a paper stating that you have been helped by no one, and witnessed.
(5.) Write your name, age and address at the top of each sheet, and write on one side only.

No one may compete who is over 17, and no one need send in papers until we have described the Moral Group next month.

The Employment Bureau.

[The Employment Bureau has been opened by the Fowler Institute to assist people who are seeking employment, and also to aid heads of firms to secure suitable employées. This department has already become of practical value. All letters of enquiry to be directed to the Employment Bureau, Fowler Institute, Ludgate Circus, E.C. Principals requiring special Teachers, Students (certificated) requiring employment either in schools or families, Typewriters, Skilled Artists, Musicians, Literary or Journalistic Workers, Builders, Architects, Decorators, Phrenologists, Shorthand Clerks, Secretaries, good Readers, who have satisfied L. N. Fowler as to their abilities, may find a medium through which to be successful in obtaining suitable positions.]

A THOROUGHLY practical Gentleman desires the position of Manager on a Farm; is well qualified in Agricultural and Horticultural knowledge.

A GENTLEMAN, who is a successful Author and Novel Writer, and who has trained writers for the press, wishes to take a few more pupils. Address, Sigma, Employment Bureau, c/o L. N. Fowler.

A PHRENOLOGIST desires for three months, with possibility of extended engagement, a good Phrenologist and Palmist as assistant. Any one wishing to communicate should send photo, and state experience, and what remuneration is desired to J. Allen, Cardiff.

A CAPABLE Young Lady desires re-engagement as Shop Assistant; or as Accountant; or to do Secretarial work.

A HOUSEMAID is seeking an engagement. She is well adapted to the light duties of a house, or as a Lady's Maid.

Hygienic and Home Department.

MEDICINE AS PRACTISED BY THE LOWER ANIMALS.

BY DR. N. E. ANDERSON.

IT would seem as if man were surrounded by danger, seen and unseen, throughout his entire life. From the cradle to the grave it is a struggle. In the vegetable kingdom also the same struggle for existence is seen. Every flower has its

destroying insect; for every shrub there is a worm, and for the ripening water-melon a little coloured boy lies in wait. But if disease threatens man on every hand, equally close at hand is the remedy with healing power, and not only do the so-called inferior human races appear to recognise this, but even dumb animals; and it would seem as if the latter, in an empirical way of course, practised medicine.

Animals instinctively choose such food as is best suited to them, and to a certain extent the human race also shows this instinct, and medical men are sometimes at fault in not paying sufficient respect to the likes and dislikes of their patients. Women, as a rule, are more often hungry than men, and they do not like the same kinds of food; nevertheless, men and women are generally put on precisely the same regimen, especially in public institutions. Infants scarcely weaned are given a diet suitable to adults, which they dislike, and which disagrees with them. Some years ago Delaunay investigated this question in the different asylums of Paris, and ascertained that children, although they will generally eat it, do not like meat before they are about five years of age. People who like salt, vinegar, &c., may generally be allowed to satisfy their tastes, within moderation. Lorain always taught that, with regard to food, people's likings are the best guide.

A large number of animals, such as elephants, stags, birds, and ants, wash themselves and bathe. Launay lays down as a general rule that there is not a species of animals which voluntarily runs the risk of inhaling emanations arising from their own excrement. If we turn to the question of reproduction, we find that all mammals suckle their young, keep them clean, wean them at the proper time, and educate them—maternal instincts which are frequently wanting or rudimentary in women even of civilized nations. In fact, man may often take a lesson in hygiene from the lower animals. Animals get rid of their parasites by using dust, mud, clay, &c. Those suffering from fever restrict their diet, keep quiet, seek darkness and airy places, drink water and sometimes even plunge into it. When a dog has lost its appetite, it eats that species of grass known as dog's grass *(chiendent)*, which acts as an emetic and purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. When dogs are constipated they eat fatty substances, such as oil and butter, with avidity. The same instinct is observed among horses. An animal suffering from chronic rheumatism always keeps as far as possible in the sun. The warrior ants have regularly organized ambulances. Latreille cut the antennæ

of an ant, and other ants came and covered the wounded part with a transparent fluid secreted from their mouth. If a chimpanzee be wounded, it stops the bleeding by placing its hand on the wound or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth. A dog on being stung in the muzzle by a viper was observed to plunge its head repeatedly for several days into running water. The animal eventually recovered. A sporting dog was run over by a carriage. During three weeks in winter it remained lying in a brook, where its food was taken to it; the animal recovered. A terrier dog hurt its right eye; it remained lying under a counter, avoiding light and heat, although habitually it kept close to the fire. It adopted a general treatment, rest and low diet. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye, again licking the paw when it became dry. Cats also, when hurt, treat themselves by this simple method of applying continuous irrigation.

HOW TO ASCEND STAIRS.

THE manner in which people go up stairs is productive of many ailments, and a careful observer who understands the anatomy of the body would not wonder that it is so. Notice how much of the "dead lift" there is about it. The feet and legs are made to act as levers, not only to force the weight of the body up, but also the additional weight which is the result of inertia. Instead of raising the chest and animating the body to lift its own weight, we bend the body nearly double, cramping the organs, hindering free circulation and consequently easy breathing. Panting for breath we reach the top, but in the effort what a spectacle we present! Going up stairs is easy and healthful when properly done. We will not say that it will not quicken the pulse, for in this as in any other exercise the rapidity and force of muscular action determine the rate with which the blood is forced to and from the heart.

SCHOOLBOY "CIGARETTE FIENDS."

A DETERMINED effort is being made by school principals and the press to stamp out the cigarette habit in the public schools. The vice has obtained a firmer grip in New York on boys from 8 to 14 years old than in any other city in the country, and the results are seen in the remarkable increase of criminals of tender years and of deaths from what the doctors call the "cigarette heart."

Fowler Institute.

MEMBERS' NOTES.

"Men are often capable of greater things than they perform. They are sent into the world with bills of credit, which they seldom draw to their full extent."

THE Monthly Meeting of the above Institute was held on Wednesday evening, April 11th, in the C. L. Room, Memorial Hall, Farringdon Street, when there was a good attendance. Mr. Brown, of Wellingboro', took the chair, and after a few words of congratulation in reference to the new room, he called upon Mr. Sly to give his paper on "The Science of Every-day Life." Mr. Sly said: "In considering the 'Science of Every-day Life' I am desirous of bringing you into contact with common objects, of enabling you to put into practice those faculties with which you are endowed, to teach you (so to speak) to mentally walk through the world without being fatigued, to develop into true manhood and womanhood. In pursuit of that interesting and thoroughly-proved science which brings us this evening into touch with each other, viz., Phrenology, you have learned many practical and useful lessons. Have they proved useful to you, and if so, in what way? Has the little you have learned whetted your appetite to wander further into the sylvan wood and there pluck for yourself more treasures? The wise man said, 'There is nothing new under the sun,' and in the present age it seems to be true, but though in the higher sciences we mainly learn from the past, our every-day science studied under the modern lights of Phrenology, we find lessons which we may all learn, improve upon, and put into practice.

"Our individuality varies, there are no two alike, and the same variation exists through nature. Mentally and physically we are unlike each other and in a general way we are unable to understand why these differences exist, but those of you who are in the school of phrenological pursuit are able to give intelligent reasons, and by your superior knowledge seek to amend in yourselves the faults and failings you see in others. There are many faculties we should cultivate, but let us stop and look at 'Hope.' How differently constituted we are in reference to this faculty. Some most buoyant, others hopeless. Hope makes black appear white, and in the darkest cloud it sees the silver lining. Happy is the man or woman who has cultivated the organ of Hope; he is not only a being full of happiness, but he scatters sunshine across many a dark path.

"If we wish to make converts to our belief, we must have more persuasiveness and less impulse. We must cultivate the reasoning faculties and be more liberal-minded. We must respect the opinions of others, and give them credit for being as honest and conscientious as ourselves, and when disagreeing agree to differ. If we can only school ourselves in this way, and so preach our sermon of every-day science, we shall not only be happier ourselves but often quite unconsciously

be shaping the lives of those we come in contact with to a better and more useful future."

A discussion followed, in which Messrs. Brown, Harper, Bilboa, Booty, Richardson, Whittaker, Miss Fowler, and others, took part.

Some interesting questions were asked about the various faculties, especially Hope, Veneration, and Ideality, which were replied to ; and two friends gave their testimony of the benefit Phrenology had been to them.

A hearty vote of thanks was offered to Mr. Sly for his paper, and a suggestion made that he should, for another meeting, be asked to prepare one on "The Management of Children." After a few further remarks by Mr. Sly and the chairman, the interesting meeting was brought to a close.

Will the members make the meetings in May particularly well known among their friends, especially the 16th, which is to be our "May Meeting"?

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A VERY successful course of lectures have been conducted at Victoria Hall, Wimborne, on Phrenology, by Mr. and Mrs. Keswick, M.F.I., illustrated by lime-light, photo reading, and phrenological delineations.

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MR. TAYLOR, A.F.I., has been giving a very interesting course of lectures in the Town Hall, Newcastle, when he described by means of pictures and diagrams the various types of brain formation suited to particular vocations. One of the most salient points in the lecture was the necessity for the phrenological examination of children, in order to determine the sphere best suited to their capacities, and in which they are best fitted to succeed. Speaking about the constructive and mechanical powers with which some men are endowed, he incidentally mentioned that one gentleman with whom he is acquainted has invented a steam lawn mower, the cost of whose working is 1s. a day. At the close Mr. Taylor gave a practical demonstration of the science by "reading" the head of a young man from the audience.

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ENGAGEMENTS, MAY, 1894.

Lecturettes and Members' Meetings will be held in the C. L. Room of the Memorial Hall, Farringdon Street, E.C., on Wednesday evenings at 7.45 p.m. Receptions at 8.45.

Wednesday, May 2nd—Mr. L. N. Fowler's lecture. Subject, "Manhood, how attained by aid of Phrenology," illustrated.

,, May 9th—THE MEMBERS' MEETING. Miss S. Maxwell, F.F.I., will lecture on "Mirthfulness, and its use."

,, May 16th—A SPECIAL MAY MEETING. Mr. Wm. Brown, F.F.I. Subject, "Phrenology in the Church : In the past, present, and future."

Wednesday, May 23rd—Miss J. A. Fowler. Subject, "The Brain the Workshop of the Mind." Illustrated with lantern slides.

„ May 30th—Miss J. A. Fowler. Subject, "Oliver Cromwell; Life and Character." Illustrated.

E. Crow.

PHRENOLOGY IN THE SIXTEENTH CENTURY.

The much derided "science" of Phrenology appears likely to have at least one more innings. For many years it has been the fashion to sneer at its teachings and to accuse its founders of a want of comprehensive appreciation of the relations between the brain and its covering. But the vane is veering again towards the conclusion that there may be, after all, some scraps of truth underlying the theories of Gall and Spurzheim, and special functions are, if I mistake not, being now assigned by physiologists to various portions of the brain. Till the other day I had supposed that no one before Gall had made the suggestion that different mental tendencies or capacities resided in corresponding parts of the cranium. But I was mistaken. I have before me a very rare book, entitled:

"The Noble experyence of the vertuous | handyworke of surgery/ practysyd & compyled by the most experte may | ster Jherome of Bruynswyke/ borne in Straesborowe in almayne/ ye whiche hath it fyrst pro | ued/ and trewly founde by his awne dayly exercysynge.....folio. Imprynted at London in Southwarke by Petrus Treueris. In the yere of our lorde god MD.XXV. and the xvi. day of Marche."

Like all the earlier works on surgery, it is a truly gruesome production, but withal quaint in the extreme, and containing some splendid wood-cuts, much in Jost Amman's style. *Inter alia*, there is the profile of a head, on which are most distinctly marked certain phrenological attributes, to wit, "Imaginativa" at about the spot which Spurzheim gives to "Ideality," "Fantasia" to "Marvellousness," "Estimantia" to "Constructiveness," "Cogitantia" to "Hope," "Memoria" to "Cautiousness and Adhesiveness." Our author says:—

"The brayne hath iij. cellys or chambers somewhat longe/ and eche celle hath ij. partis/ and in euery parte is a parte of our understandynge/ In the fyrst celle is our co'mon wyttis/ as it is expresly sene in this figure of ye heed, & these be they. Seynge in ye iyen/ Smellynge in ye nose/ Tastynge in ye tonge/ Herynge in ye eares & Fylynge ouer all ye body— In the second is the ymagynacyon/ in the iij. is wynynge & reson/ in ye

iiij. is reme'brau'ce & memory/ & there be wayes from the one to y^e^ other/ to thentent that y^e^ spirytis may haue theyr fre course from one to another.

The text and illustration are, it will be seen, not in exact accordance, but there is enough here to push back the germs of Phrenology about a couple of centuries. Perhaps even "Mayster Jherome of Bruynswycke" has been anticipated. I think it more than likely that his crude scheme was only a *rechauffé*.

J. ELIOT HODGKIN.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

ABERAVON PHRENOLOGICAL SOCIETY.

SECOND ANNUAL MEETING.

THE second annual meeting of the Aberavon Phrenological Society was held at the English Baptist Chapel, Aberavon, on Thursday evening, the 29th ult. (Copies of the programme, which were choicely lithographed, together with the "Second Annual Report," and other tracts, were distributed amongst the crowded audience.)

The chief topic of the evening was a Lecturette by Mr. W. A. Williams, on "The Search-Light of Phrenology," with public examinations.

Councillor John Thomas (President of the Society), presided, and letters were read from the Fowler Institute, the Rev. T. G. Dyke (ex-President of the Society), and Mrs. Dyke, wishing the Society continued success, and regretting they could not personally be represented.—*Mid-Glamorgan Herald.*

LECTURE ON PHRENOLOGY.

ON Wednesday evening the schoolroom of the Wesleyan Church, Shetland, was crowded to listen to Captain John Scott, (brother of Mr. William Scott, A.F.I.,) who was advertised to lecture on "Phrenology." The chair was occupied by Captain William Nicolson, who spoke a few words in introducing the lecturer. He said that he himself did not profess to know much about what was inside of people's heads from seeing the outside of them, but evidently Mr. Scott professed to be able to do something of that kind. All he could say was that often he and Mr. Scott had to lay their heads together in times of difficulty and always with good results.

Mr. Scott, after thanking the Chairman for his kindly remarks, and expressing his pleasure at having his support in the chair, proceeded to elucidate his subject. After remarking that although the science of Phrenology might be strange to most in this community, yet it had been much investigated both in this country and in others, more particularly America ; he said it might be enquired, in the first place, Was the study of Phrenology likely to lead to any useful results ? In reply to that he remarked that it was useful in the first place for self-knowledge. By its study a man could get a knowledge of his weak points and study to improve them, and of his strong points, if we might so call it, and restrain them. In the next place it was useful for parents in the training of their children, enabling them to find out their capabilities and adaptabilities for their work in life, and by a proper knowledge in this respect, which Phrenology properly studied and understood could give, much unhappiness and failure might be prevented. He considered this a very important point. It was also of importance in choosing servants, but most important of all in this respect, he urged it upon young people as of great benefit in choosing each other as partners for life, and if they only studied each other's capabilities and temperament as recorded by the science of Phrenology there would be fewer unhappy marriages and sad revelations in the Divorce Court. Having thus cleared the ground so to speak, Captain Scott took up the scientific aspect of the question, touching on the physiology of the brain and nerve centres, and showing how physically there was a great unity in the whole animal creation, but over and above in man came in the great moral faculty by which instincts could be held in subjection. It was the proper exercise of this moral faculty that in time left its impress, through the brain, on the head and features and told the story of character to the ardent student. The lecture, which showed very careful reading on the subject and gave evidence of much enthusiasm in the lecturer, was listened to with great interest.

At the conclusion Captain Scott desired someone, preferably a stranger, to come forward and submit to his skill. A young man, who was really a stranger to the speaker, came forward, and after hearing his characteristics described, declared that he could not have done it better himself.—*Shetland Times.*

SONS OF PHŒNIX.

The Victor Lodge of the Phœnix Benefit Society held its third anniversary supper on Thursday evening, at Green's Coffee Rooms, High Street, Harlesden. Mr. W. Green provided a capital repast, which was fully enjoyed, and Mr. W. Power, the senior member of the lodge, presided at a meeting afterwards. The Chairman on that occasion made a few remarks on the subject of total abstinence, and proceeded from that to dilate upon the growth of the lodge during the past year. Mr. R. J. Eagle, A.F.I., a phrenological lecturer, was then introduced, and gave an interesting lecture on the subject mentioned. From a specimen skull and diagrams he discoursed on the radius of the

skull, dividing his remarks into four parts: "I want to know" (mental); "What to love" (social); "Take care" (moral); and "To act" (selfish). Interesting delineations of character followed. —*Kilburn Times.*

"The Effects of Alcohol on the Brain," was the title of a lecturette given by Miss Jessie A. Fowler, on Wednesday, March 7th. The subject was a most appropriate one to follow the lecture given the previous week by Mr. Forward.

Miss Fowler showed how alcohol affects the brain (1) through the instrumentality of the arterial system as the blood courses through the veins and arteries. (2) Through the delicate white tracings of the minute yet powerful nerves. (3) Through the muscular system.

The effects of alcohol upon the mind are noticeable through the mental faculties, and the moral and spiritual functions are the first victims; the consciousness of right principle is dulled and will-power deadened, while the more animal powers are left to rule. Alcohol, therefore, affects the character by changing the temper, perverting the character, and hiding talents which might be put to good use.

The damaging effect that alcohol has upon the blood which nourishes the brain is its chemical affinity for water, changing the composition of the blood by coagulation, thus robbing it of its water; and also changing the colour and composition of its corpuscles.

The detrimental effect of alcohol upon sight, hearing and touch, were also remarked upon; and the condition of the brain during the three stages of intoxication was explained.

The lecture was illustrated by diagrams of the brain, &c.

On Wednesday evening, March 21st, Mr. L. N. Fowler's lecture on "Pluck, and how to secure it," was given at the Fowler's Institute.

"The word 'Pluck' is very expressive and means much. It enables a man to overcome obstacles and dare to do right when friends and persons in power make it popular to do wrong. Pluck will dare to risk its own life to save another; will dare to break up bad habits and associations; to maintain independence of mind in the midst of flattery. Pluck is a short word, but has a long history of great deeds. It has been on many a battle-field and received many a severe wound, but never one of them in the back. There is a vast difference between Pluck and Cheek. Pluck does the work, Cheek gets the credit of it. Pluck minds his own business, Cheek is always meddling with other people's affairs. Pluck is liberal and gives, Cheek asks for much and gives nothing. Pluck is found doing the hardest work in dangerous places, Cheek comes forward when the work is all done and claims his share of the honours. Pluck is substantial, Cheek superficial. Pluck makes a man a hero, Cheek makes him a boaster and a coward.

"There is a difference, too, between Pluck and Courage. Pluck finds itself in the midst of danger and does its best for the time. Courage

goes into danger knowingly and fights its way through. Pluck and Courage united can do almost superhuman things.

"Pluck depends upon balance of power, strength of constitution, energy of mind, largeness of soul, quality of organization, availability of power, and the right use, action and development of the organs of Combativeness and Destructiveness. To cultivate Pluck dare to do right, dare to investigate new truths, and face ridicule for the sake of truth ; dare to use all your powers, to form and keep good resolutions, and take the consequences."

The Fowler Institute lecturette on March 28th was given by Miss J. A. Fowler in the Memorial Hall, Farringdon Street, the subject being, "Mendelssohn—his Life, Work and Character." It was shown that he possessed a strong mental temperament, an emotional and susceptible mind, and a poetic nature.

The composer's brain is a world full of emotion. His Benevolence, Sublimity and Ideality are so acted upon by Tune, Time, and Weight, that one can detect the force of the mind of such a genius in the sympathetic modulations of his compositions.

The present wave of musical progress may fairly be dated from the advent of Mendelssohn. Born in 1809, there are many still living who knew and loved him. He was educated with almost Spartan rigour, and was early brought in contact with every department of knowledge. As early as his sixteenth year he distinguished himself as a pianist and musical composer. In 1829 he made his first visit to England where he was received with enthusiasm. After that he paid an almost annual visit to England, where he was appreciated almost more than in his own country. "St. Paul," his first oratorio, was composed for an English musical society, as was his "Elijah," his third and best work of the kind. In 1847 he conducted it in London, Birmingham and Manchester. He died at Leipzic in 1847. Phrenologically he had an intense susceptible mind, subject to inspiration and wonderful flights of imagination. His head was broad in the upper frontal region, giving power for intense thought, reflection, criticism and analysis. He was keenly intuitive, and with his strong sympathies and spirituality of mind must have had an ideal mind and a refined and elevated conception of things of a moral and spiritual nature.

He was keenly sensitive, so much so that it sometimes caused him to appear almost irresolute. Affectionate, constant, and devoted to home and family, he was much loved by his friends. Into a short life of thirty-eight years he condensed a grandeur of work which was equalled by few. His genius corresponded to the organization he possessed, but his brain was too highly sensitized.

The weekly lecturette of the Fowler Institute, on Wednesday, April 4th, was given at the Memorial Hall, by Miss Jessie A. Fowler, on "Character as revealed in the Head and Face." It was shown that all mental characteristics manifested themselves in the head and face.

The lecture was illustrated throughout by lantern slides, and as each typical or well-known character was shown the lecturer explained the leading or particular characteristics. First, the three temperaments were illustrated by C. H. Spurgeon—Vital; Garibaldi—Motive; Crichton—Mental. James Watt and Edison as inventors, with the creative and inventive powers of mind. Rubens and Doré represented the artists, each in his own individual style.

As explorers, Livingstone and Cook were shown, and their prominent perceptive faculties, especially Locality, were noticeable to all. Lord Salisbury and Gladstone represented different types of statesmen, while Tyndall represented the scientists, and Henry Irving the actor, whose performances show him to be individual in his work, throwing his own personality into all he does, rather than being a mere imitator of the character he has to portray.

The last three slides were especially interesting, each showing a number of musicians, among whom were Hadyn, Mozart, Beethoven, Weber, Spohr, Meyerbeer, Rubenstein, Handel, Schubert, Hoffman, Chopin, Halle, Sullivan; also Jenny Lind, Madame Patey, Patti, &c.

Notes and News of the Month.

GROTESQUE SIMILES.

AMERICANS are great people for similes. Here are a few instances:—As sharp as the little end of nothing. Big as all outdoors. Slick as grease, or greased lightning. Melancholy as a Quaker meeting by moonlight. Not enough to make gruel for a sick grasshopper. Not clothes enough to wad a gun. As limp and limber as an india-rubber stove pipe. Uneasy as a cat in a strange garret. After you like a rat-terrier after a chipmunk squirrel. Useless as whistling psalms to a dead horse. No more than a grasshopper wants an apron. Don't make the difference of the shake of a frog's tail. Like a crazy porpoise in a pond of ginger-pop. As impossible to penetrate his head as to bore through Mount Blanc with a boiled carrot. As impossible as to ladle the ocean dry with a clam-shell, or to suck the Gulf of Mexico through a goose-quill, or to stuff butter into a wild cat with a hot awl, or for a shad to climb up a flag-pole with a fresh mackerel under each fin, or for a cat to run up the stove-pipe with a teazle tied to its tail, or for a man to lift himself over a fence by the straps of his boots.

THE champion of Prohibition is likely to live as long as the champion of teetotalism. Joseph Livesey was, if we remember rightly, a nonagenarian, and now General Neal Dow completes his ninetieth year. It says much for his principles that he is still hale and hearty, and he is as firm a believer in the Maine Liquor Law as ever. "An entire

generation," he said in a recent letter, "has grown up there never having seen a saloon or the effects of one. The drink habit is nearly or quite unknown among the people there. I have seen many of them, men and women grown, who have never seen an intoxicated person."

* * *

A DULL SCHOLAR BECOMES A SUCCESSFUL PREACHER.

THERE is the story of a young man in an academy in Andover, who, though apparently unable to get on with his studies, was a remarkably devoted young man, and was the means of converting very many. He was determined to preach the Gospel, although other young men passed him in their studies and reached the college and the university while he remained in the academy, and always in the same class. The professors were puzzled about him. A letter was received by the head of the college from a lady telling him that she lived in a very wicked town, where the people were profane; and had no regard for God; never kept His day, and where the only Bible in the place was the copy she possessed. Could they not send a minister to the place? The principal read the letter to the students. "Who will go to this place?" he asked. How many stood up? One; and that was this young man who could not get along with his studies. "The very place I want to go to," he said. And so they gave him provisional licence for six months. He did not live long after that, but before he died, he had founded the first church there ever was in that place, established a Sunday school, and brought large numbers to the Saviour.

Here is a case that Phrenology could understand when the young man's teachers could not.

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MISS ALICE C. FLETCHER.

ONE Washington woman who is doing much to stimulate her sex is Alice C. Fletcher, president of the Anthropological Society. Her life has been devoted to the Indians in our Western territories, and there is no one in this or any other country whose knowledge on the subject approaches hers. Quite recently Miss Fletcher was given a fellowship at Harvard University for her remarkable services, and is regularly attached to the Peabody Museum at Cambridge. She has spent years among the Indians, living in their camps unprotected, learning their language, studying their customs, music, traditions, and philosophy. She assured me that never in the whole course of her experience did she receive any insult or even rudeness from the tribes in whose midst she went so fearlessly. Just now she is revising the proof sheets of an important work on the music of the Omaha Indians, which will be followed by another still more important work on the interesting history of that nation.

With such a leader it is not surprising that the women of Washington who belong to the Anthropological Society have made great strides in their various lines. There are more than fifty of them, all occupying

places in society. Among them are such distinguished archæologists as Miss Sarah A. Scull, one of the most accomplished Greek scholars in the country ; Mrs. Anita Newcomb McGee, who is a physician, and was the first president of the society ; Mrs. Matilda Stevenson, who is doing important work in the Bureau of Ethnology ; Mrs. Hill, a geologist of note ; Mrs. Carl Barnes, who is at the head of the section devoted to child life, and is an exceptionally bright woman ; Mrs. Cleveland Albe ; Miss Anna Tollman Smith, a specialist on educational matters ; Mrs. Zelia Nuttall, who is at present doing important work for Harvard University, deciphering hieroglyphics in Spain and Vienna. Mrs. Nuttall is also a distinguished authority on Mexican antiquities. Mrs. Schliemann, of Athens, is a non-resident member of this society, and the late Dr. Amelia Edwards, the great Egyptologist, was also a member.

These women by no means confine their efforts to abstracts or historical investigations, but take up matters of vital interest to the community at large. At a meeting held on March 19th, important papers were read treating of sanitary reform, and showing clearly by statistics that whatever of good has been accomplished in that direction anywhere in the country has been brought about by the women of America.

Her portrait indicates that she has a well-balanced head, with finely developed Preceptive centres, large Comparison and Intuition ; a high head, with a good breadth across the top, and a full side head. Making her, according to Phrenology—Practical, Observing, Comparative, Intuitive, Sympathetic, and interested in Human Life.

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In this month's issue we have been among the ministers. Next month we wish to call special attention in the articles to the use of Phrenology among our schools—for teachers.

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A short time ago a portrait of L. N. Fowler was presented to him by a few friends, through Mr. Webb, who wished to express esteem for the work he had accomplished for Phrenology.

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Among other Newspaper Notices for April we have received the following :—*Evening Reporter* (Ashton-under-Lyne), *Evening Telegraph* (Belfast), *Brighouse and Rastrick Gazette*, *City Press*, *Reynold's Newspaper*, *Grimsby News*, *Beverley Recorder*, *Practical Photographer*.

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A Physiognomist made a great mistake the other day by indicating that all phrenologists studied the face for evidences of character. If the physiognomist had put it the other way about, and said physiognomists are indebted to Phrenology for the forehead which is studied by physiognomists, the statement would have been more correct.

Phrenologists can delineate in a darkened room, physiognomists cannot.

Impressions are more indelible on the brain than on the face, and, therefore, can be more relied upon.

A phrenologist does not need to study the face when he has the head to guide him, which gives the face its characteristics.

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Professional etiquette among medical men is a fearfully and wonderfully devised system. A case which illustrates one of its leading principles is as follows :—It is told of the late Sir Wm. Gull, and as illustrating the doctor's maxim that it is necessary before all else that the patient shall have confidence in his medical adviser. Being called in haste to a patient under the care of a very young practitioner, Sir William found that brandy and water was being given at intervals, with certain other treatment. The great physician carefully examined the patient, and said : "Give him another spoonful of brandy." He then retired to a private room with the young doctor in charge. "It is a case of so-and-so," he said, as soon as the door was closed. "You shouldn't have given brandy on any account." "But," said the junior practitioner, in amazement, "I thought, Sir William, that you just told the nurse to give him another spoonful." "So I did," said the great man. "A spoonful of brandy won't hurt him ; but we mustn't destroy his confidence in you, or he'll never feel comfortable, or believe anything you tell him again."

Book Notice.

The Crusader in Great Britain ; or the History of the Origin and Organization of the Pioneer Work done by Women in the Temperance Cause in England, by Mother Stewart. Mother Stewart, our Crusade historian, has contributed another volume to the history of the women's great uprising against the liquor curse. This is an account of Mother Stewart's call to Great Britain and her wonderful work in that country, and the organization of the British Women's Temperance Association, which made the World's W. C. T. Union possible and has resulted in girding the world with the White Ribbon, emblem of Peace and Good-Will to Man. It is a fitting sequel to her *Memories of the Crusade*, being a most valuable but hitherto missing link in the history of the women's part in the Temperance cause that cannot be supplied from any other source. It is written in Mother Stewart's peculiarly attractive style, giving to it all the charm of the most fascinating romance, and carries the reader irresistibly from page to page to the end. This volume contains 400 pages, is handsomely bound in cloth, is illustrated with engravings of some of the most noted ladies in the Temperance army in that country, and sells at the very

low price of 4s., the cheapest book of the kind ever put on the market. Is cordially endorsed and recommended by the Ohio W. C. T. U. Most favourable terms are made to agents, W. C. T. Unions and Good Templar Lodges. If our readers would favour us with the names of any that would like a copy we will gladly act as agent for the publisher, Miss M. Campbell, Springfield, Ohio, U.S.A.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

E. B. (Yorks.).—The photo of this gentleman indicates a fairly balanced organization. The temperaments are well blended, with a slight favour to the mental. The general health is not so good : there is evidence of over-strain, the digestive powers are weak, the system needs toning and invigorating. The brain is too active : he undertakes more than he ought to do in the time, he wants to cover too much ground, his energy carries him beyond his powers, he needs to exercise more restraint and economise his resources. In disposition he is cautious, prudent, and rather reserved ; is firm, reliable, and has an independent spirit. He is rather sensitive, ambitious, very conscientious, and rather exacting ; is hopeful, and has a good moral brain. He is thoughtful, critical, and has planning ability. His general memory is not so strong ; he has a love of travelling, and a good memory of places. He has also much appreciation for music. He has a good perceptive brain, easily acquires knowledge, and has an enquiring mind. He is a scholar, as well as a thinker. His social qualities are well represented ; he is friendly, sympathetic, constant and reliable. He has good conversational talent.

ROCKWOOD.—The photo of this gentleman indicates a very active and available organization. He has a practical cast of mind and business talent. He is prominent in the observing and the reflective faculties, and has a good base to the brain. He comes of good stock and has an ample supply of vitality and energy, he should be known for his enterprise, his practical talent and versatile mind. He is a man of resource, not easily thwarted, and rarely disappointed. He has a strong sense of economy and shows much prudence and tact in the manage-

ment of his affairs. He has a strong individuality, and should be known for his grasp of mind and reliable judgment. He is critical, makes close comparisons, and has keen insight. He is sympathetic and has strong social qualities.

J. G. (New Zealand).—The photographs of this gentleman indicate strength of constitution and vital powers ; there is every indication of strength and vigour ; he has good sustaining powers, and capacity for hard work. His bodily powers are well adapted to an active outdoor pursuit, and engaging in physical labour. He has a practical cast of mind and an active one ; is all alive to his surroundings, and thoroughly in touch with his work. His mind easily assimilates and adapts itself to its surroundings. He is an experimentalist, and a man of experience. The elements of cautiousness and prudence enter largely into his disposition, giving him forethought and ability to use his judgment—to avoid unnecessary dangers ; he is not hasty, generally speaking. He has good mechanical ability, and will learn best what he sees, for his perceptive faculties are all large. He is a careful worker, plodding rather than otherwise, but very enthusiastic and full of hope and life. He is economical and thrifty, candid and open-minded, rather sensitive, and his love of approbation is strong. The social faculties are strongly developed.

A. B. C. (London).—This gentleman has an available organization. His head is well developed, and there is every indication of a superior quality of mind. He is finely organized, very susceptible, and highly imaginative. He has excellent imitative powers and good constructive talent. He is equal to the occasion, and has a well disciplined mind. He has excellent metaphysical talent and a comprehensive mind ; is critical and illustrative, quite easy in speech, and possesses good conversational powers ; would easily acquire languages. He has a strong sense of perfection in all he does, is rarely satisfied with his efforts, and is continually improving on past work. He is ambitious, independent, and strong minded, rather reserved, and prudent ; there is a definiteness in his character and actions that bespeak him a man of purpose and stability. He has strong sympathies and active social qualities.

REST.

Rest is not quitting the busy career,
Rest is the fitting of self to its sphere.

'Tis the brook's motion, clear without strife
Fleeting to ocean after its life.

'Tis loving and serving the highest and best ;
'Tis onward unswerving—and that is true rest.

J. S. Dwight.

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CHARACTER SKETCH OF LADY ELIZABETH BIDDULPH.

AMONG our aristocracy there are a few examples to whom we can look with pride for philanthropic characteristics.

Nursed and cradled in surroundings that tend to spoil and idolize, is there not some reason why sometimes a

child born into a duke's family should look upon himself as superior to the child born in a commoner's household ? I think there is ; and while the idea exists that wealth and title supersede even culture and attainment, some allowance must be made for the unfortunate circumstances that make a woman a princess whether she likes the position or not.

But here we have a unique member of the aristocracy—one who is first a "woman" and then a "lady." She is one who knows how to carry a title, for she adds dignity to it rather than the reverse. She is a thoroughly practical woman, and her head indicates that she knows the value of life and everything that bears a relation to it. She must inherit many of her father's qualities of mind, and possesses a fine physique and a favourable organization for health and activity.

Her Perceptive faculties are exceedingly prominent, which give her practical judgment, common-sense views of things, and a true valuation of qualities and materials in a business sense.

She has good constitutional powers ; a combination of the Vital-mental, with all the energy of the Motive temperament, and more than an ordinary degree of vitality ; and when she has anything of importance to do should be capable of showing great enthusiasm in carrying it out.

Her brain is over the average size, and with her quality of organization she will, I should think, be able to manifest unusual mental force and ability. Her head is high as well as long, and she must show intense sensitiveness regarding her duty and obligation to others. Her Conscientiousness is one of the ruling powers of her mind ; she quickly sees the inconsistencies of others, and is very critical with herself in carrying out every known duty.

She is ever ready to see where improvements can be made, and is thoroughly progressive in her ideas.

She is not naturally one who believes in forms and ceremonies when there is no real benefit to be derived from them. Her Conscientiousness and Benevolence give her a practical Christianity and broad sympathies, rather than narrow bigoted ideas of this life and the future. Her Hope looks rather on the prudential than the speculative side of things, and in expenditure for anyone, she would be far-sighted and economical.

Her head is high from the opening of the ear to the crown and superior region, which gives her great tenacity, perseverance, and steadfastness of purpose. She is capable of taking great responsibilities and of carrying them through with spirit and resolution.

Her social and executive faculties are fully represented, and

her brain indicates great interest in domestic matters. She has not the degree of Approbativeness that would lead her into society for the sake of popularity or fashion, but were she among crowned heads she would preserve all her individuality and dignity of manner that she would show in every station in life.

She has large Language, which enables her to express her ideas freely and copiously. She collects facts easily, and with her large Order and Intuition should be able to arrange and give them to others both in an interesting and instructive way. She means what she says, and says what she means, and knows how to express herself frankly and in a straightforward manner. She dislikes ambiguity and underhandedness in any form, and likes to know the truth and the whole truth.

She has a keen sense of humour, and with her realistic and practical way of looking at facts she is capable of showing her sense of wit to a good account.

From such a head one would expect her charity to be practically shown.

She has a keen intuitive insight into character, and is accurate in all her statements. She is logical in her reasoning, and her arguments are well sustained by facts.

She is the eldest daughter of Admiral, the fourth Earl of Hardwicke, and married, first, Henry John Adeane, Esq., M.P. for Cambridgeshire, who died in 1870, leaving her with a family of three children. Her mother was a "Liddell" (a family distinguished for *artistic* talent in music and drawing). Her eldest daughter, who was maid of honour to the Queen, is now the Hon. Mrs. Bernard Mallet; her son is Squire of Babraham, Cambridgeshire, while her youngest daughter is still at home helping her mother in her numerous works of charity.

In 1877 Lady Elizabeth was married to Michael Biddulph, Esq., M.P. for South Herefordshire, and for the last seventeen years the temperance cause has been greatly stimulated by her earnest labours, together with those of her daughters, for there is hardly a branch of which that has not received their hearty support. Lady Elizabeth has been particularly successful in helping her own sex in the East-end of London, where she told me she began as a girl to help the poor. Her method is an admirable one,—that of helping the poor to help themselves, instead of giving them money as charity. She regulates her business in the same practical way, on business-like principles, and is able to get through much more work because of the excellent system she adopts. She is a devoted Churchwoman, and a Liberal-Unionist, which is

distinctly indicated by her Phrenology. It was particularly interesting to listen to her descriptions of the various Temperance Societies, and practical reform and benefit unions, that she has been instrumental in starting and carrying on.

She appears to have a very keen interest in one class of unfortunate and helpless women, namely, the inebriate, and she devotes much of her busy life to the Presidency of an Inebriate Home, which has now succeeded in becoming self-supporting. She is a gifted, earnest, and eloquent speaker on many vital questions of the day, and travels considerably for this purpose. No one who hears her speak fails to catch the key-note of her life, namely, faithfulness to the uplifting of her sex and earnestness in carrying out her Christian principles; and when one goes out from her presence, it is with a feeling of fervent thankfulness that God has inspired and used such a powerful instrument for good to His glory.

One cannot help becoming inspired with fresh energy to work in the great harvest field after a conversation with her ladyship, and then inwardly express a hope that more of her sisters will, on seeing the noble example she sets, follow in her footsteps.

JESSIE A. FOWLER.

DRAWING IN GENERAL EDUCATION.

BY D. R. AUGSBURG.

LANGUAGE and number have heretofore been the beginning and end of education in the common schools.

Language is here taken as the general name for reading, spelling, and grammar, and number for mathematics. These two studies have been pursued with a persistence which has led to the popular belief that they were all in all, and that nothing more was needed to lay the foundation of a well rounded and complete educational training.

But modern education has kept pace with modern thought and ideas, until to-day, training along these two lines alone is found to be insufficient; that with these two for a foundation the superstructure is one-sided and incomplete; that if the end sought is a harmonious and well rounded education, the foundation must be made broader and stronger.

Modern education recongnises three grand divisions of educational training: body training, mind training, and soul training. The harmonious development of these three is the

sum total of education. Of these, mind training receives the most attention in the common schools. Four studies are at the basis of mind training. They are *number*, *language*, *drawing*, and *music*.

Drawing here is taken in the widest sense as representing the elements of both form and colour. It is the mental process by which ideas are represented both pictorially and in solid form.

Of these four studies, drawing alone seems to be viewed by the masses with suspicion. Because it was not taught in their day, and they do not feel the need of it, they pronounce against it. By the same argument, the successful business man who has had no schooling in his early days, pronounces all scholastic study humbug. It may be said of any department of knowledge, that one does not understand its importance until he enters into its domain himself, or sees another put it to practical use in the affairs of life. So those who have not learned drawing, do not, in their own experience, know what they have lost.

But if number, language, drawing, and music are the fundamental studies, then all others are but branches, and these four studies are the elements of which they are composed. This is even so, for without a knowledge of these studies, it would be difficult to acquire a knowledge of other branches. For example, the elements that enter into the study of geography are number, language, and drawing. In other words, in order to understand geography one must have a knowledge of mathematics, language, and form, because these are the elements on which it is based.

In the same manner number, language, and drawing are the foundational aids in acquiring such branches as physiology, physics, geology, &c. The trades are almost entirely based on these three studies.

In proportion to the knowledge of and ability to use these four elements, the branches become easy and the time for the mastery is shortened.

Drawing is largely the basis of the trades. The stone cutter cuts a capital out of marble with chisels, the draughtsman draws it on paper with pencil ; the manual process differs, but the mental process is the same. The blacksmith draws a horseshoe with a hammer, the draughtsman draws it with a pencil ; the manual process differs, but the cerebral activity is the same. In like manner the painter draws with a brush, a carver with chisels, a tailor with shears, a mason with trowel, and the carpenter with various tools. The lathe is a machine for drawing different forms in iron and wood, the band saw

for sawing out designs, the loom for drawing fabrics of all sorts. With all these machines, if a pattern is not used, the operator is the artist, and designs his own work. If a pattern is used, the one that designed it is the artist, and the operator is but a part of the machine. He is an artisan.

If a blacksmith can draw beautiful designs on paper, he can hammer them out of iron. If the draughtsman can draw a horseshoe on paper, he can hammer it out of iron as soon as he has overcome the technical difficulties. If a person can draw a design on paper, he can construct that design in any trade or department as soon as he has overcome the mechanical difficulties of that department.

Outside of the mechanical arts, drawing is the basis of a large number of branches. It is the basis of *the decorative arts*—frescoing, tapestry, embroidery, and lettering; *the plastic arts*—carving, moulding, modelling, and sculpture; *the reproductive arts*—etching, engraving, lithographing, printing, photography; *the productive arts*, which include original work in any department.

Drawing shortens the school course.—By cultivating the perceptive powers, the time is shortened in acquiring those branches that wholly or in part depend on observation. Trained perceptives add wonderfully to the powers of the imagination. A cultivated imagination enables the pupil to see a river in a rill, a mountain in a hillock of sand, or a lake in a pool of water; will enable him to journey with you in imagination across the trackless ocean, through the jungles and forests, up the rivers, over the plains, and across the mountains; will enable him to see forms beyond the range of vision, and compass magnitudes too vast for measurements. Imagination is the creating faculty.

Drawing is one of the surest means of acquiring knowledge.—To draw an object requires intelligence and close observation; to reproduce that object, a cultivated memory; to reproduce a modified form of that object, a trained imagination; and lastly, to represent an idea from that object requires knowledge, memory and imagination. For example, it requires close observation to draw a cat; an acute memory to recall the image, and reproduce it on the blackboard; a trained imagination to be able to represent the cat climbing a tree; and lastly, a combination of these three to associate cats together, making a harmonious composition.

Drawing cultivates the hand and lays the foundation of technical education.—It is a study that seldom, if ever, becomes involuntary, like writing, but is always under the direct supervision of the mind. To draw even the most

simple object requires the concentration of the mind in directing the hand for its reproduction. This constant working of the mind and hand in harmony with each other, leads to great precision and accuracy in the use of the hand. The precision and accuracy may be utilized in any department of work.

Drawing is the basis of accurate observation.—To reproduce an object requires the closest scrutiny of that object, not only of the details, but of the whole form taken as a unit; not only the shape of the tree, but the character of its branching and foliage as well. Not only the form and colour of a flower, but the number and arrangement of its petals, stamens, and pistil. A trained observation will see that a cat is similar to a tiger, a dog to a wolf, and a rat to a beaver; will see the similarity of an island to a lake, a strait to an isthmus, and a cape to a bay. Observation gives ideas.

Drawing is a study peculiarly adapted to children.—Children love drawing. The perceptive powers are the most active in childhood. Mental activity begins in the senses. A little child lives in his senses. He delights to see, hear and feel. His eyes are sharp, his ears acute, and his fingers are busy. He learns best by seeing and doing. Drawing is seeing and doing.

To the teacher, drawing is a great help, not only in awakening interest, but in lessening her labour and making school more attractive. There is no limit to the resources which this subject places at her command. She can bring into the school-room a lake, a mountain, or a river; all kinds of animals, birds and reptiles; all kinds of trees, shrubs, and plants, fruits and flowers. She can show how the Esquimo lives in the frozen regions of the North, and the savage among the tropical forests of the South. She can bring into the school-room the Pyramids of Egypt or a Chinese pagoda. She can use drawing in object lessons and for busy work. It can be used in the reading, number, and language classes; in the geography, history, and physiology classes; and as the handmaid of the sciences. She can illustrate what she sees, thinks and imagines. She thus opens a new field, a new world, and makes life wider and broader and deeper.

I AM ready to adopt it as an article of scientific faith, true through all space and all time, that life proceeds from life and nothing but life. *Sir W. Thompson.*

STUPIDITY.*

By Mrs. Emily Miall.

Part I.

The mind of a healthy normal child grows. Without any direct aid from outsiders, without intentional training, without any school, schoolmasters, or education, in the common acceptation of the term, the child's mind grows, and, passing through various stages of development, reaches in time what we may call maturity, subject still to change, progress, stagnation, or retrogression, according to circumstances. This is a fact which no one will dispute. The most illiterate peasant has a more developed mind than his child of three or four; the savage man is superior to his savage offspring, and upon this natural growth of the mind, the results of which can be transferred from generation to generation, depends the possibility of the civilization of man.

This is the normal condition of a healthy child, but, just as children are sometimes born without all their limbs or senses, or incapable of physical growth beyond a few years, so children are born incapable of mental growth, or incapable of mental growth beyond a certain short period. Such children are mentally malformed or dwarfed, and are known to us as idiots, but between this hopeless condition of idiocy and the intelligence of the average child there exist every degree and form of what we call stupidity.

No one ever ventures to call a baby stupid; one might go further, and say that a very young child is not often called stupid in its home by those who surround it; it is backward or slow, or delicate, or it is exceedingly good, quiet, sleepy, and requires different treatment from the other children; and, passing over an interval of many years, we do not, I think, find in our own class frequent cases of stupidity among the middle-aged, *i.e.*, of people who, however deficient in certain qualities, are not sufficiently developed in some direction to be useful members of society, and to do some one thing as well, if not better, than the average of their fellow creatures. If this be true, it is a fact of great significance, and full of suggestions to us who are parents and teachers.

It is chiefly when what is called the education of a child is first attempted that he or she is discovered to be *stupid*, and, unfortunately, most unfortunately, denounced as such.

* This very practical article on the Mental and Physical Deficiency of Children bears on Phrenological principles, and will be interesting to our readers on this account.

This is a mistake *we* should not make, if we ourselves were less unobservant and unreflecting. We ought to hold our judgment in abeyance over the child of fourteen years as well as over the baby of fourteen months, knowing from experience that there is frequently a period of very rapid mental growth that follows the maturity of the body, and that until this has been reached and passed, we cannot tell what any individual child may ultimately become. And this remark holds good, too, of the bright child; he may not fulfil his early promise, he may grow dull or dense—for there are two kinds of stupidity, natural and induced. I wish, however, to confine my remarks to natural stupidity, as concerning parents—induced stupidity is a matter for the consideration of teachers, too lengthy and too important to be more than glanced at in a short article.

Natural stupidity is some form of mental weakness, or the child's mind may grow very slowly, or its growth may be temporarily arrested, or there may be great disproportion in the development of its various faculties, or it may inherit the induced or natural stupidity of its parents. It may be the stupidity of the poor drudge, prematurely deprived of its right to grow and play in freedom by the needs of life, stupid descendant of down-trodden human beings who, age after age, have had but one hope and one aim, to keep body and soul together by unremitting toil; or, again, the stupid child of gifted parents, sad and strange stupidity, where the parents seem to have exhausted all their intellectual force in themselves and have nothing left to bequeath; or what is called natural stupidity may be nothing of the kind—only in nine cases out of ten a misinterpretation of some outward signs misinterpreted by the stupidity of the people who deal with it. Combined with, or underlying almost every case of natural stupidity in our class, some delicacy or unsoundness of health will be found, or some defect in one of the senses. But whatever the cause of stupidity—a question we may leave the physician and the psychologist to settle for us—we all of us middle-aged women who are mothers, know what stupidity is from personal experience. We have only to recall those moments of physical weakness, when it has been impossible to write a letter, to add up a page of an account-book, to remember the most familiar names and events, to fix the attention on the simplest talk, to make, in short, the easiest mental effort, and we can realize stupidity. Imagine only that this condition is permanent, and we enter, to some extent, into the mind of the poor little child whom everybody agrees, when he goes to school, to call stupid.

But we must not be too hasty in our judgment of the child.

Here is one to whom you have addressed some very simple question ; he returns you an absurd answer ; you try again, perhaps with the same result—the child's mouth is open, his eyes are bewildered, his expression idiotic, he stares at you in a kind of wondering vacancy ; and you say to yourself : How inexpressibly stupid ! But bring him close, direct your voice to his ear, speak slowly, distinctly, use the same simple words ; the gape changes into a smile, the bewildered look gives way to one of bright intelligence ; now ask what he understood you to say when you first addressed him, and you will find that he did not hear. The question was : "If you put half-a-dozen potatoes in a basket, how many are there ?" and he understood you to say : "If your boot hurt your poor toes as you pass it, how many are there ?" and of course he says five, as much surprised at the stupidity of your question as you are at the absurdity of his answer. Ah ! many a deaf child has had his ears boxed for stupidity, as if ear-boxing had ever brightened a child's wits ! or the questioner has knocked the child's head against the wall or shaken him ; believing, I suppose, that a shock will set some of his mental machinery in motion—as it will sometimes set a clock going when it is stopped—and the stupidity, the incredible stupidity, of people who use these means for sharpening a child's intelligence is shewn in this, that for centuries they have been tried, and always with the same result, that the evil is increased instead of being cured thereby.

Or take the child who cannot be taught to read, who is bright enough in play and talk, but who has been years trying to learn to read, and at ten or eleven seems scarcely to have made a beginning. She sees the same word a hundred times and yet does not know it, and makes the most absurd nonsense of the sentence. "How both the little busy bee," she says, instead of : "How doth the little busy bee." What stupidity ! you say ; but the child does not know, as you and I do, that "improves each shining hour" follows. She is very intelligent, and is expecting something of this sort :

"How both the little busy bee
And the smaller busier ant
Complain of Dr. Watts' hymns
And wonder if they're cant."

Besides, she never can see the difference between *b's* and *d's*, and *u's* and *n's*, and then "both" is familiar to her, but what is *doth ?*

How long does it take one of us to see the difference between a German ſ and a German f ? There's no more stupidity in the one case than in the other. Before deciding

that the child is defective mentally, try very large clear print, and all may go well ; or, if that does not answer, take him to an oculist and have his eyes examined—though, for my own part, I would rather wait and see if the child's sight grows stronger with time than burden and disfigure it with spectacles.

Why this terrible anxiety about reading ? Have not Besant and Rice shewn us how intelligent and charming a girl may be without learning to read ? Early absorption in books is not an unmitigated good. Many a child is stupefied, and many a grown-up person too, by great quantities of undigested reading. Let us console ourselves with the thought of the immense numbers of highly-gifted distinguished men who *could* not learn to read, not because they were stupid, but because there were no books—Homer, and others, for instance.

But the sight may be perfect, and we have to seek for the cause of this difficulty elsewhere. Well, from the eye to the brain an impression is conveyed. How ? I leave that to the learned to explain ; but we all know that an impression is conveyed. What if the lines of communication are at fault ? What if a distortion takes place on the journey—on that journey so swift that we cannot find any minute fraction of time to express its speed ? What if the impression is so faint, muddled, or false, that the word seen by the physical eye is not seen by the mental eye ? We have all heard of colour-blindness—blue to one child is red to another, and so on. In the same way we can conceive that other impressions, besides those of colour, differ according to the different media they travel by, and the difference in the soft grey substance on which they fall.

Conditions of health are a frequently-ignored cause of stupidity. Here's an anæmic girl, the blood-vessels of whose brain are insufficiently supplied with blood ; she cannot grasp the meaning of what you say, or answer the simplest question, or recall the most familiar event. It is stupid to persist in confusing and tormenting her. Let her alone. Send her into the fresh air. Country life, good food, long undisturbed sleep, a little interesting, congenial occupation, and after a few months, what a transformation ! Her cheeks are rosy, her limbs active, her eyes bright ; she is intelligent and vivacious ; no one dreams of calling her stupid, and she never would have been called so but for the want of observation and reflection—shall we say stupidity ?—of those around her.

Insufficient sleep is a frequent cause of dulness on the part of children. I knew a promising young girl whom it was

impossible to teach if she had been kept up late over some excitement the previous evening. Her looks betrayed the state of her mind ; she was suffering from re-action, and ought to have been in bed sleeping off the effects of the unusual strain upon her mind and nerves. Slowly, as the day wore on, she recovered ; by evening she seemed fresh, and capable of bearing some new dissipation, and she was spoken of as one who was at her best at the end of the day—an undesirable condition for an adult, a deplorable one for a school-girl, whose hardest work is morning work.

It is not always pleasurable excitement which causes this kind of morning dulness. It is a common effect of evening brain work ; arithmetical or linguistic problems, puzzled over until a short time before going to bed, prevent that sound, refreshing sleep which would make the child bright in the morning. The brain works on in sleep ; the child talks, dreams, is restless. When day comes it is dull, irritable, or lazy, and is punished or disgraced—poor little thing !—for the want of sense on the part of its parents and teachers. Children who are growing very fast are often quite incapable of brain work ; they cannot hold themselves upright ! they go to sleep on the smallest provocation—and there is often so much to provoke sleep.

There sits a sensible young girl who has fallen asleep, sad to say, my dear lady graduate, during your fascinating lecture on the " Dark Ages." Don't rouse her : hers is an age when many things are dark. She will waken up in a year or two, and astonish you with her sweetness and light, all the more brilliant and amiable because at fourteen, when she was 5 ft. 7 in., you were kind enough to sacrifice your success to her health. I have just been staying under the same roof with a young giantess of fourteen, who was 5 ft. 7 in., and her parents were wise enough to take her from school and send her to bed early every night.

And here I recall an amusing picture which always comes to my mind when talking of sleepy girls. At seventeen I was in a school in London where everything was taught—most of the ologies, every possible language, every accomplishment, logic and the harp, natural theology and drilling, shorthand and mathematics—where the curriculum was something appalling, and the sole aim of the head-mistress seems to have been to have as long a list of subjects as possible, without any thought of the limitations set by nature on the powers of the girls. Well, we had a perfect army of teachers, men and women. Among the former was a young graduate in orders, who came to give us a course of lectures on Greek history.

The class met on a Wednesday afternoon, immediately after dinner; it was the summer term, and we sat, some twenty of us, round the room in a semicircle. Our lecturer was enthusiastic, and spoke well; he used a blackboard, too—quite an innovation in those far-off days, and I was immensely interested; but looking round, to my amazement I saw every girl asleep except one or two. There they sat, nid, nid, nodding. The lecturer was too much carried away by his Greek to notice, and if he had noticed, what could one poor man do against such fearful odds? This occurred regularly all through the course. At the end came an examination without that cramming up of notes (we took none) which precedes examinations now—and what opinion must that young lecturer have formed of the intellect of nearly grown girls? Young women they were, just under twenty. He must have been startled by this revelation of feminine stupidity. I doubt if anything could ever win *him* over to "women's rights." But those gentle, laborious, conscientious girls were not *stupid*. Oh, no; they were *wise*. What they required was sleep—and they took it. Sleep was more advantageous to them than Greek history—rest to the wearied brain and nerve and eyesight more important than the thrilling episodes of the Persian War and the brilliant career of Alcibiades. The stupidity was in the head-mistress, who, ignorant or unmindful of the commonest laws of health, expected these growing girls, immediately after a heavy meal in summer weather, and in an atmosphere gradually growing more and more stuffy and stupefying, to remain awake and to make the effort to listen, to grasp, and to remember.

In these days, when hygiene is so much to the fore, it is only, I think, in certain boys' grammar schools that brain work of a taxing nature is set for the afternoon, but boys we know are tougher and wickeder than girls. They run little risk of over-pressure, bless them! they take their brain work easily and reduce it to a minimum. Is it Euclid? They solve a problem, or don't, and then draw a caricature. Is it an Unseen? They take wild shots and wait with comparative indifference to see whether it is marked a bull's-eye or an outer. With boys it is no reproach to be idle, but it is a brand of Cain to have "sapped." And again the demands on their strength are not as great as on girls; they reach the adult state less rapidly and with less strain on their physique.

A bad memory is frequently mistaken for stupidity. When a child cannot remember what he has read or heard, or been set to learn, it is a common mistake to call him stupid; but he *may* be very clever, very inventive, original, imaginative;

he may even be a genius, and the school where he was called a dunce and was always at the bottom of his form may be proud in after-days to say such an one, a poet, a discoverer, a reformer, was educated here ; and on that school is shed an undeserved lustre. The eminent man who, bullied and disgraced at school, achieved in after years greatness, achieved that greatness not because of his school, but in spite of it. The painter Turner was considered an idiot at school. Michael Angelo and Handel were barbarously illtreated because of their inability to work on school lines. I could give you a very long list of distinguished men who seemed stupid as schoolboys—but, consulting a professor at Oxford the other day on this point, he prevented me from inflicting this list upon you, by saying : "You have only to look up the life of any remarkable man, and you will find that he did badly at school." "On account of stupidity ?" "Yes, on account of the stupidity of his parents and masters, and the want of common sense in methods and conditions of school work." And we may well ask ourselves, in the face of these facts, how many more remarkable men we might have had if our so-called education were favourable to their development instead of being opposed to it ?

(To be continued.)

IS PHRENOLOGY TRUE TO NATURE ?

Notes of a Lecture by L. N. Fowler.

(Printed by request.)

The existence of the race is placed in the hands of the race. Mankind is organized male and female, that he may be inclined to assume the responsibility. The law is at his disposal, and he is obliged to take the result of agency whether good or bad. The child is most dependent and helpless. The mother is most loving and tender when her child most needs care.

Constancy of love is very necessary in wedlock, and there is a faculty called Conjugality to give it. The animal kingdom proves this.

We necessarily come in contact with each other in social and other ways, and help to form society. Friendship and attachment are necessary to enable us to tolerate and enjoy

each other's society. The organ of Friendship supplies this want, and we become attached to each other.

It is quite important that families remain permanently in one place, especially while the children are being born, educated, and their characters are being formed. The faculty of Inhabitiveness or love of place gives the desire to locate.

To accomplish much, or to finish what we begin, we need balance of mind, application and power of concentration, and



THE EMPEROR OF GERMANY.—Destructiveness.

that power exists in the organ called Continuity, and is noticeable throughout nature.

The body is made up of what we eat, drink and breathe. It is so in the order of nature. There is an element of the mind that gives this sense of hunger, and is adapted to this condition of the body. Hence, man provides ahead when necessary.

Obstacles present themselves in our pathway through life

every day. Man would be an inefficient coward if he had not some spirit to make him dare to not only look danger in the face, but to dare to overcome it and clear the way. We should study the use of the mental effect of the faculty. In Australia this faculty is particularly necessary. There is a faculty that does just that kind of work.

Great executive power and even extermination are necessary, or man would be over-run with rats, rabbits, and wild beasts generally and the world would not be subdued and brought under the control of man. But man has just those executive and exterminating qualities to do the work necessary ; women are not supposed to show this faculty in the same way as men, but in the spring of the year they are death on spiders and insects of all kinds. They also show a mental executiveness.

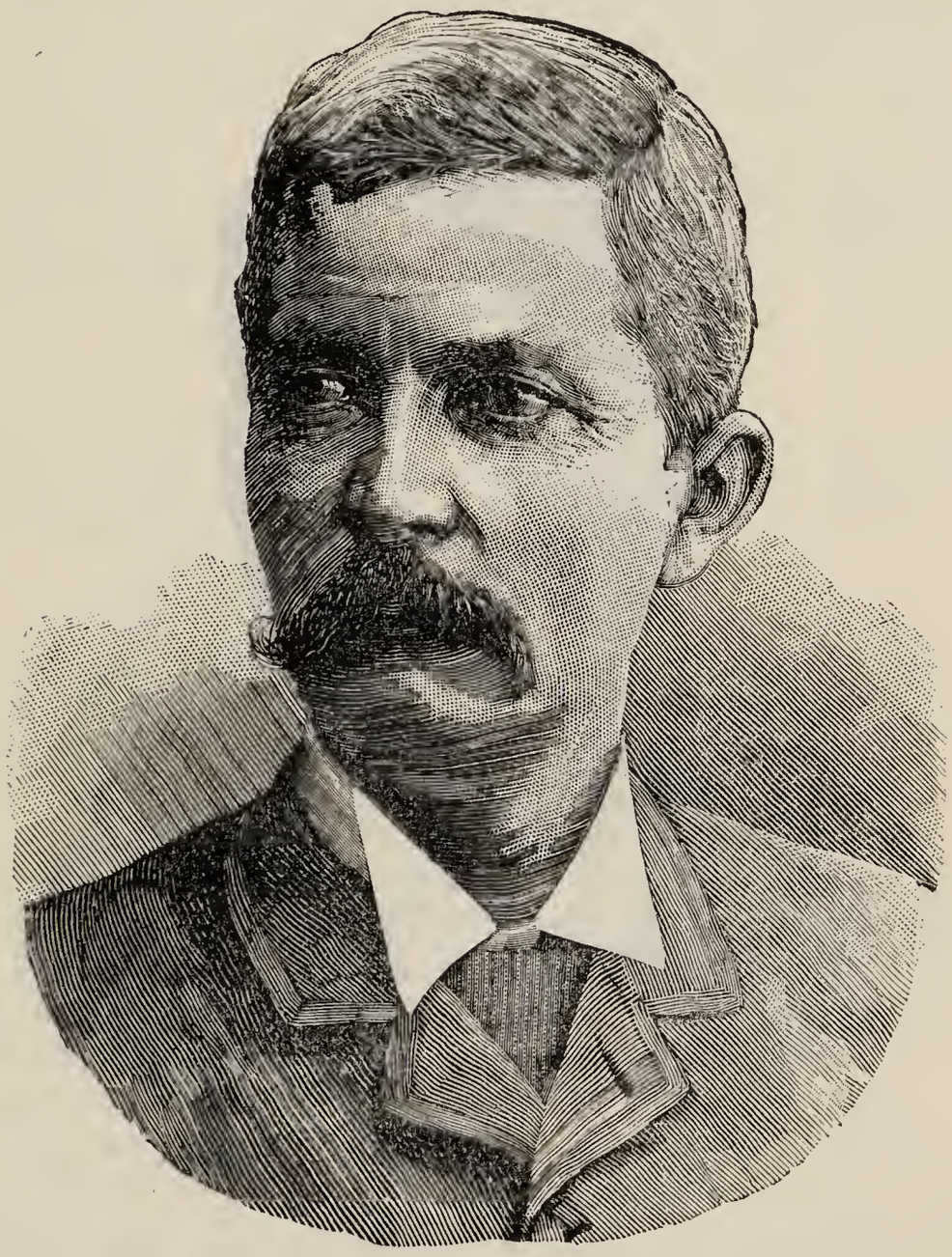
Our relation to each other is such that all of each other should not be seen, heard and known. Screens, whispers and tiptoe walks are necessary, and sometimes perfect silence. There is an element of the mind that lays low, keeps dark, whispers, walks on tiptoe, lays away, locks up, and carries a smooth face.

Man needs not only a motive for action but a stimulus to sharpen the motive. He has that stimulus in the spirit of emulation and desire to excel and be at the head. Ambition, sense of glory, of character and excellence come from a special quality of mind. We are in a world of peril and having a destructible organization need a guard of some kind. Prudence, forethought, and circumspection are necessary. There is a faculty specially adapted to this perilous world and destructible organization. Hence, man is watchful and provides.

We have an identity and individuality of our own, with personal wants, duties and responsibilities. There is need that we should take our place and meet the demands of our organization, and sustain our individuality. We possess a faculty that gives us this consciousness in Self-Esteem.

There is a law of justice in nature—equity, truth and duty, and there is a special quality of the mind adapted to this law. There is a law of spiritual relationship, affinity and influence, in nature, and there is a faculty of the mind specially adapted to that spiritual state of things. There is a future before us, longer or shorter, of a physical and spiritual nature. There is an element of the mind particularly adapted to this state of existence. Nature reproduces herself. She dies down and reproduces herself by a live germ left in the seed. So man is expected to do the same thing where there is fruition.

There is a law of relationship between one human being and another. No one exists and increases posterity alone, or is happy long by himself, or does much good all by himself, or improves alone. It is plurality, combination, contact, reciprocal relationship, exchange of services, sympathies and knowledge that improve the race, sharpen the wits, increase the happiness, and enlarge the mental sphere of action. There is a faculty



H. M. Stanley.—Locality.

of mind adapting us to this relationship and want of the human race. In proportion as the greater number unite together will the work be done.

Man has a consciousness of a superior existence to himself. He knows he did not make the world. There is a faculty giving him the consciousness of a Superior, and leading him to adore and obey. In the existence of this faculty is re-

ligious worship, established and perpetuate from generation to generation.

This world is full of objects to be examined, seen and used. Individuality gives that desire and ability.

Everything has a shape and expression peculiar to itself throughout nature. Form enables us to recognise and remember countenances and expressions, and the forms of the beautiful trees, shrubs and every animal in the farmyard.



Mrs. Humphrey Ward.—Language.

Everything in nature has a proportionate size and adaptation of parts. Size takes cognisance of them.

The law of attraction, of force and resistance and of gravitation *exists*. We have a power to apply it, take cognisance of it in the organ of Weight.

Everything in nature has a colour, a variety exists. The organ of Colour enables us to perceive, appreciate, remember and use colours correctly.

Order, arrangement, system and law or method pervade all nature. The organ of Order is adapted to and takes

cognisance of this condition of nature, and man is disposed to use this power.

Everything has its natural locality, position and boundary. To know and remember places and find the way is very necessary. Locality is the organ that gives us knowledge and memory of places.

Life is full of action, event, history, and Eventuality takes cognisance of them and remembers them.

There is power in numbers, and we are obliged to deal with them in various ways and modes of application, and Calculation is the faculty that enables us to use numbers to our advantage.

Language gives the power to use sound, to communicate what we have to say. In nature we have the language by which the animal kingdom expresses itself.

(To be continued.)

FOUR GREAT LEADERS OF THOUGHT PHRENOLOGICALLY CONSIDERED.

EMERSON.

By Jessie A. Fowler.

(Continued from page 194.)

NATURE.

One passage on nature has often been greatly appreciated by me and may find an echoing response in every lover of nature. Emerson says, "To go into solitude a man needs to retire as much from his chamber as from society. I am never solitary while I read and write, though nobody is with me. But if a man would be alone let him look at the stars. The rays that come from those heavenly worlds will separate between him and vulgar things. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the Sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how men would believe and adore, and preserve for many generations the remembrance of the City of God which had been shown! But every night come out those preachers of beauty, and light the universe with their admonishing smile. The stars awaken a certain reverence, because though always present, they are always inaccessible; but all natural objects make a kindred impression when the mind is open to their influence. Nature never

wears a mean appearance, neither does the wisest man extort all her secrets, and lose his curiosity by finding out all her perfection. . . . The flowers, the animals, the mountains reflected all the wisdom of his best hour as much as they had delighted the simplicity to his childhood. The lover of nature" —and I take it we as phrenologists all ought to be—"is he whose inward and outward senses are still truly adjusted to each other, and who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food. Is it not true that every hour and season yields its tribute of delight, for every hour and change corresponds to and authorises a different state of the mind, from breathless noon to grimmest midnight ?

"Every rational creature has all nature for his dowry and estate. It is his, if he will." Then who, indeed, would be so unappreciative as to refuse such a gift ? "In proportion to the energy of his thought and will, he takes up the world into himself." In private places, among sordid objects, an act of truth or heroism seems at once to draw to itself the sky as its temple, the sun as its candle. Nature stretches forth her arms to embrace man, only let his thoughts be of equal greatness ; only let his thoughts be of equal scope, and the frame will suit the picture."

I think Emerson clearly explains why the world lacks unity, and lies broken and in heaps, because man is disunited with himself. This we know, as phrenologists, is the result with chaotic people, who, through want of balancing power, do not present a harmonious whole. Another passage proves Emerson to be quite upon phrenological ground, namely, "There are innocent men who worship God after the tradition of their fathers, but their sense of duty has not yet extended to the use of all their faculties." How many times we are obliged to explain this state of things to one-sided men and women who do not open their souls or intellects to the full light ! Some starve their reasoning minds, others their spiritual minds. "And there are naturalists, but they freeze their subject under the wintry light of the understanding."

DUTIES OF A THINKER.

There is one quotation I think rather appropriate to our study of mind, and that is Emerson's thought on the duties of a thinker. "The office of the scholar is to cheer, to raise, and to guide men by showing them facts and appearances. He plies the slow, unhonoured, and unpaid task of observation. Flamsteed and Herschel, in their glazed observatories, may

catalogue the stars with the praise of all men, and, the results being splendid and useful, honour is sure. But *he* in his private observatory—cataloguing obscure and nebulous stars of the human mind, which as yet no man has thought of as such ; watching days and months, sometimes, for a few facts ; correcting his old records,—must relinquish display and immediate fame. Let him not quit his belief that a pop-gun is a pop-gun, though the ancient and honourable of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself ; add observation by observation, patient of neglect, patient of reproach, and bide his own time—happy enough, if he can satisfy himself alone, that this day he has done something truly.

He then learns that in going down into the secrets of his own mind he is descending into the secrets of all minds. He learns that he who has mastered any law in his private thoughts is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated. The *orator* distrusts at first the fitness of his frank confessions,—his want of knowledge of the persons he addresses,—until he finds that he is the complement of his hearers ; that they drink his words because he fulfils for them their own nature ; the deeper he dives into his privatest and secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true. The people delight in it ; the better part of every man feels : "This is my music ; this is *myself*."

This is a sublime melody in words.

In conclusion I give Lowell's comparison between Carlyle and Emerson—

> There are persons mole-blind to the soul's make and style,
> Who insist on a likeness 'twixt him and Carlyle,
> To compare him with Plato would be vastly fairer :
> Carlyle's the more burly, but E. is the rarer.
> He sees fewer objects, but clearlier, trulier,
> If C.'s as original, E.'s more peculiar.
> That he's more of a man, you might say of the one ;
> Of the other, he's more of an Emerson.
> C.'s the Titan, as shaggy of mind as of limb ;
> E.'s the clear-eyed Olympian, rapid and slim ;
> The one's two-thirds Norseman, the other half Greek,
> Where the one's most abounding, the other's to seek ;
> C.'s generals require to be seen in the mass,
> E.'s specialties gain if enlarged by the glass ;
> C.'s give Nature and God his own fits of the blues,
> And rims common-sense things with mystical hues ;
> E. sits in a mystery calm and intense,
> And looks coolly round him with sharp common-sense ;

C. shows you how every-day matters unite
With the dim trans-diurnal recesses of night ;
While E., in a plain, preternatural way,
Makes mysteries matters of mere every day.
C. draws all his characters quite *à la Fuseli*,—
He don't sketch their bundles of muscles and thews illy,
But he paints with a brush so untamed and profuse,
They seem nothing but bundles of muscles and thews ;
E. is rather like Flaxman, lines straight and severe,
And a colourless outline, but full, round, and clear ;—
To the men he thinks worthy he frankly accords
The design of a white marble statue in words.
C. labours to get at the centre, and then
Take a reckoning from there of his actions and men ;
E. calmly assumes the said centre is granted
And, given himself, has whatever is wanted.

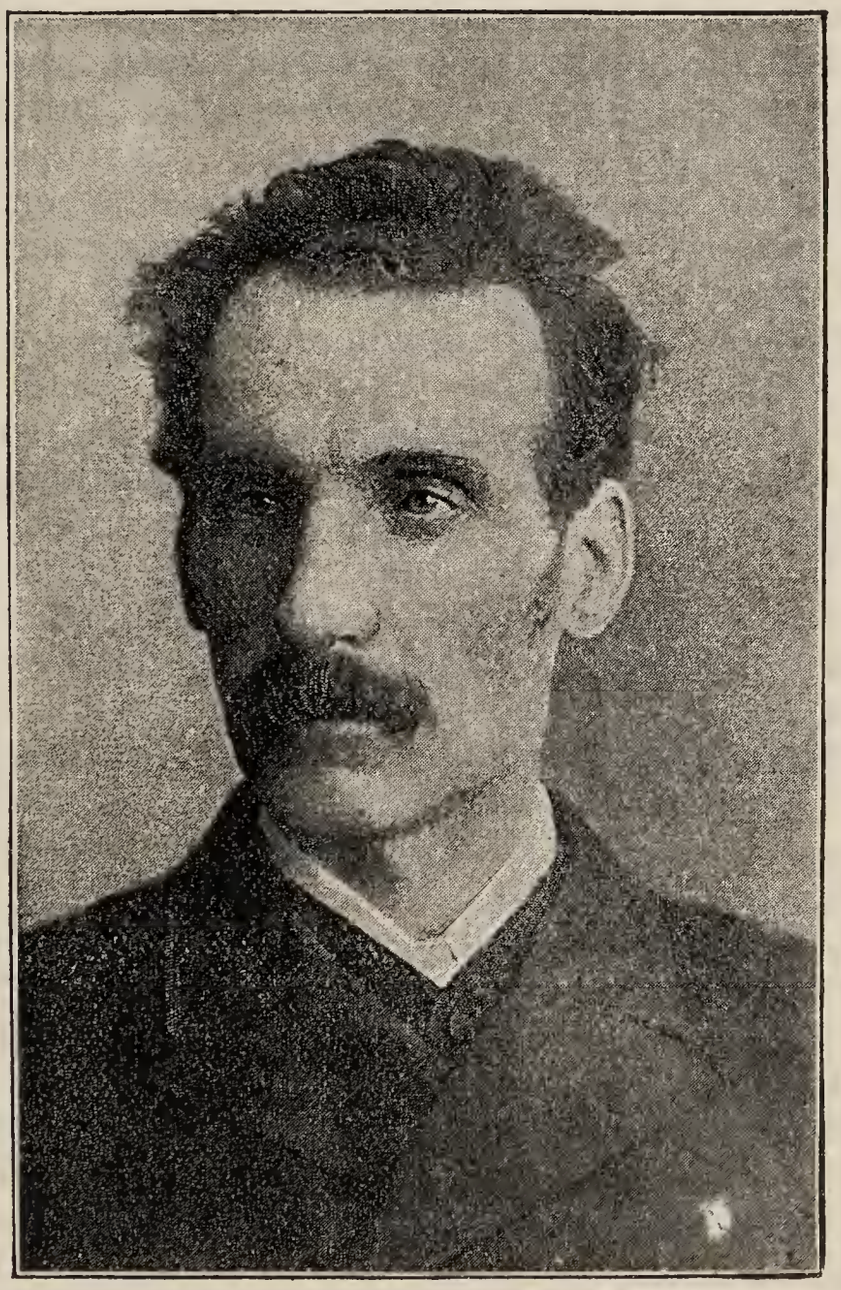
It is said "The eye sees what it brings the capacity to see." That is especially true of the mind's eye. Therefore the more we study, think, and feel, the better able we shall be to comprehend and love the spiritual and heaven-scaling genius of the American Plato.

REV. JAMES BAILLIE.

Character Sketch of one of our Popular Preachers. The Friend of the Young.

Among our Scotch ministers in London the Rev. James Baillie stands in the foremost ranks, and it was with great delight that I had the pleasurable opportunity of placing my hands over his distinctly characteristic head, and to find out the secret of his power. His activity of mind runs a near chance of sapping his vitality and physical strength. Were it not that his fibres are strong, enduring and elastic, the great strain of his public work would not allow his life pendulum to keep up the balance of power so wonderfully. His head is not symmetrically developed, which proves that he is distinctly individual in his style of thought and expression. His frontal lobe is full, broad, and massive, as well as comparatively high. His Human Nature and Comparison, combined with his Causality, Mirthfulness, and Perceptive talents, give him unusual command in understanding his audiences ; wonderful fertility in metaphors and similes ; comprehensiveness of mind in taking hold of fresh thought and truths ; a rich vein of humour, and an appreciative dip into nature's beauties.

He possesses an exceedingly fine quality of organization, which is noticeable to an expert, and his mind is so active that it allows of no thickness of skull. His moral brain is particularly represented by his large Benevolence and Conscientiousness and Spirituality; he must find it difficult sometimes to crush his sympathies into their rightful limits, for they are so ready to assist, and so difficult to control, that he more often thinks of others' comfort without



thinking of his duty to himself. His Conscientiousness makes him very mindful of his promises and any obligation to others, and he will be apt to inflict tortures upon himself and condemnation, which others would not recognise as necessary. He values the honour of another almost above everything, and must show a singular way of abstracting it from those who would not mind cheating other men. His Hope and Veneration are developed in an average

degree. He does not venerate the coat a man has on, neither does he value his opinion because he has handles to his name and wealth in his possession. He respects character before reputation, and would delight in conversing with a man in humble life if he were an intelligent thinker, or a well informed man. He values talent and genius for what it is worth, and has a great regard for all that is sacred, but does not waste much on forms and ceremonies. His hopes are not extravagant, and yet he will always show a more buoyant spirit concerning the plans and work of others than about his own. He has more trust, spiritual faith, and insight, than simply what is known as hope or bright anticipations. He is a hard worker and a deep thinker. I remarked that such a mind as his would think the best when walking and speak the best when standing. He admitted that he generally worked out his thoughts when pacing his room, or in a country spot near London, where he regularly went once or twice a week for reflection. His domestic faculties show themselves principally through his strong attachments, warm friendships and comradeship for the young. I further remarked that one characteristic was particularly developed, namely, the power to make brotherly friendships outside his own immediate circle, and his singular love for children after they had escaped from babyhood. To this his wife, who was sitting in the room, assented and explained that her husband had been particularly successful in reaching young people by his ministry. He was—I have since found—particularly selected for the pastorate of Bloomsbury Chapel after the ministry of Rev. Wm. Brock and Rev. J. P. Chown, on account of his marvellous insight into the needs and perplexities of the rising generations, and his power to win the hearts of young men, and his influence for their higher and spiritual good. This was a requisite at Bloomsbury, for around him are located scores of young homeless workers who are now able to find in Mr. Baillie a remarkable and unique friend. This is, however, by the way. His Language is a psychological study to a phrenologist. He never talks for the sake of hearing his own voice, in fact his Language is not the largest faculty of his mind by a long way, yet when he gets up to speak it would be a wonder if he did not make a speech that would be remembered. He is capable of selecting his comparisons with the most wonderful appropriateness, and the light and shade of his repartee coming from his great love of fun, the quick grasp of details and large Ideality, should enable him to include poetic imagery as well as sound common sense into his addresses. He is not one to trust to the last moment for his ideas or

words, whatever he says is the result of wrestling and hard fighting, not surface skirmishing. He, like Jacob, will be apt to say, when wrestling with a thought, "I will not let thee go unless thou bless me," for with a thought he would not let it go until he had perfected it and made it ready to present in some new light. He is original, sparkling, and must, I should think, be always giving his hearers surprises in his utterances, for nothing escapes his attention in nature, and hence he will show abundance of power in drawing inferences, making comparisons, &c., &c.

Mr. Baillie was born in the neighbourhood of Edinburgh in 1850. At the age of ten he was deeply impressed by the preaching of the eminent evangelist, Duncan Matheson, and at fourteen attached himself to the Free Church of Scotland, and three years later joined the Baptist Church at Lochee. He was an ardent scholar, often getting up at four o'clock a.m. to study his Greek and Latin grammars. He has come from a land that has nursed, loved and reared a Knox, an Irving, a Carlyle, and a Guthrie, and many other men known for vigour of intellect, originality of thought, deep-toned piety, and keenness of insight into religious truth.

In build Mr. Baillie is a true Scotchman in height, his features are angular and his voice is peculiarly fascinating, especially as it rises and falls, first when it expresses sympathy, then indignation, and at another moment vigour and strength of denunciation, in fact there is no voice like his for varied expressiveness. It is penetrating and has a peculiar ring about it that marks it at once as un-English, and characteristic of the man. Mr. Baillie is greatly assisted in his pastoral work by the influence of his gifted wife. Her tastes are literary and philanthropic, and largely owing to the advice of Mr. Fowler she began to speak in public, and since then she has charmed audiences in different parts of London and the provinces. No social meeting at Bloomsbury Chapel is complete without their minister's wife. Her social nature joined to large Hope and Ideality make her universally beloved. She seems to be in many respects the counterpart of what many persons lack, and many find in her what they so much admire and desire to cultivate in themselves. Though not robust in body, she has moral toughness which supports her in many campaigns against intemperance, and other social subjects. She is in her element when attending to the spiritual and intellectual tastes of "the multitude," although she can be the Martha and attend to the material wants of others. She should be ingenious in

many ways, for she has a full amount of Constructiveness, Ideality, and Form, and is capable of planning and contriving almost anything. Mrs. Baillie may have troubles and disappointments, but she has a tactful way of keeping them to herself, verifying what I once heard her say, that it was the duty of everyone to be as bright and cheerful as possible. This philosophy of hers is not a mere matter of light-heartedness, but is the result of a practical insight into character, a fervent Christianity, a strong sense of duty, joined to large Agreeableness and Approbativeness. She has a strong desire to give others pleasure, and the knack of bringing the best side of a character to the front. She does not appear different at one time to what she does at another. In her own words she can the best express what her Phrenology indicates. She says: "When we speak of 'Our Work as Ministers' Wives' we pre-suppose that we are all workers, not queens or drones, but patient working bees, and I should like to precede our conversation on work by speaking of the qualifications of the worker. I like to think of the happy song of the bee as it hovers over the flowers in search of honey. . . . I think our life should be the life of working bees, full of toil and cheerfulness; that we should go about our daily duties and bear our responsibilities in the church 'wearing no cold repulsive brow of gloom,' but living in the light of the love of our Redeemer, with His gladness shining from our eyes; that happy song of ours should remind weary men and women of the peace and rest of the homeland, and inspire young men and maidens with beautiful thoughts, high ideals, and holy aspirations. Our husbands need to have cheerful wives. I have had an experience of thirteen years' work in two churches, and I know that any pastor who endeavours to be a true shepherd to his flock needs a wife who will be like very sunshine to him. Don't let us reveal the dark side of things to our husbands; if we cannot be the sun itself let us be very *bright* reflectors, let us remove the dust of harsh judgment and narrow mindedness from our hearts, so that the pastor's peace of mind may not be imperilled, nor his judgment warped by our lack of charity." What a blessing would rest upon families; and if the wives, and especially the ministers' wives, guarded their influence and cultivated the sunny side of their characters more, the harvest in the ministry would be even greater than it is.

Phrenology does not indicate a fatality of character, but encourages many improvements.

THE EDITOR.

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., June, 1894.

Child-Culture.

We have repeatedly called attention in these columns to the need of more practical knowledge concerning our children, and we are glad that the amended circular of the London School Board contained this clause,—

"Understanding child-nature as you do, you will, of course, adapt your teaching to the various motives by which children are influenced; the object and purpose of all education being the formation of habits—mental, moral, and religious. And it is important to this end that the character of the children committed to your care should be studied individually, so as to correct the defects and encourage and stimulate the good points in each."

No study can so immediately do this as Mental Science if rightly applied and understood. Children can amend their own characters and learn the value of knowing how to do so if they are shown their own responsibility in character building, and what they can and ought to become.

Mr. Francis Galton

publishes in the current number of *Nature* an extremely technical paper on the relative sensitivity of men and women at the nape of the neck. This was ascertained by the rapidity with which a person became conscious of the two points of a pair of compasses when applied at a specified distance. So far as we can gather from the mass of tables and diagrams, the two sexes do not differ in this respect very markedly. But men differ less in their average sensitivity than women. They are also capable of more fixed attention than the frailer sex, whose frivolity is, in the case of many girls, so notorious that they are incapable or unwilling to give serious attention to anything.

Mr. Galton also notes that women are more variable in other respects besides sensitivity—such as in stature and obesity. Many more tall girls are to be seen nowadays among the more well-to-do classes than formerly, though the run of stature among men has not altered quite so much. "The multitude of extraordinarily obese women who used to frequent Vichy for the cure of fatness, were wonderful to behold;

but they are no longer to be seen in their former abundance, as the fashion of treatment has changed within recent years." Women again vary much more widely than men in respect to their morality :—

> For men at most differ as heaven and earth,
> But women, best and worst, as heaven and hell.

MEDICO-PSYCHOLOGICAL ASSOCIATION OF GREAT BRITAIN AND IRELAND.

THE next annual meeting of this Association will be held in Dublin on June 12th and the following days. An extensive programme has been issued, and there is a promise of much interesting and important work, with discussions on insanity from different standpoints and on a variety of collateral psychological subjects which cannot fail to attract a large gathering. Professor Benedikt deals with Moral Insanity, Dr. Jules Morel with the need of Special Accommodation for the Degenerate, and Dr. René Semelaigne with the Forms of Delusion in Persecutory Insanity. A subject of immediate interest is that of the Alleged Increase of Insanity in Ireland, and a discussion on this topic is to be introduced by Dr. Drapes. Dr. Lloyd Andriezen is to deal with Insanity and Race Decay. Mr. Conolly Norman, Superintendent of Richmond Asylum, is the President for the year 1894-95, and he is well qualified for the post from past experience of lunacy work. The annual dinner of the Association will probably be fixed for Wednesday, June 13th. We observe that the examination for the certificate in Psychological Medicine will be held in July. Candidates have to give at least fourteen days' notice to the Registrar of the Association, Dr. Spence, Burntwood Asylum, near Lichfield. The examination for the Gaskell prize of the Association will be held in London in July.

ABNORMAL CHILDREN.

SIR DOUGLAS GALTON contributes to the *Nineteenth Century* several interesting particulars from the investigations instituted by Dr. Francis Warner concerning feeble-minded children. Dr. Warner "has now reported on over 80,000 children seen individually by him in 148 schools, having taken notes of all cases presenting any visible defect, *i.e.* 14,297 children." It appears that in all groups of schools a larger proportion of boys than girls deviate from the normal. When, however, we take boys and girls presenting no defect in development, we find the proportion who are delicate equal in the sexes. The sub-class "small heads" forms 3.4 per cent. among our

English girls, as compared with 1.3 for boys. This condition appears more commonly among the children of large block dwellings and warehouses. It is not generally understood that a good balance of the body in every detail, even to the hand and fingers, promotes in the brain an aptitude of mental brightness, and that cultivation of symmetry and accuracy in movement and attitude promotes a healthy brain state. Idiots, imbeciles, children "feebly-gifted mentally, not imbecile," epileptics, the crippled, paralysed and deformed, and those children who appear in each of the four primary groups of defect, *i.e.* children constitutionally weak and dull mentally give a proportion of 16 per 1,000. One very surprising fact is noted :—

> Defectiveness of body, brain-weakness, and low nutrition are evils confined to no social class ; contrary to anticipations preceding observation it appears on comparing the conditions of 10,000 children in schools of middle and upper social class with 26,000 children in poorer day schools that in each of the four primary groups of defects the proportion goes against the children of the upper class.

Between the ear and eye as the channel of instruction it was observed that the best controlled classes are those where school discipline is effected mainly through the eye by imitation of the teacher.

It would be more beneficial if Dr. Warner made more cranial measurements, and took the phrenological developments into account, and then his mass of facts could be reduced to more practical advantage.

MORE CRUELTY TO CHILDREN.

THE *Lancet* says, it was not to be expected that the curative effects of recent legislation in the interests of children should quickly become apparent. At all events the expectation, if indulged, would have been sorely disappointed. Success at the present stage is rather to be measured by another standard, that of increased knowledge and skill in the discovery and repression of cruelty, and especially in the treatment of its causes. Chief amongst these, we need hardly say, is drunkenness. Directly responsible for much, and indirectly for much more of childish misery, this familiar vice was in a recent judgment subjected, for a time at least, to effective control. The culprit, a mother drink-tormented and the torment of her children, was fittingly relieved at once from her temptation and her abused responsibilities by a sentence of some months' imprisonment. Have we not here a clue to the management of such cases ; seclusion with restraint, but not in a prison ? It is a singular

fact that what passes for thrift has often gone hand in hand with drink as a cause of cruelty to children, yet it is one which must be admitted, for the insurance of infant life is in many cases but a profitable blind for the neglect of selfish parents. There is no doubt use as well as abuse in this matter. Unhappily, however, the conditions of such insurance are too often suggestive of, nay conducive to, its mismanagement, and we cannot well see how it can be otherwise, whilst poor parents are allowed, without question as to character, to become virtual investors in the death prospects of their offspring. The National Society for the Prevention of Cruelty to Children has of late been active in detecting cases of this kind. We notice a gratifying proof of its foresight and energy in the fact that it has in the instances reported succeeded in anticipating a fatal issue, and that the defaulting parents were tried and convicted.

In next month's issue will appear an article on the question of Inebriety of Childhood, by Dr. Keeley.

Children's Column.



BOYS AND GIRLS.

TIME will bear you fast and free,
On the wings no eye can see,
To the years that are to be,
Boys and Girls.

Thro' your spring-time buds and flowers,
Thro' your summer's fruitful bowers,
Thro' your autumn's winds and showers,
Boys and Girls.

SARAH T. BOLTON.

MY DARLING CHILDREN,—

I want this month to let a little boy I know of talk to you, so please to pay attention. I will let him speak in his own language.

Little Bertie Blynn had just finished his dinner. He was in the cosy library keeping still for a few minutes after eating according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking chair before the pleasant grate fire. He had in his hand two fine ripe apples, a rich red and a green. His father sat at a window reading a newspaper.

Presently he heard the child say :

"Thank you, little master."

Dropping his paper, he said: "I thought you were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master'?"

The child did not answer at first, but laughed a shy laugh. Soon he said:—

"I'm afraid you'll laugh at me if I tell you, papa."

"Well, you have just laughed, and why may not I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you, but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master,' but I know I said it myself."

"Bertie, what is it Miss McLaren has been teaching about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do she says it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well and perhaps give us headaches, too. If we give our stomachs just enough work to do they will give us pure, lively blood that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of some things that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself and doesn't eat too much it seems as if it was thankful and glad."

"That is as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the word, but it's what it meant."

At this papa's paper went suddenly right up before his face. When in a minute it dropped down, there wasn't any laugh on his face as he said: "Were not these the words, 'I keep my body under'?"

"Oh, yes! that was it, but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, you'll belong to the grandest style of men that walks the earth."

Now children try and keep your souls on top, will you?

Your loving

AUNTIE MARJORIE.

Lancashire.

MY DEAR AUNTIE MARJORIE,—

You asked us to write you what we should like to be when men and women. Well, Auntie, I am a wee boy now, but some day hope to be a man like father. Father is so good, and I love him; he is so kind to mother, not like some men who smoke and read the newspaper all to

themselves when they come home ; but I must tell you that I want to be a doctor, and cure people, when I grow up. I think that is the best thing in the world, and I wonder everybody does not want to be a doctor. I am glad they don't or I should have to choose something else. My father is a wool merchant, and mother is the very best woman that was ever born. I long to see you, Auntie Marjorie. You must be made of good stuff to think of us little boys and girls.

Yours affectionately,

JOHNNIE BEAN.

MY DEAR AUNTIE MARJORIE,—

You may think it funny, but when I am a big girl I should like to turn into a cat. I love my kitten so much and though I live so *fur* away from you I do not forget to read your letters to us.

I was so glad to learn from a *claws* in your last letter to me, that you *pur*pose to sell your photograph, in order to give all the little girls and boys who read the magazine a prize one of these days for the best essay on their pet animal, but perhaps I *oughtn't* to have mentioned it here, as you may not want any one to know about it yet. Mother told me a *tail* about you when she saw you last, which makes me think you are not at all *puss*-illani*mouse*.

I hope you will put my name in the *cat*alogue of boys and girls who want to be turned into animals when they grow up. Like you, I am willing to be a *cat's-paw* in any good work. That is one reason why I want to be a cat.

If you consider me *meat* enough, please *rat*ify my suggestion to enter your *cat*egory of workers.

I must now *paws*, or these hastily *scratched* lines will not reach the post in time.

Yours *felinely*,

ZILLAH.

(1.) Post*cratch* :—I put my *nine lives*, when a full grown cat, and my *pur*(r)se at your disposal.

(2.) Don't you think it a grand ambition to be a cat and have so many lives to do good in ? Z.

The other letters will appear in our next issue.—A.M.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

WE have now come to what are called the " Selfish Sentiments," or Selfish Thoughts or Ideas. They are three in number, and are named —Cautiousness, Approbativeness, Self-Esteem.

Cautiousness.—This part of the brain is situated just over Secretiveness, which we spoke of last month. If we had not Cautiousness, we should always be running into danger, we should not look where we were going, and we should often get into trouble.

Some of us have such large Cautiousness that we are afraid to go to bed by ourselves,—but we can easily conquer this feeling if we try.

Children with small Cautiousness are rude, and say things they ought not to say sometimes. I hope if any of you have got into this bad habit that you will soon give it up, if you do not do so now, you will not be able to so easily when you grow older.

Approbativeness comes above Cautiousness, and next to Self-Esteem, which we shall speak of next.

This part of the brain helps children to be pleased with themselves when they have done a kind thing, or said a kind word to anybody. It also helps little children to wish they may get on well in the world.

It also makes children, sometimes, too fond of their clothes, and so think they are better than other children who are not dressed so nicely.

Try to remember this verse :—

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The *Lord God* made them all."

Self-Esteem comes next to Approbativeness and above Continuity, at the back of the head.

A boy or girl with large Self-Esteem will think he or she is able to think and do everything that is right.

Of course, if it is too large, the child will be self-conceited, but if neither too large nor too small, the child will be pleased with everything he is asked to do.

A child with small Self-Esteem will think he is not able to do much.

In thinking who to be like in your lives remember this beautiful verse :—

"Lamb of God, I look to *Thee*,
Thou shalt my example be.
Thou art *gentle*, *meek*, and *mild*,
Thou wast once a little child"

The Moral and Religious thoughts or sentiments are six in number, Firmness, Conscientiousness, Hope, Spirituality, Veneration and Benevolence.

Firmness is situated on the back part of the top of the head, next to Self-Esteem. If you have this organ too large it makes you obstinate just because you desire to be so. If you have a fair development of it, it helps you to be firm in resisting temptations. When you are tempted, if you have full Firmness, you will be able to persevere with your work. Some children give way to everybody, and this, you will find, is because they have only moderate Firmness. If we had not this faculty we should be very badly off indeed.

Conscientiousness comes in front of Approbativeness, and makes us desire to speak the truth in every way.

Hope comes in front of Conscientiousness, and makes us always hope for the best—not the worst, I hope.

Spirituality or Wonder comes in front of Hope, and makes some children believe everything told to them.

Veneration is found at the top of the head in front of Firmness. It

makes us love old buildings, old books, &c., and it makes us respect God, and love to worship Him.

Benevolence comes next to Veneration, on top of the head. It makes children kind-hearted if they have a large organ ; but if they have not a large organ, then it helps to make them greedy.

I have not explained the above fully, as I shall only set one question on this latter part, hoping you will do well on the other part. Send in your papers now, any time before July 1st, as I hope to have the result ready for the August Magazine. Address the envelopes to

THE EDITOR of *Phrenological Magazine*,
Exam. for Children in Phrenology,
Imperial Buildings,
Ludgate Circus, London.

QUESTIONS.

(1.) Name the selfish sentiments, and give them simpler names.
(2.) Give a short account of Cautiousness or Self-Esteem.
(3.) What are the Moral thoughts and sentiments, and how many are there of them.
(4.) Draw a head, putting in Combativeness, Destructiveness, Secretiveness, Alimentiveness, and Parental Love.

Hygienic and Home Department.

BEAUTIFUL MOTHERS.

"MRS. M—— seems devoted to her children," said one friend to another.

"Yes," replied the other, "but the children don't seem devoted to her. Her own shrink from her, and mine run and hide every time she comes into the house."

"Why ?" asked the first, in great astonishment.

"Well, I don't know," answered the other. "I believe it's her clothes and her manner. She is in deep mourning. She is a tall woman, and always wears long sweeping black gowns, with not a vestige of white about them. She speaks in a mournful tone, and sighs every few minutes. Children naturally shrink from any such gloom as that. They are very impressionable. They feel manner and appearance very deeply. While they are little, all their impressions come through their senses, for they have not yet become conscious of themselves. Now, if Mrs. M—— believed what she professed, she would consider it a duty to shake off her despondency, instead of encouraging its expression. She would know that she had more to be thankful for than to be sorrowful about. And she would know particularly that the

duty we owe to the living is more imperative and essential than the duty we owe to the dead.

"She should know that she has no right to shadow the lives of her little children with such an unhealthy atmosphere. It is her business to fill their lives with sunshine and gladness, with lively actions and cheery words and bright smiles. No matter how devoted a mother is, if her speech and face and general appearance are for ever associated in a child's mind with depressing and uncomfortable feelings, how is he going to learn that God meant man to be happy in being good, and not miserable ?"

"Yes, that is true," returned the other. "I believe mothers should keep themselves young for the sake of their children. If other women owe it to their contemporaries to make themselves agreeable to the eye, and consequently more youthful, mothers are doubly such debtors. They owe it to the next generation as well."

"Practically it is not hard for a woman to be prettily and brightly dressed at home," said the woman, who seemed to have considered the subject. "If she thinks it right to wear crape and weeds as a sign and expression of her grief everywhere else, she ought to beautify her person and look bright and pleasing in the house, and especially in the nursery. Pretty house dresses and tea gowns are so inexpensive and so easy to concoct that no one can hardly be excused on that score.

"It has always been one of my cardinal doctrines that if a child has a right to any one thing more than another, he has a right to pleasant memories of his childhood. He has a right to have a pretty, gracious mother to remember, and a mournful, black-draped one does not fit that demand at all.

"The mother makes the children's weather. All the love and care she can give won't reconcile them to perpetual thunder-clouds and darkness, dashes of rain from her eyes, and cold chills from her voice-tones. Children admire and are proud of pretty mothers more than any one would believe. They like to see and touch bright, pleasant colours. They like to *bear* them. It is part of their education, and an easy and pleasant part, if we would only think so. No matter what violence Mrs. M—— does to her feelings in the process, I think it is her duty to wear a blue gown and a smile for her baby to see, instead of a black one and a sigh."

Her companion laughed. "Mrs. M—— would call you heretical, my dear."

"Perhaps she would. But no matter—I am telling the truth."—*Eva Lovett.*

Do not approach contagious diseases with an empty stomach nor sit between the sick and the fire, because the heat attracts the vapor. Preventatives are preferable to pill or powder. Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb.

President Elliot, of Harvard, has created a sensation in a speech, declaring that students should not work but ten hours a day. This is his curriculum : Eight hours for sleep, three hours for meals, two hours for outdoor exercise, one hour for literary incidentals, ten hours for study.

Fowler Institute.

MEMBERS' NOTES.

Many a brain, like buried ores, might have yielded a mine of truth for science, or beauty for poetry.—M. J. R.

The Monthly Meeting of the above Institute was held on Wednesday evening, May 9th, in the Board Room of the Memorial Hall. Miss Fowler occupied the chair at the request of the members, and after the minutes of the previous meeting had been read and adopted, and new members enrolled, including a life member from India, she made a few remarks on the subject of the evening, "Mirthfulness, and its use." She thought it was a particularly fitting subject just now, as amongst the May meetings there had hardly a meeting been held that had not a depressing effect of bringing forward a deficient balance sheet. Now all that had a very depressing effect on every class of work, and one needed to encourage the faculty of Mirthfulness to give cheerfulness and brightness to set to work with fresh energy. She considered it the great medicine chest of the mind, which, if rightly understood, would greatly benefit all philanthropic workers, business men, and others.

She then called on Miss S. Maxwell, F.F.I., to read her paper.

Miss Maxwell, in a very carefully prepared paper, throughout which the tone of the subject was well sustained, remarked that it was strange how the extremes of laughter and tears so often met. A cheerful man is able to digest his food much better than one who is sober and serious, "The merry heart lives long" we are told, and all nature is full of laughter. There is a definition given of laughter by a foreign anatomist who says that, physiologically and morally speaking, "it is feeling good all over, instead of in spots. Pyrotechnically, it was the fireworks of the soul." From people who won't laugh we were advised to keep away, as their influence was somewhat dangerous.

There are two kinds of laughter : one was the quiet, self-contained sort that showed in the merry twinkle of the eye, the corners of the mouth, and the dimples in the cheek ; and the other kind was demonstrative, that shakes a man all over. The lecturer then explained how we were to laugh, and very practical the advice was. She also quoted

Carlyle on "How to laugh," how light is shown in the eyes, so that it spreads over the whole face.

The mirthfulness of Shakespeare was fully treated upon, while the faculties that combine with Mirthfulness she left for the members to discuss. Her divisions of Mirthfulness were humour in the lower region, and wit in upper part of the faculty. "Brevity was the soul of wit," according to Shakespeare. Hood had charmed them all, but it must be remembered that he was one of the most serious of men, and worked hard to earn his living by his wits.

There are different ways of showing this faculty; we should never seek for amusement, but be ready for it when it comes.

We all need mirthfulness. We very often laugh so heartily that we bring tears to our eyes. So the rose is the fairest when it has rain or dewdrops upon it.

Some very appropriate quotations were then given from our best writers and humourists, which were thoroughly appreciated by the audience. At the close of the paper, Miss Fowler showed by the skulls on the table how Mirthfulness and Combativeness gave sarcasm, comparison, *bon mots*, or sharp witty sayings, &c. This faculty was a necessity, and it supplied a great need of the mind, especially in overcoming the depression of small Hope and large Cautiousness. She was very glad Miss Maxwell had given them such a graphic description of the faculty they had had under consideration, and she was quite sure the paper had done them all good. She then called on the members to express their opinions on the matter.

Mr. Ramsey remarked he had enjoyed the paper very much; that people who were troubled with the "Blues" were often cured at his expense. He thought that the tension which the mind often experienced needed the relaxing influence of Mirthfulness to keep it from going off its balance. Fun of the right kind was highly beneficial. He had often been interested in reading Mark Twain's descriptions. He considered Mirthfulness was a jewel friend, and the advice of Macaulay and Carlyle was valuable.

Mr. Booty thought that a person having a very slight degree of a faculty enabled him to see clearly the need for it, and would certainly see the negative side, while a person having a faculty large would see the positive side. This was said in reply to Miss Maxwell's expressed idea, that persons who had a faculty large were the best ones to explain the breadth and depth of it. Mr. Booty further pointed out Herbert Spencer's idea on the philosophy of laughter, and remarked on the descending and ascending incongruity.

Mr. Whittaker said he would like to hear more on the combination of the faculty with others.

Mr. Harper did not think the philosophy of laughter of so much importance as to study the practical side of the subject; this one could do by reading the works of Sterne, Dickens, Thackeray, Smollet, Dr. Sam Johnson, and compare them. He also thought it a good plan to examine the pictures of various artists, such as Hogarth and others, which show the faculty of Wit largely developed.

Mr. Overall thought that Darwin's illustration of the two dogs a good example of the incongruous. A small dog is attacked by a large one, and when the little one shows willingness to fight, the large one turns away as though he would not, after all, waste his strength on so small an object.

Miss Fowler here spoke of the laughter and humour of childhood. She would have liked something to have been said on that point, for we who are hard driven with work sometimes, are often brightened with the merriment of children and were repaid for all the care they brought us by their innocent fun. Americans were more noted for witty and humorous sayings than Englishmen, and in American papers you generally found a column for fun, while in England they had to have papers for it. She mentioned the wit of Sir W. Lawson and Mark Twain.

Mr. Eland then spoke of his little boy who imitated a servant girl for weeks, who, instead of saying "Yes, ma'am," would say "Yes'm," and it sounded very comical when the child persisted in addressing his mother as "Yes'm," and so making fun of the servant.

Mr. Fowles then expressed his opinions of the paper which he had enjoyed very much, and Mr. Baldwin remarked that we were living at high pressure all the time, and did not take enough time to laugh and be merry. He enjoyed listening to the paper very much as he had a large share of the faculty of Mirth himself, and often saw the incongruous side of things at very inconvenient times.

Mr. Piercy said that Mr. and Miss Fowler had often to urge people to cultivate the faculty of Mirthfulness so as to balance the small amount of Hope that many people possessed. He thought the paper had given them thoughts for some time to come. He then announced that the next Members' Meeting would be held at Grove Park on Saturday, June 23rd, when special arrangements would be made for the members' enjoyment, particulars of which would appear in the June Magazine.

A hearty vote of thanks was accorded to Miss Maxwell, and the meeting was brought to a close.

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We have to thank one of our members for the following :—

"A Dutch doctor, sent to Java to take charge of the paleontological researches there and in Sumatra, has had an interesting find. This is the cranium, thigh bone, and a grinder of what is probably the *Pithecanthropus erectus*, the animal that stood between the ape and man. The cranium measures exactly as much less than the cranium of the man of to-day as it measures more than the cranium of the chimpanzee, which is nearest man."

If this account be proved true, it is indeed an "interesting find," and one we should like to know a great deal more about. To say the least, it is curious the measurements should be so exactly medial, and we shall hope to hear further particulars at some future time. If we are to accept the theory that man, with all his superior powers, has developed from the ape, we shall without doubt require to find some "missing links."

"An infant phenomenon has been discovered at Plaisance, a suburb of Paris, in the person of a little girl, called Jeanne Eugénie Moreau, aged only five, but endowed with a most extraordinary memory. She is a walking encyclopædia on all matters appertaining to the history of France, and especially of the great Revolution; is an adept also in natural history, and at the same time answers without hesitation or error practical questions about cooking, gardening, and household management."

This account shows a good memory, but we should fancy there must be more than memory needed for even such an infant to give the necessary answers. It is scarcely possible for any child of five to attain so vast an amount of knowledge in such a short period of life, even if the memory retain all it received in the first reading. We should rather believe in the inheritance of very active Intuition and Comparison, with the help of very large perceptive faculties.

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L. F. P. sends us this most interesting item. She says: "Sooner or later heredity will have to be studied more widely and more assiduously than many, if not most, of the infinitely less interesting and less momentous sciences which now occupy the attention of scientific men. It will have its professors and colleges as surely as there is a College of Surgeons to-day, and no physician will attempt to diagnose a complex or difficult case without consultation with a professional hereditist. Data as to the cause of death, and the mental and physical maladies of each individual, will for the benefit of those who come after him, be registered as carefully as births, deaths, and marriages are registered to-day; and each family will keep its own records. When that time comes, and when the great but shamefully and unaccountably neglected Science of Heredity—the science which more than any other teaches the lesson of a large and looming charity, and impresses every thoughtful enquirer with the futility and presumption of any human creature pronouncing final judgment upon another—receives the attention it demands; when the mind shall be treated in connection with the body, and the body in connection with the mind; and when medicine and religion either collaborate or are confined into one profession, the secret of the inconsistencies of such souls as 'Heine' may perhaps be understood."

We should like to receive many more such items from our members on this all-important subject of Heredity. It is scarcely possible to estimate the value which a thorough knowledge of the subject would prove to each individual, and more particularly to those engaged in diagnosing disease. How often we hear of people suffering acutely, in some instances physically, in others mentally, and yet our professional men are unable to give definitely the cause and root of the malady, but were they in a position to understand the bias of the mind and to trace the hereditary descent, noting the influences to which the organism has been subjected, they would in a great many cases be able to trace the source of the difficulty, and then stay the evil, destroying the influence in future generations.

Many of our readers will be interested in the following: On Wednesday evening, May 2nd, after Mr. Fowler's lecture on "Manhood —how attained," Miss Jessie Fowler examined the head of a gentleman in the audience. The examination proved phrenologically interesting, and accurate, and in testifying to Miss Fowler's wonderfully correct delineation, Mr. Saunders gave a short account of his life. He said, "I am the brother of Mr. Wm. Saunders, the well-known agitator for land and their laws, and am now eighty years old. I have lived a very simple life, am a non-smoker and teetotaler, I am also a vegetarian, and at this advanced age am enjoying the best of health. I spend much time in fruit growing, and am greatly interested in all branches of reform." This gentleman is one of few enjoying good health and vigour of body and mind at such an age, and is one whom many might well envy. Surely he is a good example of what may be gained by living a temperate and natural life, few can testify to having perfect enjoyment in life and feeling quite capable of living another ten years. Miss Fowler spoke of his having lived a simple life, of his youthfulness, and belonging to the old Puritan stock, of his having plenty of vigour, and of his being quite ready to enlist into any new scientific or social movement of the day; all of which points, besides many others, were unmistakably true to life.

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Members will please bear in mind that their June meeting will be held on the 23rd, at Grove Park, Lee, S.E., at the house of the President, when a special meeting is being arranged for their benefit and enjoyment.

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ENGAGEMENTS, JUNE, 1894.

Wednesday, June 6th—Lecturette, "Memory, and how to improve it." Mr. L. N. Fowler's lecture, 7.45.

,, June 13th—Lecturette, "Child Life, and how aided by Phrenology," by Miss J. A. Fowler, 7.45. See back page.

,, June 20th—Lecturette, "The Inequality of Men." Mr. L. N. Fowler's lecture, 7.45.

,, June 27th—Lecturette, "The French and English Compared," Miss J. A. Fowler, 7.45.

Reception of Friends and Visitors at close of each lecture.

Saturday, June 23rd—Members' Meeting, Grove Park, Kent. Three o'clock train from Cannon Street, S.E.R. Return train 8.28 p.m. See paragraph under Notes and News.

E. Crow.

Notes and News of the Month.

The Teachers' Guild.—The annual conference of the Teachers' Guild of Great Britain and Ireland was held at Bath this year. Dr. Worrell, of London, gave an address on the "Teaching of Physics in Schools,"

and was welcomed by the President, Mr. Warren, as a member of the Royal Commission on Education. Dr. Worrell remarked upon the magnitude of the work before the Commission, and said he saw no disposition on the part of members to prejudge the conclusions to which their investigations might drive them. The President spoke with pleasure of the closer relations between natural science and other studies now existing at our public schools and universities. Miss Cooper, head-mistress of Edgbaston High School, Birmingham, spoke on "Home Work," and said Sir Crichton Browne's indictment that teachers left to pupils "preparation," the breaking of new ground, at a time of day when they were least fitted for mental difficulties, was an entire misstatement of the case. Mr. Nesbit, of Hampstead, wished home work could be abolished, but Mrs. Sandford, Queen's School, Chester, regarded it as a great educational force. Mr. Graham Wallas of London, spoke of training the young in their duty to the State, and complained of boys in our public schools being out of touch and sympathy with public movements. It was bad for the country that they should remain in a state of childhood until eighteen or nineteen years old. An animated discussion followed. In the evening there was a conversazione.

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In the July Magazine Dr. Sully's and Dr. Schofield's ideas on Teaching will appear, as they have been crowded out of this month. The character sketch of Mrs. Burgwin, who is the lady superintendent of the schools for mentally deficient children; and shortly the Education of Blind and Deaf Children; Mr. Fowler's lecture on Manhood: how attained Phrenologically; Mr. Brown's lecture on Phrenology and the Church, illustrated, and as soon as we can obtain a suitable portrait of the Editor of *Shafts*, an interview with that remarkable woman will appear.

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A presentation was made to Mr. Thomas Liddel, who had for thirty years been connected with the Sheffield Temperance Hall Association, and who had just resigned active service as hall-keeper on account of the delicate health of his wife. Among those present were Ald. Clegg, Joel Kirby (age 87), Samuel Hoyland, and J. Dyson. A suitable address had been designed and executed by the latter gentleman, and a purse containing over £13 was handed to Mr. Liddel.

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We are glad to hear from our absent members. Mr. P. Winther writes from Port Natal, and Mr. Wm. Scott from Hong Kong. These letters make the world seem very small to us.

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At our last Wednesday evening lecture we were pleased to welcome an Indian gentleman, Mr. Chakraburthy, who is a friend to Phrenology.

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At the Great Northern Hospital a Grand Bazaar was held the end of April, when the Fowler Institute was represented by Miss Fowler, and the Fellows, Misses Maxwell and Dexter, on the three successive

days. Some important converts were made, and many distinguished and professional gentlemen allowed their characters to be diagnosed; and although all were not willing to admit full faith in the science, they were not a little surprised to find so much in it.

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On Wednesday, May 16th, our special May Meeting was held, when Mr. Sly occupied the chair, and Mr. Wm. Brown gave an exhaustive and interesting lecture on "Phrenology in the Church." The lecture was divided into the *past*, *present* and *future*, and was illustrated throughout with blackboard sketches of the Apostle Paul, Athanasius, Calvin, J. Whitfield, J. Wesley, Mrs. Wesley, C. H. Spurgeon, Moody, Farrar, Archbishop of Canterbury, Wm. Booth, Cardinal Vaughan, Dr. Parker, and Prof. Drummond. There was an interesting discussion at the close, when some practical suggestions were made, and as the paper will be printed *in extenso*, we must reserve further remarks to a subsequent issue.

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Members' Meeting at Grove Park.—Special arrangements have been made about accommodation and tickets; for particulars apply to Secretary, Fowler Institute, Imperial Buildings, Ludgate Circus, E.C., on or before June 20th.

Correspondence.

To the Editor of the "Phrenological Magazine."

Dear Sir,—I desire to draw your attention to a matter that has come under my notice, in which I believe a knowledge of Phrenology by doctors and others would do a vast amount of good to humanity. It is as follows: In the *Torquay Times* of April 22nd, 1894, an account was given of the suicide of a chemist's assistant with whom I was acquainted. His name was John Henry Moss, aged 22, employed at the Belgrave Pharmacy, Torquay, by a friend of mine, Councillor John Taylor, J.P. He had lived with Mr. Taylor as assistant for nearly two years, and was described by him at the inquest as a steady, industrious, and straightforward a young fellow as ever lived, and the only reason given for the rash act was that he (Moss) had been brooding over his studies and was depressed in health. His father's statement was, his disposition from his boyhood was very hearty, bright, and a merry fellow, at school first and foremost in athletics, and was in every sense a smart lad. Recent letters were bright and cheery as ever, and there was nothing to point to trouble in them. He was also a total abstainer and a prominent worker in the Wesleyan Methodist cause. The coroner in summing up stated that "Probably it was one of those cases of something *suddenly* going wrong *with the brain*, although as a rule there were some premonitory symptoms in such cases—the matter was involved in mystery as regarded the motive."

Now, Mr. Editor, what I wish to know is just this: If the doctors or chemists, coroners and public officials generally, had a sound knowledge of Phrenology combined with their other departments of scientific information, could they not with ease have diagnosed the case and given a

sound and substantial clue for such an act? or in such cases should not a first-class Professor of Phrenology be called in to give an opinion? To my idea it seems a suggestion of this nature should be made through the medium of your valuable Journal, and also given as much publicity as possible, for the *good* and *welfare* of *all*. Apologising for taking up so much of your time and space,

I am, dear sir,

Yours faithfully,

WALTER RICHARDSON,

24th April, 1894. 20, Buckingham Street, Strand, W.C.

In reply to the above I should like to say that this is the very kind of inquiry that is necessary to awaken interest in the pathological and physiological side of Phrenology, which will be the avenue that sceptical scientists must tread to realize its efficiency in a case like the one you mention and all coroners should be Phrenologists.—The ED. *P.M.*

Character Sketches from Photographs.

F. R.—This lady has a working organization; is in her element when employed physically as well as mentally. She is practical in judgment, quick to observe, intuitive in her perceptions, and methodical in her habits. She possesses sound common sense; there are indications that she comes from good stock. Her temperaments are favourable to work, long life, to enjoyment in life, and to success in a business career. She is not so hopeful or enthusiastic; but is sound, solid, and inclined to be serious. There are, however, indications of fun and disposition to enjoy a good laugh. She will make a thorough worker, and a good housekeeper. She would enjoy a home of her own, and be satisfied with her surroundings. She has an excellent memory of faces, resemblances, &c., &c.

D. T. TREUSBY.—The photo of this gentleman indicates a fair organization. He is capable of sustaining himself in the ordinary labours of the day, but he must avoid unnecessary strain and not crowd two days' work into one. By living within his strength and paying attention to the laws of health he will wear well. He is more especially organized for outdoor pursuits. He has a fair memory; is neat, and the love of order is strongly indicated. The whole of his perceptive brain is well developed; he will learn most quickly from what he sees and his impressions from that source will be more forcible. He needs more assurance, and less sensitiveness.

P. T.—The photos of this gentleman indicate a good development of the motive temperament, giving him toughness of organization and power to endure and sustain considerable effort. His muscular system is well developed. He has to guard against indigestion. The abdominal and nutritive systems are not so active. He should be characterised by a fairly energetic nature. He has cautiousness and prudence, but is candid; has an open mind and a confiding spirit. He has mechanical skill and ability to work by the eye; has a good eye for

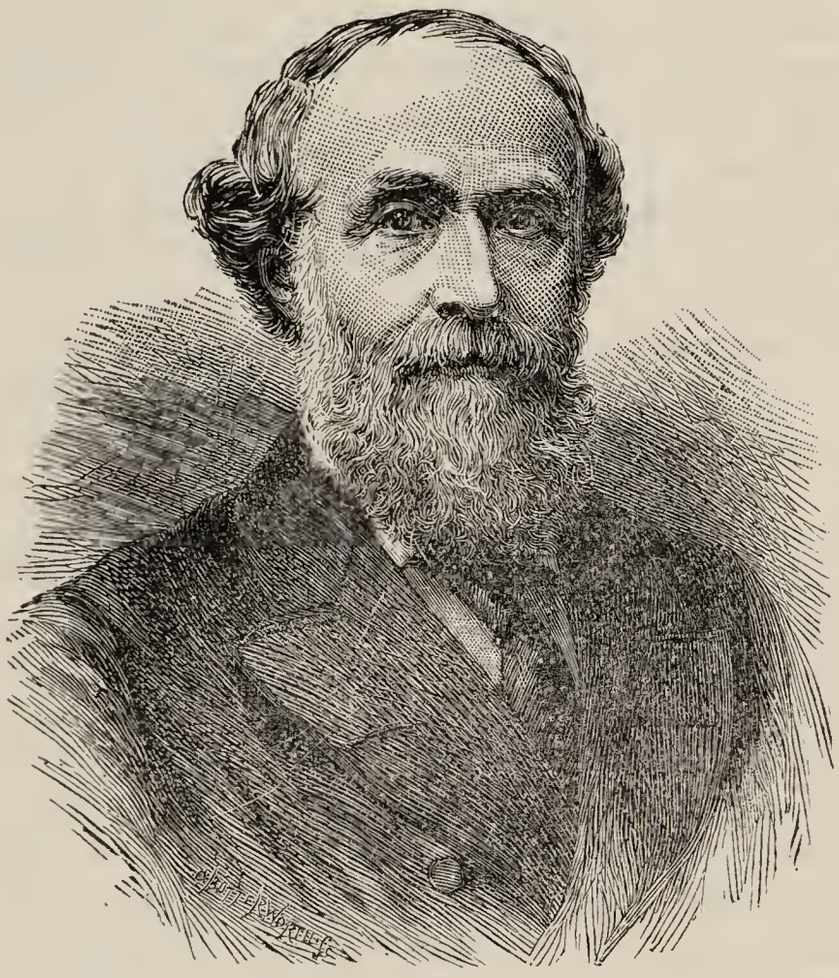
proportion and would be a good workman. His memory of faces, designs, and of things he sees, is very good. His memory of general events not so good. He is a neat worker, is a lover of order, and having things in their place. His social faculties are strong. He is quite domesticated in his tastes. He is very dignified, sensitive, and places a good value on his own opinions; he is thoughtful, has an original cast of mind, and a strong spirit for investigation and research.

"EDITH."—The photos of this lady indicate a susceptible organization. The mind is an active one, and has been early trained to act on its own resources. There is a strong reasoning and planning element, she is very thoughtful, and has strong critical powers; there is intensity of feeling with strength of character. She is easily stimulated by praise, and feels most acutely either pain or pleasure. She is conscientious, has a strong imagination, and good imitative powers. There is evidence of great mental strain and loss of vitality. She has active social qualities, is intense in her feelings, and capable of loving devotedly; friendship is strong. She is impulsive, liable to extremes, and does not enjoy and appreciate as much as she should, for she is too thoughtful and pre-occupied. She is very energetic, and active, in what she does. She has an intuitive mind, and can easily estimate the value and dispositions of others. She is neat, methodical, and systematic.

J. W. (Bath).—The photo indicates remarkable fineness of organization, more than ordinary endurance, and great perseverance. He must have been an exceptional man. His head is unusually high, and hence he must have been known for a strong moral interest in his fellows. His Conscientiousness was apparently very influential over his character, and he must have been unusually particular to carry out every known duty and obligation. He was not one to give in on account of a difficulty but rose to the occasion every time. He made more friends than enemies, was always self-possessed and knew just what was necessary to say and do. He had large sympathies which must have stretched themselves into all kinds of science. He appears to have had large Spirituality and Veneration, which with such an organization inclined him to look with trustfulness into the future, and to feel that an all-wise Providence would assist and sustain him. He had large Intuition and a wonderful gift in understanding the characters and motives of others. He must have shown a great love for human science, and would have made a good phrenologist, physician, &c. He was an exceptionally gifted man. He could shoulder responsibility, and lead and direct others with ease. His brain power ran away with his physical power, and care was necessary to keep up vitality. He was executive up to and beyond his strength, but the limit could be too easily reached. His large perceptive talents must have been of great pleasure to him. He was able to inform his mind on many subjects when travelling. His sympathies were too strong, and were apt to take the lead instead of his judgment. He was known for his distinctly pious nature, his persevering spirit, his love of humanity, and his observing, friendly, independent mind.

THE
Phrenological Magazine.

JULY, 1894.



SIR GEORGE WILLIAMS,

Founder and President of the Young Men's Christian Association.

A Character Sketch.

IT is often said that, "You cannot do business on Christian principles and amass property and riches." It so happened that two persons, who did not know each other, said the same thing to me on two different occasions, quite recently. I replied, "You infer that no prosperous business is conducted on Christian principles." "Well, no! Not exactly, but no one can be strictly honest and become rich."

"That is a sweeping assertion to make, and one that will not hold good, and it is a very wrong conclusion to draw,"

said I, "for several Christian and clever business men have come under our notice of late."

When we look into Sir George Williams' life we find he is one of those men who, intent on business, was still able to give time and interest to elevating and philanthropic subjects.

Some curiosity has been expressed concerning the phrenological developments of one who has proved himself to be so good a business man, such an earnest Christian worker, and the receiver of one of the Queen's birthday honours.

Sir George Williams possesses a very favourably-balanced organization, one in which the temperaments are remarkably well blended, hence he will not be liable to so many extremes.

His mental and physical powers work in harmony, and do not cause friction.

He has unusual powers of endurance, and knows how to get through work in a quiet undemonstrative way, without noise or bluster, and therefore does not waste vitality needlessly.

He is constitutionally a worker; his head indicates great executive power and economy of strength. His head is high, but proportionately broad. He has general perceptive power and a well-developed superciliary ridge, but the force of his mind and the predominance of his power is in the superior portion of the forehead. This gives him uncommon ability to plan, reason, and organize work. His is a mind that is never at rest, and never alone; his thoughts are capable of being very close friends of his. His head is particularly broad in the temples and around the centres that give ingenuity, dexterity, contrivance, and power to make the most of the material at command. The economic quality is active and shows that he would never throw away or waste what he could use in any practical way. It works with the intellectual and moral qualities, as Peabody's did. He acquires to gratify his large Benevolence which, joined to equally large Conscientiousness, makes his moral and religious desires a practical reality.

He has breadth and fulness on the top of the head, which is more rotund than pointed in form.

His Phrenology indicates great personal integrity, sense of justice and desire to carry out every known duty and even strict criticism of moral obligation. This power is recognised scientifically by the unique combination and activity of the organs in the superior parietal region of the brain, and those that show in remarkable prominence in the superior frontal convolutions along the longitudinal sinus. The occipital portion is evenly but not extravagantly developed, but such

as would lead him to take a deep interest in others and to show permanency of regard and companionship.

Sir George is verily a Phrenologist, whether he knows it or not, and has great intuitive ability, joined to large sympathies. He shows this power when seeing personally all the young men who come for situations. He is large hearted and liberal minded, and knows how to distribute the blessing that has fallen to his lot. Let not the less fortunate think that his position and wealth have been the result of "good luck," for in so thinking they will make a great mistake. George Williams from a young man has been thrifty, energetic and thoughtful, and he has earned by tact and diligence all he to-day possesses. I have had the pleasure of lecturing on my favourite subject at his business house, and noted the advantages his young men appeared to have over those in other establishments.

It is gratifying to hear of the particularly appropriate act of the Corporation of the ancient City of London, in conferring upon the President of the Y.M.C.A., the richly deserved distinction of Honorary Freeman of the greatest city of the world ; and also the honour which Her Majesty the Queen has sought to do the great cause he loves so well, by asking his acceptance of a Knighthood.

Personally, Sir George Williams is one of the most agreeable of men ; he is kindness and gentleness personified, and not only does he appear so, but is so to those who deserve it. His life is a proof of how possible it is to devote oneself largely to religious and philanthropic work, and yet to conduct a large and prosperous business. In his speech advocating the presentation to Sir George Williams of the freedom of the City of London, before the Court of Common Council, Mr. Alderman and Sheriff Dimsdale said that "he knew he was asking the Court to confer one of the greatest honours it possessed, and he was fully conscious that the names on the roll of freedom included those of great orators, statesmen, naval and military heroes ; but England had her peaceful heroes also, and he ventured to think that the lustre of those names which already appeared on the list would not be dimmed by that of a philanthropist whose magnificent and gigantic work had for the last half century benefited mankind."

We think our readers will be in possession of particulars of the origin of the Y.M.C.A., and we have therefore no need to recapitulate them. We trust that his useful life will be long spared for future usefulness.

THE EDITOR.

PHRENOLOGY IN THE CHURCH—PAST, PRESENT, AND FUTURE.

Notes of a Lecture given on May 16th, by Mr. Wm. Brown, of Wellingborough.

The lecture this evening is "Phrenology in the Church: how it has influenced the past, what it is doing to-day, and what it may accomplish in the future."

The science of Phrenology has obtained such a firm hold of the thinking public that it is unnecessary for me to go into any detail as to its founders, principles, or reasons why it should be accepted as one of the most useful sciences of the day. What I wish to do is to demonstrate how closely men in the past have been acting out, and proving unconsciously, the truths of the science from a religious point of view.

In this practical age, men demand that every new discovery or departure from the beaten track should be put to the severest test. As phrenologists we do not shrink from complying with any demand either theoretical or practical, knowing that the science will not only bear as much criticism as any other, but, in addition, satisfy the Biblical scholar also by showing the harmony existing between the description given of Human Nature in Scripture, and the mental manifestations of every-day experience.

Phrenology is a word full of meaning, a science of inexhaustible resources and usefulness; as yet we have only just touched the fringe of its treasures, but the student will find that its truths are in perfect accord with the great Master of Human Nature, who, in the parable of the talents, spoke of the necessity that is encumbent on every one of us to make good use of the abilities entrusted to him.

Phrenology explains the mind as no other science can. It unfolds Human Nature and accounts for its diversities. It shows us that man has a compound organization. Why some men have more of one and some another power. How and why the body suffers through the mind. By its aid we can now read the cause of much that men and women did wrong in the past. Why some allowed their propensities to paralyze their conscience and live only a life of licentiousness and cruelty. Why some chose the life of an ascetic and hid their talents within monastery walls, and preferred the solitary communion of God to the fretting excitement of the outside world. Why unbalanced minds became fanatics, and used

the rabble as playthings to gain their ends. How the antagonisms of our nature are stumbling-blocks to our growth in grace, and our besetting sins keep the good spirit of God from manifesting His operation in the heart. Why some men are credulous, and why some want to prove all things by a process of mental investigation. Why some are over conscientious and feel the burden of their sins and desire to do something to prove their worthiness. Why the Self-Esteem of some men bars the door to Divine influence, and robs them of the assurance that other men have. Why some, with small Hope and Spirituality, are so downcast, that the future appears to them void of happiness ; and why some, when Conscientiousness becomes inflamed, feelings of guilt and remorse take possession of the mind, and the poor lunatic thinks he is doomed to suffer everlasting torture.

These are some of the experiences that are continually forcing themselves into view, and Phrenology is a finger-post as to cause and remedy.

Human Nature and its activities have been some of the mysteries in the past, but, in the light of the Nineteenth Century Phrenology, every man is an open book, and those who know how can read. Should any be doubtful as to its claims or the high position we ask for it, all we desire is, that you concede to it the same fair play, honest investigation, and unbiassed acceptance, as you do to other sciences, as Physiology, Chemistry, and Natural Philosophy. They are founded upon observation, and have been accepted as facts. If you oppose them you oppose truths in nature. Phrenology belongs to the same class of truths ; it is a science also of observation and recorded facts, and demands the same honest treatment and acceptance. You accept the physical phenomena, and why not the mental ? Phrenologists do not make Phrenology any more than scientists make Physiology or Chemistry. We find them as recorded facts in nature, the work of the Master-mind of the universe.

In investigating *matter* and the laws affecting it, you are brought into contact with the marvellous wisdom of God. But in studying *man* you are studying *mind* with a marvellous combination of body, soul, and spirit ; this is a work of much greater moment. Matter has *finality*, but mind is *eternal*.

This life is a great training school ; we are born into it imperfect ; and some bring with them pre-natal tendencies which more or less affect them all down the line, but a knowledge of Human Nature can to a great extent neutralize this abnormal condition.

We are admonished "to be perfect," and perfection in this

life can only come from character, and character is a structure which every one is building each for himself; every act is a stone. Phrenology can help you to erect this edifice, to furnish and adorn it, and make it a worthy habitation of the tenant who is waiting to occupy it. By its teachings thousands have been benefited intellectually, socially, and morally; but what it has accomplished in the past is a feeble echo to the success that awaits it in the future.

PAUL.

An authentic representation of St. Paul is to be seen on a medallion found in the ruins of Herculaneum in 1840. There is little doubt but that it was made during the lifetime of the Apostle. We know from Scripture narrative that he was a prisoner at Rome A.D. 61; that Herculaneum was buried by



an eruption of Vesuvius A.D. 79; and that the Apostle's death took place a few years previous to that date.

Paul we know was a Grecian Jew. The configuration of the head and face is in striking conformity with the generally received impression of his mind and character. It is full of energy, force and power: in perfect harmony with all the known laws of the study of Human Nature.

By Temperament he was a man of action, with a predominance of the Mental-motive, and this combination gives intellectual power. The figure is slender in this Temperament. It is so represented on the medallion.

He was small in stature: Paul's bodily presence was weak, but the quality was good. He took after his mother. She must have been a woman of piety, of stern principle, active in her duties, quick and discriminating in her thoughts. His

mother shines out in his nose and delicately-formed features. His father was a Jew. His tough constitution he received from his father. His hair would be rather dark, voice clear and forcible. Such people are clear headed, bold, energetic, solid in their learning, earnest in their feeling. They take the lead in undertakings.

His is the head and face of a zealous, energetic evangelist, and we know Paul was vehement and fiery and zealous for what he conceived to be the truth, even to slaying.

The inscription on the medallion is—

PAULUS APOSTOLUS

VAS ELECTIONIS,

or, Paul the Apostle, a chosen vessel. "A chosen vessel" is a quotation from Acts ix. 15.

On the other side, also in Latin, copied from the Septuagint, is part of the 26th and 27th verses of the 68th Psalm :—"Praise ye God in your assemblies, even the Lord, from the foundations of Israel." "Here is Benjamin the youngest, their leader."

ATHANASIUS, 296-373.

Here is one of the greatest of the fathers, upon whom it devolved to defend the doctrine of our Lord's Godhead



against the Arians in the third century. He was Patriarch of Alexandria for nearly half a century. He was present at the Council of Nicæa when the famous Nicene Creed was drawn up by the Council. It was accepted and signed by Athanasius. He had great perceptive power, and good reasoning ability. It was an organizing mind. He had

plenty of force and an aggressive spirit (as is shown by his nose), and a high and noble conception of truth. His eyes are awake, the head is high, and he has large Conscientiousness. He was a man with the Motive temperament. He introduced a phrase into the Creed, "of one substance with the Father."

He addressed a letter also to the churches containing a list of the books of the Holy Scriptures as then acknowledged. This is very valuable as it contains in effect the testimony of the ancient church to the Scripture Canon.

He was a man of facts. He was a bulwark of the day against the rational ideas of Arianism.

CALVIN.

From his portrait we judge that he was a hard worker. His father was proud of him as a boy, and put him to study at fourteen.



His physical condition suffered. He did not develop harmoniously. His digestion suffered. His physical constistution was not sufficient to support his mentality. He carried too much sail.

It is a remarkable head, high from the ear to the top. The Moral region is large. His Veneration and Benovelence gave him great reverence for sacred things.

He lived in troublesome times.

His intuition and his deep conviction of right rebelled against the corrupt errors of Romanism, by the elevation of human works and merits.

His sympathy was strong on the side of humanity; he saw danger in the way.

The teachings of Romanism sought to establish that salvation was secured by the efforts, gifts, services, and self-sacrifice of sinful men. Calvin was a scholar and theologian. His intellect was keen, and his mind logical, and he saw through the false teaching and contradicted it. He taught that salvation is a free gift of God, bestowed upon the believer in the Lord Jesus Christ. Calvin was very cautious, timid, and apprehensive; too much so for his peace of mind. He wanted more warmth, and probably his excessive Conscientiousness, which made him dogmatic, combined with his Cautiousness, accounts for the religious bias of his mind in favour of the doctrine of particular election. Many timid people allow this question to be a stumbling-block. Paul did not preach election. He taught it to saints, but never preached it to sinners. Calvin did not mean his doctrine to develop into fatalism, as some now would try and make it to be.

JOHN WHITFIELD.

A thoughtful mother had the care of John Whitfield when he was a boy. He passed through a spiritual struggle when



a young man, and was converted at 21. He was a man of prayer, and spent two hours in private prayer for self and others on the evening before his ordination.

He had a large head, a graceful figure. He was high in the forehead, broad in the crown, and high at the side. His Benevolence was large, and it made him self-sacrificing. He

preached anywhere so long as he could get among the people, and common people heard him gladly. He lived for others as well as self.

Veneration was not large; he did not care for forms and ceremonies. The market-place was good enough, and a cart as a pulpit. Spirituality and Hope were large; he was enthusiastic, and expected great things, and God blessed his work. His large Causality and Combativeness gave him moral courage, and made him firm and conscientious in the truth. His Mirthfulness and Language enabled him to explain and communicate. His temperament was Vital-mental, which gave him warmth. He was full of magnetism and had influence over others.

JOHN WESLEY.

Some men take after their father, some after their mother; John Wesley took after both, but more from his mother.



She was a woman of refinement, calmness, order, and tender affection; you can see all that in John Wesley.

I need not enumerate his early life. He had a great experience before he was led to exercise true gospel faith.

He was small in figure, well proportioned for activity; just the man for the work. His nose was a little aquiline. He was aggressive.

All great founders of religious sects have aggressive noses, as is instanced in Zoroaster, Mahomet, Booth.

His forehead is well developed. The mouth is firm. He had a very firm, persevering, tenacious mind. He dived into a subject. Perception and observation were prominent features. There was

plenty of base-brain to support what was above. The basilar region gives force and effect. His Causality and Conscientiousness enabled him to think for himself and organize. His Benevolence gave him sympathy and tenderness. The lower part of his face is large ; he would be social, fond of home and its associations. It is a practical cast of mind. He showed great force as a leader and master—a disciplinarian. He would do his own work in his own way, without seeking popularity, and his work abides. It was unique in style and character.

SUSANNAH WESLEY.

Susannah Wesley had a cultivated and refined face, an exquisite and fine temperament, a good forehead, a well developed nose and chin, large Order, Individuality, Eventuality, Comparison, Human Nature. She had a hopeful countenance, was a natural magnet, a queenly mother, and was motherly in character.

CHARLES HADDON SPURGEON.

In the Rev. C. H. Spurgeon we have another practical mind. He came from a preaching stock. His body and mind were compactly knit together ; Individuality and Eventuality were large. These organs introduce us to the outside world. He gathered facts and retained what he gathered ; and his large Language enabled him to tell out what he knew with ease to himself and profit to others. He had an intuitive perception of character. His Agreeableness enabled him to present his ideas in a most agreeable manner. His social feelings and Mirthfulness gave him the ability to be social, humorous, and witty. His Comparison enabled him to illustrate his subjects and give object lessons. His large Benevolence enabled him to get hold of other people's sympathies. That is what a minister should strive to do, while some preach to only one type of men. He lived in this organ, prayed in it, sang in it. His strong Conscientiousness enabled him to speak the simple truth and defend it, too. His Spirituality and Hope were large, which gave great faith and communion with the unseen world. He was not a theologian, but dwelt in simple truths. He understood men and women, and spoke to the emotional and intellectual natures of men, which are becoming classified now. He was in love with his work.

Love develops dormant energies ; love creates, it reproduces. How is it there are not more men like him ? The answer is :

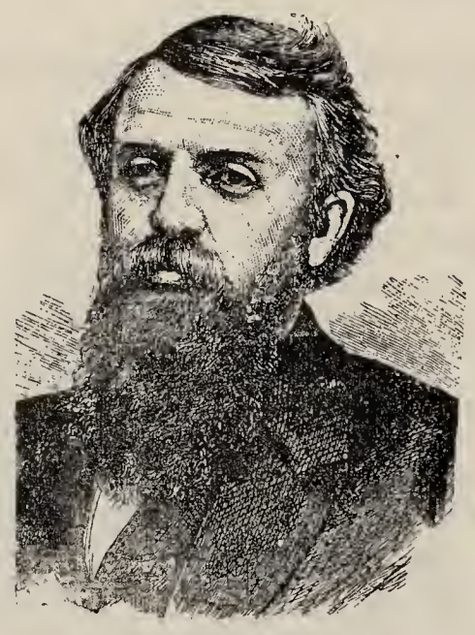
There are many with the required ability, but they do not know how to use what they have. He was a practical man ; his mental organs were tools, and his mind was the force behind the tools.

You remember Father Matthew once said that the mind was like a fiddle. You only want to know how to play upon it, and it will discourse most excellent music.

Some religious teachers play upon the fiddle (people in the pews), but they cannot get any response. It is often not the fault of the fiddle, but want of skill in the player. Knowledge is power, and no knowledge gives such power to a minister as a knowledge of the human mind. If you want to have influence get more knowledge of men and women.

D. MOODY.

Mr. Moody is a man who is a born leader of men. His mother was a woman with a strong sense of duty, and



she has passed it on to her son. Oh you mothers, the world will be in the future what you make it ! She took great interest in his early training. He has a strong organization, and a Vital temperament, and a well-developed brain. He can throw exceptional vigor into his work. He has a quick perception of men and things. His mind grasps the situation. The base of his brain is large and gives energy. He is a practical evangelist ; is original in his work, imitates no one (Imitation not large). His mind is comprehensive, and it grasps the broad principles of religion. Has no belief in narrow doctrines or creeds. His large Comparison helps him to illustrate his subjects with numerous anecdotes. He understands the sympathies of men and women.

CANON FARRAR.

In Canon Farrar we have a scholar. His father was a clergyman, and he has much to thank his father for, such as a fine quality, high tone, &c. He has a powerful brain; thought and reflection are beautifully balanced in his character. He perceives facts and principles with wonderful penetration; but the Moral brain controls the Intellectual. He is pure minded. His sense of sacredness is large. His mind soars away into the other world—it is a reality to him. He has a vivid mental conception. His sympathy is very large, it is capable of taking in all humanity. Eternal hope is his ideal—redeeming love, not the justice of the law, is his text book. He has a special mind for studying principles and truths; if he errs at all it is on the side of theory.

ARCHBISHOP OF CANTERBURY.

The Archbishop has balance of power. He possesses good health, and plenty of animal force. His power is in front, and



in his coronal brain. He sees the condition of his fellow-men, and he desires to improve them. He has an intuitive mind; he sees and remembers what he sees. He lives more in his Benevolence than in his faith or spirituality. Hope is not so large as his other moral organs. His mouth is firm; he will be firm in his own religious principles. He is not a religious speculator; is a good organizer, and has a strong observing mind. He is a natural phrenologist, and must take pleasure in studying others. He is a plain man, and not extravagant in his ideas. He will work and organize quietly rather than make a noise.

GENERAL WM. BOOTH.

General Booth is a wonderful man. There are few men of this class. There is another power working behind this man. He is the man for the work and for the day. The expression of his face is telling. There is grit in his constitution; his ear indicates this. Motive is very strong, it means work with him. He is no imitator, he is Wm. Booth and no one else. He is perfectly natural; if we look at his straight hair we find no curls there. He has a receptive mind, with large observation, picks up knowledge readily, talks about what he knows, and can explain it to others. He is high in the crown, plenty of independence. He has Firmness and



decision, and is always on the alert for something new. He has indomitable perseverance, his large Benevolence induces him to benefit others. His Conscientiousness, Firmness, and Order enable him to be methodical and formulate rules for others to follow. He exercises powerful influence.

His zeal is inspiration and his intuitive mind reveals a practical way of dealing with difficulties. His improving sentiments are active; his aim is not only to save men's souls but perfect their bodies. This man is in dead earnest for both, and the noble principle of abstinence from strong drink practised by his followers is an example worthy of imitation by every section of the Church of Christ. His Veneration joined to his Perceptive intellect makes him pray and work in a practical way.

DR. PARKER.

Dr. Parker is an object lesson. Here you have matter and mind both strong. He has a twenty-four inch head, and a comprehensive mind, one that can gauge the height, length and depth of a subject, and present it in the fewest possible words ; his Constructiveness, Ideality, and Sublimity are store-houses where the ideas are elaborated and clothed ; his words have force and power, and he can make much out of little. He



stands alone as a preacher and must do things in his own way. He is himself and no other.

PROF. HY. DRUMMOND.

Prof. Drummond has the highest form of Mental temperament ; his head is very high ; it gives a special turn to his mind. His mind can soar right away from the Natural to the Spiritual. He lives in the moral and spiritual. Not troubled with passions as other men are. He is original. He may be truly called an enthusiast ; but his enthusiasm is of the right kind. As a preacher he charms by this personal magnetism. He is a man who speaks with authority. We shall hear more and more of this mind as he gets older. This is a three-storey mind. Some men live in the basement. He can penetrate into the heavens and get light and inspiration that other people know nothing of. His head indicates that it is a three-decker ; he has contact with spiritual things and thoughts.

The third part of my subject I must leave for you as phrenologists to work out. There is a tendency of the day to encourage extremes in the pulpit as well as elsewhere. In one we get all head work and in another all heart. The brain is not evenly used, all thought should not be centred in the intellect to the neglect of the social group, and all thought should not spring from the social element of the

mind without due direction from the intellect. The heart and head, or in other words the entire brain, should be used in the ministry, and as phrenologists we should encourage this in every possible way.

Mr. Sly, who occupied the chair, said if ministers would only consult an expert phrenologist before they went in for their professional study, he thought the square peg would not so often get into the round hole. Ministers should have human sympathy; there was so much in the warm pressure of the hand and a kind look. He had had an educational treat that evening, and all should be the better for what had been said. We have unfortunately humbug in everything, and even in the church. How often a slur is made on the whole ministry because one man is out of his place there. Membership, he considered, should be by probation. He believed that all colleges should avail themselves of the aid of Phrenology. Each one could do something to awaken interest.

Mr. Elliott of Sheerness, Mr. Fowles, Mr. Eland, Miss Fowler, and others, made some further remarks.

It was thought that if Phrenology was more thoroughly understood there would be more sympathy between the pulpit and the pew, and prevent some men labouring in vain.

INEBRIETY OF CHILDHOOD.

Dr. Leslie E. Keeley on the Probable Causes of Drunkenness.

Inebriety caused by whisky is craving for whisky. The craving is there constantly or periodically, whether the liquor is drank or not. The terms drunkenness and inebriety are frequently confused. A man who has chronic poisoning from alcohol is an inebriate because he craves liquor. Drunkenness is acute alcoholic poisoning from drinking alcoholic liquor in consequence of a craving for it or inebriety.

Heredity has always ranked high as a cause of inebriety. I do not think so. As a cause it ranks among the least. I do not think the craving for drink is transmitted by heredity. I do not think that any other nervous disease ever creates a craving for drink. I do not think any condition of life, mental, moral, or physical, ever creates a craving for drink. These things may all lead a person, who is not an inebriate, to begin drinking and make an inebriate of himself, but they do not cause inebriety in any other way.

In my opinion—and I base my opinion on an induction from facts that no one can dispute and that are known to all people—the heredity of drinking reaches back no further than the cradle. The two great institutions which lead to the disease of inebriety are the saloon and the nursery. The two great conditions of life which lead to drinking and drug-taking are illness and custom.

When an infant is born, some form of alcohol is usually an attendant at the birth. If the infant escapes a whisky bath, or a few drops of some stimulant, it is probably through some neglect. It is rare, indeed, that a child a few days old has not had a hot whisky several times. If the babe feeds on milk and water too early, or if anything goes wrong with the mother or child, the domestic, and very likely the professional, remedy is whisky.

But the diseases of infancy and childhood create the call for and the use of the drugs that inebriate. Indigestion, too much crying, cholera infantum, measles, scarlet fever, and particularly diphtheria, are treated by alcohol and opium very largely by the physicians.

Children with indigestion are fretful and are quieted by whisky or brandy, or some preparation of opium. The patent soothing syrups contain opium in some proportion or form. Very often these drugs are given children habitually, until the children are several months old.

In severe illness from children's diseases alcohol is used always, and in large quantities. It is not uncommon the babes get a teaspoonful of whisky every hour for diphtheria.

I do not question the propriety of giving these drugs as remedies. I do not doubt the wisdom or skill of the physicians who find these remedies useful in diseases. But I assert that the soothing syrups and other opiate preparations, the wines, and hot slings, and large quantities of alcoholic liquors given to children to quiet them, or cure them of diseases, cause inebriety.

It is impossible to give children opiates or alcohol in any quantity without causing a corresponding drug inebriety.

All people who have had experience as nurses, or who have closely observed the troubles of childhood and their antidotes, will bear us out in these observations. If the drugs are used in this manner, then it is true that they make inebriates of children, or it is not true that these drugs cause inebriety in any person under any conditions.

The stamp of the drug remains on the brain of the infant, even if the drug is no longer given. The misery of babies drugged to inebriety and then very likely suddenly deprived

of the accustomed stimulant is without doubt as acute and great as in older people. People who have dosed children with soothing syrup know how difficult it is to wean the child from the drug. But even if the drug is no longer given, the inebriety remains. When the babe grows up to the stage of youth he has the craving without a name or understanding perhaps until for some reason a stimulant or dose of the accustomed drug is taken. There is an immediate and perhaps prolonged debauch, followed by the usual phenomena of inebriety. It makes no difference if the drug is alcohol, or opium, or both. Both of these inebrieties may exist in the same person and he may be both a drunkard and an opium user, and this condition can be and often is the result of opium or whisky inebriety, acquired in the cradle and nursery.

The inebriety of youth, of middle life, and of the whole life, is often the result of child drugging, rather than heredity. In fact, observation will prove that in parents and children were each drugged with opiates and alcohol. In all estimates of the relation of heredity to inebriety this fact must be considered, and it must be clear that in order to verify the heredity of inebriety it must be proven that the children of inebriates have not had inebriety thrust upon them by giving them the drugs that cause this disease while they were yet inhabitants of the cradle and nursery.

Child inebriety is one of the most prevalent diseases. It is co-extensive with the extent of alcohol and opiates given to children for any cause whatever. It is, therefore, as extensive as the prevalence of the diseases of childhood, because the inebriating drugs are universally used in these diseases. I regard child inebriety as the chief cause of intemperance among all classes. I do not say that every child subjected to the influence of these drugs becomes an active inebriate, but I say that if the history of inebriety is carefully inquired into it will be found that the larger number of inebriates took opiates or alcohol when they were children.

This question has prominent moral and medical factors for consideration. Is it a medical necessity and is it morally right to give children the drug that enslaves as remedies for disease ?

I assert that in the present stage of the development of the science of inebriety and its treatment necessary remedies in diseases must be used. If statistics verify that 30 per cent. of diphtheria cases recover without alcohol, while 40 per cent. recover under the use of alcohol as a remedy, then the remedy must be given. The same rule must govern the use of other drugs.

The question of preventing these diseases grows more important the more it is considered. The infant mortality from children's diseases has always been the great and important theme of the sanitarian. It is better to prevent the children's diseases than permit the great mortality and the inebriety resulting from their non-prevention.

The prevention consists in general and special sanitation. It is my firm conviction, and all things appear to verify it, that, viewed from whatever standpoint, the intemperance of this world is caused by the lack of sanitation which can destroy the preventable disease.

The great majority of inebriety is directly caused in childhood, as well as in adult life, by drugs used as remedies. The prescription, the cradle, the nursery, as well as the invitation, the saloon and social customs, are responsible for the widely-diffused disease of inebriety throughout civilization.

I am sure thoughtful readers will agree with much that is explained in the above article, although we are not ready to endorse the opinion that heredity plays no part in the future of the children's lives.—ED. *P.M.*

JAMES SULLY, M.A., ON TRAINING OF THE FACULTIES.

"THE systematic procedure of the teacher is implied in the word training. This involves the putting of the child in such circumstances, and surrounding it by such influences as will serve to call the faculty into exercise, or, as has been already pointed out, the supplying of the intellect with materials to work upon, or nutriment to be assimilated, together with the application of a stimulus or motive to exertion. It means, too, the continuous or periodic exercise of the faculty with the definite purpose of strengthening it, and advancing its growth.

"Such training must be based on the knowledge of the laws of development. Thus it has to conform to the great law of all growth, that it is appropriate exercise which strengthens faculty. That is to say, it will aim directly at calling forth a faculty into its proper mode of action by supplying materials and motives adapted to the stage of development reached at the time. Training may be said to be adapted when it supplies an adequate, but not excessive, stimulation of the faculty. By adequate stimulation is here meant an excitation of sufficient strength and variety to secure completeness of growth. A boy's memory or understanding is not properly

trained if very easy tasks are assigned, which fail to rouse the faculty to full activity. By excessive stimulation is meant an amount of excitation which forces the activity to such a point as is unfavourable to growth. Thus when a boy is set to master a problem in euclid beyond his powers of reasoning, the task by baffling effort and confusing the mind is distinctly adverse to intellectual progress. It follows that all good training must be progressive, the tasks becoming more difficult *pari passu* with the growth of ability.

"In the second place, the whole scheme of training should conform to the natural order of development of the faculties. Those faculties which develop first must be exercised first. It is vain, for example, to try to cultivate the power of abstraction by subjects like grammar, before the powers of observation (perception) and imagination have reached a certain degree of strength. This self-evident proposition is one of the best accepted principles in the modern theory of education, though there is reason to apprehend that it is still frequently violated in practice.

"Once more, a method of training based on scientific principles will aim not only at taking up a faculty at the right moment, but also at cultivating it up to the proper point, and not beyond this. By this point is meant the level which answers to its rank or value in the whole scale of faculties. Thus in training the memory or the imagination we should inquire into the exact importance in relation to the attainment of knowledge and intellectual culture as a whole, and give to its exercise and development a proportionate amount of attention. . . . The educator must ever keep before him the ideal of a complete man, strong and well developed physically, intellectually and morally, and, so far as practicable, assign a proportionate amount of time and exercise to the development of each side of a child's being.

"Finally, training in order to be adequate must be to some extent elastic, adapting itself to the numerous differences among young minds."

Would that every teacher could bear this in mind so that the social, the selfish, the moral and intellectual feelings and sentiments could be harmonized.

An honest soul is like a ship at sea,
That sleeps at anchor on the ocean's calm;
But when it rages, and the wind blows high,
She cuts her way with skill and majesty.

—*Beaumont and Fletcher.*

STUPIDITY.

By Mrs. Emily Miall.

(Continued from page 236.)

We have only briefly considered a few cases of apparent stupidity, due to defective senses, bad health, unwise habits in such matters as sleep, weak memory, &c., but when we have eliminated all these as capable of treatment and cure, there remains, no doubt, a residuum of cases of real stupidity where the health is robust, the perceptions perfect, where a child is active and sound in body, and yet incapable of being educated by ordinary methods. Are not such cases very rare? at least, among children of educated parents? The causes may be obscure, but the treatment in most cases is not difficult. First we must realize the irresponsibility of such a child for its stupidity. No one dreams of blaming a blind, deaf, dumb, or deformed child. Such unhappy little ones are pitied and cared for, and everything possible is done to mitigate the sadness of their condition. By extra kindness and sympathy we try to make up for nature's unkindness. Science has taken their troubles under its special consideration, and every humane person is glad, if not to help, at least to abstain from offending those who, from birth or accident, are afflicted. But what is the general attitude towards the stupid, the poor boy or girl who cannot see with the eye of the *mind*, or hear with the *inward* ear, or grasp the fact or thought so simple to ordinary comprehension? Is it his fault or doing? Does he not suffer, and will he not suffer in the struggle for life from this natural defect for which he and he alone perhaps is irresponsible? For his parents may be ignorantly responsible, or society may be unintentionally responsible—parents not considering beforehand the probable effects of their marriage on their children, society indifferent to the conditions under which vast multitudes of men and women live and perpetuate their kind; but the children themselves, they are absolutely irresponsible and free of blame—not free, alas! from the inevitable consequences. Theoretically we all admit their irresponsibility, but practically what happens? "I've such a set of idiots in my class," says one. "That boy is the biggest dunce ever born," says another; and men do not stop at words, unfortunately, in their scorn of and their impatience with the dull or imperfect brain that comes under their care. Oh, stupidity of ignorance and inhumanity—how much less tolerable in the man or woman than in the helpless, undeveloped child!

But we are advocating a system of indulgence and kindness towards the stupid, and we must not exclude the grown-up from our charity; let us try and understand it, and explain and excuse this attitude of stupid men and women to stupid children. How comes it? The reason is not far to seek. A defect in a sense is a matter capable of undoubted proof, we can see it and believe in it; a mental defect is a thing less obvious, less precisely defined, varying with changes of health, and mixed up with a child's morale to a very puzzling extent, often intensified by perversity, sullenness, ill-temper, or stubbornness. Where "*can* not" and "*will* not" begin is hard to discover; let us give the stupid child the benefit of the doubt.

The moral defects which thus cloud the matter to the teacher's perceptions are generally themselves the result of the physical conditions which cause stupidity, and stupidity itself is often the cause of the moral defects, for the child is not intelligent enough to see how much misery and wrong is caused by indulgence in evil impulses—it is as slow to learn by experience as it is to learn by heart. A young teacher, of good natural powers himself, finds stupidity a matter hard of belief; he has greater insight into and sympathy with perversity and insubordination—these he has had his share of, like the rest of us miserable sinners, but he never had a quarter of an hour's stupidity in his life. The stupid child baffles and thwarts him—he loses his patience—the child feels this as an injustice and resents any implication of untruthfulness. Undeserved severity on the one hand and bitterness on the other put an end to all possible good work, and any hope of kindly relations.

Fathers as well as teachers often err in this way, for the mothers, as a rule, stand by their less-favoured children with tender solicitude; fathers sometimes think the difficulty can be met with severity. The other day I made the acquaintance of a rosy young girl of fifteen, who had had the greatest difficulty in learning to read, and could not read at twelve. The father undertook to try and teach her, and, arming himself with a cane, gave the poor girl a cut with it at every mistake. Of course the mother, who told me, rescued the child from this inhuman experiment before long. Here, no doubt, was the explanation of the girl's stupidity: that father was not simply brutal, he must have been extremely stupid.

Some of you think, perhaps, there is no need to dwell upon the futility and cruelty of severity in the treatment of stupidity. Dickens did that for us powerfully enough in the case of Smike in "Nicholas Nickleby." But, nevertheless,

an immense amount of irresponsible stupidity is treated with severity every day in large schools all over England, with the most deplorable results. I know two cases of children reduced by fear to the verge of St. Vitus's dance. If one individual knows two, how many cases might be accumulated out of the experience of many ?

Fear has one of two effects upon us : it may force us to prodigies of action, or it may deprive us of all sense and strength. A stout woman of sixty, believing herself pursued by a bull, may leap a ditch or clamber up a stone wall with miraculous agility, or she may stand rooted to the spot, unable even to scream ; and so a child may be goaded by the same powerful motive into a mental effort equally unexpected. But what would soon be the condition of the woman who twice a day or twice a week found herself pursued by some raging animal ? How long would it be before she was either paralyzed or in a lunatic asylum ? And so with the dull child. Fear of punishment may have encouraging effects once or twice, but, as a constant accompaniment of work, it ruins the nervous system and increases the stupidity a hundred-fold. What effect has fear upon you or me ? It hurries the pulse and robs the voice of steadiness ; it clouds the memory till we are uncertain about the most familiar facts ; it increases a slight deafness so that we can hear nothing ; it dims the eye, we cannot see. What we could have done with credit, fear has reduced to a miserable, contemptible bungle. When fear has been introduced into the mind of the stupid child, he is robbed of that small germ of intelligence without which neither you nor he can work ; and the same holds good of anger. Fill his mind with resentment, and there's no room for the multiplication table.

Now it is frequently urged, in excuse for the teacher's attitude towards the stupid, that, however little faculty the child has, he can at least "sit still and pay attention." *Pay attention !* as if paying attention did not mean a mental effort of a most fatiguing nature. What is it we do when we pay attention ? First we drive from the mind all subjects of thought other than the one presented, then we listen, try to comprehend and remember—if we listen without understanding we have not paid attention. Now the possibility of understanding depends upon the teacher more than upon the taught. In a class of twenty, fifteen may have understood and five may not, in spite of their most earnest efforts. Again, we may have understood, but from lack of a good memory we may not have remembered. And in both these cases we should lay ourselves open to

the charge of not having paid attention. To fix the attention long and earnestly, understanding everything and forgetting nothing, is hard, exhausting brain work. It is ridiculous to suppose that a weak, badly-developed brain can do this! There are two kinds of minds to which this effort is only possible for a short time—the very active and the very slow. A child, whose brain works naturally with great force, is so carried away by his own mental impetus that he is constantly diverted from the subject on hand by the surging activity of his brain. You want him to distinguish between the subject and object in a sentence; a fly is crawling up his desk, and he is solving a problem in animal mechanics. This is no doubt the reason why the Newtons and Darwins do badly at school. The bent of their mind is so strong that neither you nor they have the power to force its working into a particular groove for any length of time. And, with the stupid, the effort to hear, understand, and remember has fatigued them by the end of a quarter of an hour or twenty minutes. Be satisfied if they have really tried for so long, ask nothing more of them, what you have said or explained may sink in and take root; but go on—they become confused and deadened, and by the end of your hour's lesson they know nothing at all. Much work for young children that means chiefly "paying attention" is very stupefying. The teacher or parent must be unusually bright, eloquent, sympathetic, and interesting who can enchain the attention of some twenty young children for three-quarters of an hour, or even for half an hour.

Here we are touching upon the subject of *induced* stupidity, of which I have had far more experience than of natural stupidity, but which must be left for some other occasion; it is so long and so suggestive!

Now, as to the treatment of stupidity, every case requires special study and special treatment—but a few rough principles may be useful. If it is caused by matters of health, school and brain work must be ruthlessly sacrificed to the building up of the body, with or without the doctor's help, according to circumstances. At the same time we should be careful to arrange for the child a certain routine of occupation, and of self-chosen amusement, so that it does not fall a prey to ennui and depression. The occupation should include a small amount of brain work of an interesting nature, for if the faculties are weak they should be strengthened by gentle, gradual, pleasurable exercise, and not suffered to deaden by complete disuse. To take a mentally delicate child from school and let it run wild is excellent for a short

time, but it soon requires a little regular employment of brain and body (never carried to a point of fatigue, far less of exhaustion), increased, decreased, or suspended, according to the fluctuation of its health.

For we all know that work, far from being a curse, is a blessing, that to be compelled to work is a comfort in depression, bereavement and in sickness, and it is a source of happiness and health in children as long as there is not too much of it. And such a child as we are speaking of should be encouraged to seek its own amusements, for its mind is a mystery to us; and it is only by leaving him free to exercise some hidden faculty, to show some unsuspected bent or taste, that we can gain an insight into his mental condition. By doing this we not only make possible the development of some means of happy or useful occupation, but we are certain to increase the child's general intelligence. Our faculties are so curiously entangled in their operation that a girl cannot amuse herself with a little amateur cooking, or a boy with hay-making or potato-digging, without growing more observant and reasonable; and the girl may become a second Mrs. Beeton, or the boy the producer of a new species of potato, to the pride and satisfaction of their once hopeless parents.

(To be continued.)

MRS. BURGWIN AT HOME.

Superintendent of the London Board Schools for Special Instruction.

As one travels up and down the world one comes across various types of teachers engaged in different departments of education.

In Melbourne, with its State Schools and numerous male and female teachers, I became intimately connected with the principal educationalists of both sexes. Among them was Dr. Pearson, Minister of Education, who has recently died, and whose life and efforts have been enlarged upon by the *Westminster Gazette*. He allowed me many privileges when visiting and giving demonstrations in Phrenology and Physiology in the Melbourne Schools, and after much delay granted me permission to introduce the Swedish drill and my own arrangement of gymnastics into whatever schools I liked.

In England I am also particularly interested in educational

matters both of a mental and physical character. It is not surprising then that I have found one department of education most interesting to me, for there is a special type of "human calamity" with which we are all acquainted. It is generally described as children not quite like other children, and this is understood to mean those who need special instruction, and are sent to a school where delicate and backward children are carefully nurtured. Now, while this system has been a



great advantage to the rich for some time, the abnormally developed poor children have had no advantages of this kind until of late years. The London School Board have now established nine "Schools for Special Instruction" and five more are in progress.

It was at Sayer Street School, S.W., that I saw Mrs. Burgwin, the presiding genius, the motherly superintendent of these schools.

I took the opportunity of examining the head of Mrs. Burgwin before going into the classes, as she was also expecting the superintendent from Earlswood later on to inspect the school. I found Mrs. Burgwin pre-eminently a practical woman, possessed of a strong, vigorous, healthy constitution, just the organization to readily grasp the situation, and manage a unique undertaking. The more difficult to start with, the more energy and grit such a character as Mrs. Burgwin would put in the enterprise. Her head is high in the region of Firmness and Perseverance, also in sympathy and kindness. She knows how to well temper the former with the latter, so that on the children's part there is an inclination and desire to carry out her wishes, and the act is a matter of obedience without anyone knowing it. To understand the peculiar class of children she has to *educate*, a person needs a specially gifted intuitional mind. This Mrs. Burgwin has to a superior degree. Her Human Nature is very large. She can see at a glance the individuality of every child ; she is a born character reader (and this is what every teacher ought to be). She does not live on platitudes or dream over a metaphysical thesis. She lives in the reality of things, and writes her thesis by her daily experiences. Her mind is a utilitarian one, and it knows how to economise time, energy, and material.

She is very domesticated, and possesses a strong regard for young life, and knows how to enter into their joys and sorrows. She is magnetic, and her bright influence is catching. Children in her company cannot help but improve, for she knows how to encourage and stimulate as well as correct. She can work better where she has to superintend, than where she would have to be superintended by others. She has so much individuality and organizing power, that she would be capable of using her own ingenuity in working out new methods and plans. Her head indicates that she has no false dignity or artificialism about her. She believes in going directly to a point, instead of beating around the bush.

The London School Board is happy in having secured the services of such a superintendent, for she is the right woman in the right place. We went into the school ; some of the children were writing from their little copy books, some were counting their coloured beads along the string ; some knew their own names and ages, some could not tell either correctly.

One little fellow, who managed to hobble along much better than when he first came to school, had just learnt to throw and catch a ball, which was a great feat. All the children were distinguishable for some malformation, and my

mind's eye now recalls the squinting of some, the poor utterance of others, and the defective nerve signs in still others; one possessed a jaw that protruded like the lowest type of negro; another's head measured 21 inches, the largest in the class, particulars of which were very interesting. The heads in every instance revealed characteristics, deficiences and over-developments that corresponded with known peculiarities; all had irregularities. They all seemed pleased with a few remarks we passed on their copy books, and all knew how to eat sweets, and say "Thank you" for them.

I asked Mrs. Burgwin if she had noticed much improvement in them since they entered the school. She said "Yes, most decidedly," and she told me of the Report given by Her Majesty's Inspector, the Rev. C. D. Du Port, last November, who said, "Happily, I visited this most interesting and very difficult special school some three months ago, in its very early stage of organization. I am now able to measure the progress of the work both collectively, as a whole, and also in its effect on individuals. The success and promise of the work far surpasses my most sanguine expectations, and I heartily congratulate Mrs. Burgwin and Miss Perkins upon the advance already made under their very skilled and enthusiastic touch." Many of the older and better trained children can do colouring and stitching very nicely. Some handiwork of theirs lies on a table in the hall for inspection, and it is gratifying to find such good work can be accomplished by them through persevering efforts.

The schools were opened in the summer of 1892, but previous to this Mrs. Burgwin had travelled extensively throughout the Continent, visiting the principal schools for dull children. The institutions which she most admired abroad were those of Dr. Keller at Copenhagen, and the Thorshang Institute at Christiania. In Germany a great point is made of gymnastics. In all the schools visited Mrs. Burgwin said she found the body and mind were developed by manual training and physical exercises. Prior to travelling through France, Germany, Denmark, and Norway, Mrs. Burgwin had spent some time in seeing the educational work carried on in our home asylums.

That every teacher should be a phrenologist is proved every day of our lives: our inspectors have to be when they select the special teachers for the difficult task of teaching in these schools. The teachers have not only to be paid a higher salary, but they must be specially fitted for their work. The strain upon them is very great, as one can easily imagine when one has been with them for one morning only. Mrs.

Burgwin is a very practical woman, and we may reasonably hope that she may be induced some day to give us in pamphlet form some of her experiences and conclusions she will be able to draw from the very grave problems that she daily has to face.

Attached is a small table of a few measurements which may prove interesting to some of our readers.

Circumference.	*Height.*	*Length.*	*Age.*	*Name.*
20	12¼	13½	8	Ernest.
21	12½	14	11	boy.
18½	—	11¾	—	girl.
18¾	—	12¼	9	girl.
19¼	11½	12¾	10	Willie.
19¼	12	13¼	9	Joseph.

Some special weaknesses are caused by alcohol, fright, rickets, marriage of cousins, &c.

J. A. Fowler.

DR. SCHOFIELD ON EDUCATION.

Dr. Schofield, Chairman of the Parents' National Educational Union, has written some interesting articles on a new departure in education, in which he recounts what is now being done in the House of Education at Ambleside. We consider this is as necessary a step as the training of domestic servants for their work in the home.

The House of Education specially trains mothers, and young ladies, governesses, and a special class known as Tantes, in the bringing up, as well as the teaching, of children, and a year's training here in these special lines is of incalculable service.

MOTHERS.

For *mothers* there is a course of three years' home education, conducted by correspondence, in the formation of character, in physiology, and in hygiene; the diploma of the National Health Society being awarded for the two latter subjects, and that of the House of Education for the former.

YOUNG LADIES.

The students of the House of Education are:—

(*a*) Ladies (young ladies especially) who undergo training to enable them to fulfil the more intelligently the calling of motherhood, or other guardianship of children to which they may be called. These need pass no preliminary examination.

(*b*) *Primary governesses*—that is, *ladies* who desire to qualify as governesses to young children. These must pass an easy entrance examination, as a test of general knowledge.

(*c*) *Secondary governesses*—that is, *ladies* who wish to qualify as governesses to more advanced pupils. These should, as a rule, hold certificates of attainments, though such certificates are not indispensable.

French and German governesses who have undergone training at the House of Education are in very great request. So, too, are trained English governesses who hold diplomas earned abroad.

Every facility is afforded to ladies who have studied at either of the Women's Colleges, and who desire to spend three or six months at the House of Education to gain some insight into the methods pursued.

TANTE.

Let us now hear who Tante is in the following glowing, but we trust not over-sentimental, words. Whether Tante is tall or short, dark or fair, are matters we will not confide at present; but her countenance is lovely with beauty of love, sincerity, and purpose. Her dress is perfect, because it is harmonious, serviceable, and scrupulously neat. She speaks pure English undefiled in tones winning in their gentleness, commanding in the firmness of one who speaks with authority. She has a quick, trained eye, ready to sentence, to avert the coming cloud on the child's face, to recognise the flushed cheek and quickened pulse, or the dangerous "draught." She is grave with the seriousness of a responsible officer, and merry with the mirth of a simple heart. The children love to feel her hands about them as she bathes and dresses, because her touch is firm and tender as "mother's." She believes in the sanctity of the little bodies she tends, and finds the small sock she is darning a thing to kiss. In illness, who so helpful as she? for her zeal is guided by knowledge, and she knows exactly what to do, and how to do it, in the sudden emergencies of the nursery. She has a store of delightful ballad songs and merry lilts, and the children catch the airs and dream over the words. She sings, "I think when I read," "A little ship was on the sea," and many more; and eyes grow big and hearts tender as the children round her knees listen. Then she tells tales and repeats poems—a great store of them—of such sorts and in such wise that little hearts beat quickly in manly resolve, or melt with unmanly tenderness. What is there she does not know? She knows how to draw a cow,

and bird, and rabbit, horse, and ship, cat, and cradle, with half a dozen bold lines, and the two-year-old baby screams with delight as the well-known form appears, while the older children eagerly copy. When baby is in bed, and the elders gather behind the curtains for one good-night peep at the stars, she teaches them to single out a group here and a group there, and gives it a name—with an old legend and a great thought—so the face of the heavens is no more strange, but studded with friendly and familiar forms. The children learn from her where to look for the stitchwort and the speedwell, how to distinguish the songs of linnet and thrush. They undo at her bidding, with reverent little fingers, the snug coverings of the baby leaves, and find that various trees have various patterns for the folding of leaves within the leaf-bud, and they fold paper in the patterns and never forget. She does not teach the children any science, but she trains in them the seeing eye; and they, with their keen curiosity, observe a thousand facts in their daily walks, and learn the how and the why of them, as the young mind can receive it.

Tante understands the physiology of *habit*—that is, she knows how muscles and nerves and brain have secret instructions to follow the lead of the faithful educator; and she fosters sweet habits of thinking and acting and speaking, knowing that habits make character and character rules destiny. She knows how fearfully and wonderfully a child is made, and knows the laws of his well-being and development. Therefore she does not divide the little being into two parts, to the one of which it is "menial" to attend, and to the other "genteel." To her the child is one and indivisible; and she prefers to have the entire charge of him, body and mind, under his mother.

Under Tante's care there is continuity in the child's life and in his early and most important "education." There is no great gulf fixed between the nursery and the schoolroom, but a gradual, easy progress; for she knows the delightful and right ways by which little feet should climb those all-important first steps of learning. She teaches the little feet and the little tongues to trip to merry French *rondes;* she knows the pleasant mysteries of *sol-fa;* she knows a variety of delightful "drills" with skipping-rope, dumb-bells, and what not; and rounded backs and bent shoulders are things unknown where she is. Then, too, she knows a hundred delightful and educative employments for the children, including, of course, the use of Froebel's gifts, and the dullest days pass cheerily and swiftly.

Tante does not scorn baby, nor take to him as a mere

plaything and toy ; but even when she is specially concerned with the older children she would fain be permitted to help in the all-important education of the cradle.

Tante knows her place ; we do not mean her social place—that, of course. She knows that she is a lady in all that is essential to ladyhood, or she would not be fit to be with children. She has no uneasiness about her rights and privileges, knowing very well that these things settle themselves ; but she knows her place. She knows that the love and authority which belong to a mother are sacred possessions, and that to steal them would be to steal jewels ; so she carefully keeps herself in the second place, and has no fine talk about "my" nursery.

Besides, she knows very well that not all her training and knowledge of the principles of education, nor even her love for the children, compare for a moment with the divinely-given insight, love, and knowledge of her children's characters which mark the mother. She reverences the heads of the house, and is in that an example to the children.

But who is this *rara avis*, and where is she to be picked up, and why is she called Tante ? Three questions in one ! We will answer the last first. She enters a home not merely, or in the first place, to earn her living (though this also), but to fulfil a real relationship to parents and children. It is a relationship of service, certainly, but not of mercenary service. There are few things so damaging to the character of a child as a temper of perfunctory mercenary service in those about him. A child knows no relation but "blood" relations, and not only the dear young "aunties" who have their own pleasant sphere in the nursery, but all near friends are dubbed "uncle" and "aunt." Here is our precedent for "Tante," who is more than nurse and more than governess, but whom the pretty foreign title distinguishes from the "born aunties," marking the fact too that her relationship is not quite the same as theirs."

We think it very important that Phrenology should be thoroughly understood.

"ACQUIRED FACIAL EXPRESSION."

By Dr. Louis Robinson.

Dr. Robinson explains in "Blackwood's" the effect of a long-dominant emotion on the face by pointing out that—

"Whenever the thoughts take their habitual direction, a

stream of nervous influence from the brain to the hidden expression muscles is the inevitable concomitant. The closest observer may not notice the least change of outline, or the vaguest tremor of movement at the time, and the subject himself may be unwarned as to what is going on. Yet in the course of years the muscles so stimulated assert themselves over the others and a permanent expression in accordance with the mental character comes out. . . Even in dreams each fleeting emotion affects the facial muscles in some degree.

. . . .

"The horseman's face shows command in the mouth, the drill-sergeant's in the mouth and the eye. The last is undoubtedly the most effective instrument in exacting obedience from our own species.

"Generally speaking, it is a strenous contest with minor difficulties that produces a thin and rigid set of the lips. It is seen almost invariably in housewives of the Martha type. . .

"The compressed lip so loved (and so often misinterpreted) by novelists, is a sign of weakness rather than strength. It tells of perpetual conflicts in which the reserves are called into the fray. . . Look at the sea-captain, the most absolute monarch on earth. He carries authority and power in his face, but it resides in his eye and the confident assurance of his easily set mouth.

"Speaking very generally, the cleric's face is indicative of authority (of the thin lipped kind) and of a dignified sense of the sanctity of his office. The doctor's jaw and mouth are less rigid, yet tell of decision. His eye is vigilant and sympathetic, and his whole facial aspect conveys the idea of a fund of untapped wisdom. The lawyer's countenance is confident and confidential with a pouncing alertness of the eye and a pervading expression of weighty perspicacity.

"The fact that two people who live long together tend to grow alike is accounted for by unconscious mimicry reacting upon the muscles of expression in the same way that a ruling passion does. This tendency to facial imitation is very general—in fact, almost universal."

THERE are some men who give as springs do; whether you go to them or not, they are always full; and your part is only to put your cup under the ever-flowing stream. Others give just as a pump does, when the well is nearly dry, and the pump leaks.—*H. W. Beecher.*

THE PURSUIT OF KNOWLEDGE.

If you would be great mentally, if you would have a strong intellect, if you would be wise, able, powerful, you must endure hardness. At times I am driven to fear, and the fear is not a pleasant one, lest in our anxiety for knowledge we are losing sight of this fact. There is a growing tendency amongst us, I think, to take things easily. Books are no use to us, we only want extracts. We cannot bear to read even a column of a newspaper unless it is broken up for us into sensational headings. We want, in other words, our knowledge on the tit-bits principle—short paragraphs of a few lines. But the effort to acquire, the effort to master, this seems to be lost sight of; and so we find people advertising "painting in twelve lessons," "French and German in three months."

These are hideous travesties, gigantic lies—it is impossible. There is only one rule for mental effort as for bodily and spiritual strength: it is enduring hardship. Did it ever occur to you why you had so many different subjects to learn at school? One reason—I am sure it is a correct one—is because it is an entirely right and proper thing that every child, yes, and every man and woman every day of his life should be forced to do something that he heartily dislikes and would gladly get rid of if he could. It is a principle of all education; without it all true strength and manliness is absolutely impossible. You perhaps think it is a hard saying, the day will come when you will realize it. If you are prepared to labour, Nature—and Nature only means God—will pour out to you her treasures; but otherwise they will be for ever shut up. So in the spiritual world it is the suffering hardship that makes the strong, courageous, invincible Christian.

J. D. McClure, M.A.

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., July, 1894.

Manual Instruction in Schools.

We are indebted to Mr. C. B. Shutleworth for an excellent paper on the place of manual training in school education. This particular modification of technical instruction, it will be remembered, is not quite an innovation. Under the now

familiar name of "Sloyd" it has existed for more than twenty years as a part of the school system of Finland and Sweden, and in 1888 it was formally inaugurated in this country. Whether exhibited as a form of carpentry—its most usual manifestation—of turnery, fretwork, sewing, cooking, or other known art, Sloyd is essentially instructive as well as practical. Its design is rather to train the worker than to make his handiwork. That it does fulfil this purpose there can be no doubt. Nor is the hand alone educated. What nicety it attains is the reflected evidence of careful calculation and judgment—nay, of higher moral qualities also—of truth, patience, and resolution. Thus the lore of hand culture is in its way related to the lessons of that school of experience in which, from boyhood to old age, we are ever pupils. Sloyd has also for each learner, if he will win it, a faculty of manual dexterity to bestow. Whether his goal be mechanical work, music, decorative or pictorial art, medical practice even, the youth trained in school to use his hands with neatness and precision in any appropriate manual exercise will not regret the skill which he must thus acquire, and the earlier his training begins the better. We may therefore congratulate ourselves that a method so well adapted for purposes of education is yearly becoming more securely established as a part of our school system. We would note, in conclusion, one observation by the writer of the paper above referred to—namely, that the best exponents of the new method are not, as a rule, mere artisan workers, but school teachers who have themselves been trained in it, a matter of no great difficulty. The former are apt to be too purely utilitarian, while with the latter the principle of education is ever a guiding and controlling force, and without this principle Sloyd is mere piecework and the learner an apprentice mechanic.

THE LATE PROF. G. J. ROMANES, LL.D.

IT was with deep regret that we learned of the decease of Prof. Romanes. He was as a scientist so liberal-minded that old prejudices were never fossilized in his mind, hence it is not surprising that he thoroughly endorsed the principles of Phrenology. That the cortex of the brain is the seat of psychic power. That each organ of the brain has a limited area of grey matter. That one part of the brain has a different function from another. That the skull is moulded upon the brain. That each distinct faculty has its distinct organ; and in the above he agreed with Henry Lewes. His Phrenology indicated an elevated tone of mind, and more than ordinary fulness in the development of his intellectual

lobe. He was most favourably balanced in powers of mind and body, capable of exerting a very extensive influence. He appeared to be alive all over; hence showed a clear and active intellect. He was characterized first for his power of observation and ability to acquire knowledge; secondly, for his power to retain what knowledge he accumulated; thirdly, for his power of eloquence and ability to tell what he knew in a free and easy style; fourthly, for an uncommon amount of ability to describe, illustrate, and make his subject plain; fifthly, for his remarkable intuitive power and clearness in discerning character and motives. His first ideas, thoughts, and impressions were his best. He had a great fondness for facts, which he liked to draw from his own experience, and was specially conscious of what was going on around him. His head was unusually high, which indicated more than an average amount of moral power. He was catholic in his friendships, liberal in his views, and humanitarian in his feelings. He was not naturally a sectarian, nor did he take narrow views of life; his own happiness depended largely on the happiness of those around him. He was able to command respect, as well as to call out affection. He had a great disposition to travel, see and experience for himself. He was particularly fond of experiments. He seldom forgot any important facts. As a speaker or writer he showed a fulness of mind that few would be able to equal. He was particularly apt in illustrating and giving facts. His fondness for history and biography must have been very great. Few had so much versatility of talent, and so much command of the knowledge they possess, as he had. He took strong ground and maintained his opinion. He was not a half-and-half kind of man, but whole-hearted whichever way he went. He made friends wherever he was, and few enemies. He possessed a full degree of force and resolution, and never shirked his duty. He did other people's work rather than leave his for others to do.

Fowler Institute.

MEMBERS' NOTES.

"*The mind has a certain vegetative power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.*"—ADDISON.

MR. WM. ASHBY, F.F.P.I., is devoting his evenings to Phrenological Examinations at his rooms in Lower Richmond Road, Putney.

Miss Mary Linington, F.F.P.I., has commenced practice as a phrenologist, at her comfortable rooms in Southsea and may be consulted daily.

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Mr. D. T. Elliott, F.F.P.I., is making good progress in his phrenological work at Sheerness.

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Our Welsh friends send us the following :—

Ynysmeudwy.—A grand public tea meeting was held at the Pontardawe Board School, on Saturday, May 19th, when nearly 400 persons sat down to tea. The young ladies, before they attended at their tables, formed into a group for the purpose of having their portraits taken, the photographers being two of our members. In the evening, at 8 o'clock, a lecture was delivered by Mr. W. A. Williams, of Aberavon, his subject being, "Man Mentally and Physically Considered." At the close a public phrenological examination took place, the chairman being Councillor John Thomas, of the same place. Both gentlemen came from a long distance, and gave their services free of charge.—On Sunday, Mr. Thomas gave two addresses, one to the Sunday school, and the other in the evening. The Society feels greatly encouraged by their visit.

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Mr. G. B. Coleman has kindly forwarded the following item of news : "Phineas Gage, aged 25, employed in the construction of a railway, was engaged in charging a hole made in a rock, with powder, in order to blast it, when supposing that the powder had become mixed with sand, he stirred it with a long iron rod, an explosion instantly took place, and the bar was driven completely through the head of the man and fell at a short distance from him, covered with blood and part of his brain.

"The iron rod weighed about 6-lbs., was 34 inches in length, and about an inch thick. It entered the left angle of the lower jaw and came out at the top of the head behind the bone of the forehead.

"The wounded man was knocked down by the blow, but immediately rose again, spoke to the persons round him, got up into a cart, in which he kept standing while it was being driven for more than a mile to an inn, when he alighted and ascended a long staircase, and went to bed in full possession of his mental faculties. A surgeon arrived half an hour after the accident.

"The upper part of the head was extensively fractured, and the wound at the side of the jaw was large enough to admit the finger. The small pieces of bone were removed, the larger bones adjusted, and the wounds dressed. The patient promptly recovered with the loss only of the sight of the left eye."

Such cases as the above not only show to what a state of perfection surgery has been brought, but it also points out the fact that the brain may sustain very severe injuries to one part of it, leaving the rest uninjured, and that the hemispheres of the brain, being composed of separate faculties, one side may be hurt without the loss of mental power being necessarily sustained.

We should have been glad of fuller details, but unfortunately the *Union Medicate* does not give them.

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"THELMA" asks, Can birds think? It would seem by the practical way in which the wood-pecker arranged its domestic affairs as though there was little doubt about the matter. And why not? the higher the grade of animal the more perfect the thinking power of the brain becomes. It is quite possible that even in the sub-divisions of the animal kingdom the degree of thinking power may greatly vary as it does in the larger divisions.

A striking instance of foresight and industry exhibited by a bird is that of the Californian wood-pecker. Like others of its kind, this bird is an insect-eater. Yet in view of the approach of winter it prepares a store of food of a wholly different character, and arranges this with as much care as an epicure might devote to the storage of his edibles in a cellar. In the summer the wood-pecker lives on ants. For the winter he stores up acorns. To hold each acorn it hollows a small hole in a tree, into which the acorn is exactly fitted, and is ready to be split by the strong beak of the climbing wood-pecker, though too tightly held to be stolen either by squirrels or other birds. The intelligence which not only constructs a special storehouse, but teaches the wood-pecker to lay by only the nuts which will keep, and not the insects which would decay, is perhaps the highest form of bird-reasoning which has yet been observed.

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WE have also received the following from one of our members. It happens to bear on the subject upon which we have had a most interesting lecture at the Institute this month. It is on being automatically honest.

A tram conductor, in speaking of the record-bell around his neck, said to a passenger: "This bell has made me an honest man. Every fare I ring up tells me I must be honest or I will lose my job. I consider the warning it gives me of more value than a hundred sermons would be. There was a time when I thought I had a right to knock down a few fares, but that time has passed. The tinkling of this bell has made me automatically honest, and I know more than a score of conductors for whom it has done as good work as it has for me."

The above illustration shows how carefully some faculties of the mind have to be cultivated. It is strangely wonderful how different faculties need training, and proves that a system of education where all children in a school are educated in the same way is prejudicial.

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ENGAGEMENTS FOR THE MONTH OF JULY.

Wednesday, July 4th—Lecturette, "Science and Religion." Mr. L. N. Fowler's lecture, 7.45.

,, July 11th—Lecturette, "Science of Child Culture." No. II. by Miss J. A. Fowler, 7.45.

Wednesday, July 18th—Lecturette, "Political, Business and Commercial Men," Mr. L. N. Fowler's lecture, 7.45.
,, July 25th—Lecturette, "Nursing for Women, and how Phrenology aids the nurse," Miss J. A. Fowler, 7.45.
Public Phrenological examinations at the close.
Reception of Visitors and Friends at 8.45.

Members' Meeting for July will be held on Saturday 21st, and take the form of an Excursion to Dorking and Ranmore Common, a beautiful spot in Surrey. Special reserved carriage by train leaving London Bridge, S.E.R., at 2.15 p.m., to Dorking. Tickets (including rail and tea) 4s. each.

E. Crow.

Children's Column.



DOING, NOT DREAMING.

True worth is in being, not seeming—
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

My Darling Children,—

As some of you particularly wish another month to be given you for the preparation of the questions asked you on the phrenological papers it will be granted to you, with the hope that then the other school examinations will be behind you. Mr. J. Austen has therefore not written you any further explanation of the faculties this month.

You will all be thinking of the holidays that will soon be here. I trust you will use your brains in other directions than close application to your books. Many of you will make castles and dams and moats on the sands, and watch the water demolish them; some of you will take to botany, and will collect as many flowers of different kinds as possible; some of you will collect ferns and leaves of trees, or different specimens of rocks, and so the six weeks will fly away. In whatever way you take to enjoy yourselves you will not, I am sure, forget to try and use all the faculties that you do not use so much in school-work. If you are at home, be polite as well as loving and affectionate to your older brothers and sisters, who may try and snub you a little at first. Be thoughtful for your father and mother, and run and open the door for them, and save their steps whenever you

can, and try and remember eight little ways that you should not use or act the word "Don't." Cut the slip out and put it up in your bedrooms, that you may see it every day, and when you go away carry it in your pocket-books.

(1) Don't snub a fellow-mate because he wears shabby clothes: when Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter. (2) Don't snub a fellow-mate because his home is plain and unpretending: Abraham Lincoln's early home was a log cabin. (3) Don't snub a fellow-mate because of the ignorance of his parents: Shakespeare, the world's poet, was the son of a man who was unable to write his own name. (4) Don't snub a fellow-mate because he chooses a humble trade: the author of the "Pilgrim's Progress" was a tinker. (5) Don't snub a fellow-mate because of his physical disability: Milton was blind. (6) Don't snub a fellow-mate because of dulness in his lessons: Hogarth, the celebrated painter and engraver, was a stupid boy at his books. (7) Don't snub a fellow-mate because he stutters: Demosthenes, the great orator of Greece, overcame a harsh and stammering voice. (8) Don't snub anyone, not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

The above advice will serve equally for my little girls.

Enjoy your holidays all you can, and come back from them as brown as a pea-nut and as merry as a squirrel.

Good bye, my dear children, your

AUNTIE MARJORIE.

ONE little fellow writes (left over from last month):—I want to be a musician when I am a man. I long to play like little Handel did, and hope I shall hear the Handel Festival at the Crystal Palace. I have asked papa to take me one day *sure*.

Your little musician,

HERBERT.

P.S.—Mother says you might like to see a little hymn tune I composed the other day. I shall be ten years this month, so please do not criticise me very hard. H.

I think you have done very well with your hymn tune, and when we have our next Children's Service I will ask our organist if we may have your contribution introduced. A. M.

BERTHA writes:—"When I grow up I want to learn the languages and go abroad. I read your letters to us every month and enjoy them; I hope a lot more girls do the same."

PEOPLE who are always taking care of their health are like misers, who are hoarding a treasure which they have never spirit enough to enjoy.—*Sterne*.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

ON Wednesday evening, May 30th, a most interesting lecture was given at the Memorial Hall by Miss Jessie A. Fowler on "Oliver Cromwell, his life and character."

The lecturer said that few men have occupied so large a place in the world's thought, and few have suffered more through the misunderstanding of facts, intentions and motives than Oliver Cromwell. Few, if any, have held such a unique position in English history, therefore it is interesting to examine every evidence possible that relates to his character, and compare engravings, pictures, casts, &c.

The head of Oliver Cromwell is to us a psychological study of a most interesting nature. In examining the numerous pictures of him, we find symmetry of form, a fulness and activity of brain, an intensity of mind, a determination and perseverance of character, an integrity of motive, good constitutional power, a non-committal mouth, and great executiveness. If we examine his life we find many corresponding chords and discover that nothing deterred him in an undertaking when his mind was once fully persuaded that he was right, and he fought against great odds, prejudice, and opposition.

His mask gives us some further scientific details, but from the skull itself is gained the fullest and most reliable information. The region of the religious feelings is quite fully developed, though not marked by any conspicuous prominences. There is not sufficient reason to call such a head a fanatic, for there is a clearness of observation, evinced by the well-formed perceptive region and a strength of reflection in the upper part of the forehead, controlling and guiding the religious feelings. The forehead does not *appear* to be high, because there is a harmonious fulness maintained all round.

The lecturer stated the various reasons why the existing skull was believed to be that of Oliver Cromwell. The documents which have been handed down from MSS., in the possession of the present owner, giving an account of the way and circumstances under which the skull has passed from the possession of one to another; the unparalleled fact that the head was first embalmed, and at a later period spiked (and we know from history that the body of the Protector, with those of Ireton and Bradshaw, was exhumed in 1661, and hanged at Tyburn, where the bodies remained a whole day, and then the heads were struck off and stuck upon pikes and placed upon the top of Westminster Hall), the correspondence between the peculiarities of feature known to have belonged to Cromwell, which are noticeable in the engravings, and the formation of the skull, all go far to prove the authenticity of this relic.

Cromwell's character was by many of his contemporaries, and by many of later days also, very little understood. Beneath the stern, rigid, and rough exterior, there beat a kindly, sympathetic heart, and there was a wealth of deep affection for his home and family.

As Mrs. E. Johnson, of Boston, Mass., U.S.A., was passing through England, she kindly lectured on Wednesday evening, June the 6th, in the place of Mr. L. N. Fowler's lecture on Memory, at the Memorial Hall. She gave an interesting account of her experiences in Prison Reform, and all those who were fortunate enough to be present heard a most interesting lecture.

Mrs. Johnson is a lady of cultured experience, and a thorough woman, and one only needs to look at her and hear her speak to feel at once that one is in the presence of a loving Christian woman.

Mrs. Johnson has for ten years past held the position of Superintendent of the "Mass. Reformatory Prison for Women," and as she is an American holds a liberty which no English woman has similarly gained. Mrs. Johnson has free permission from the Governor of the State to do as she thinks well as Superintendent, and does not need to constantly try to please any number of officials and inspectors. Mrs. Johnson rules her own family, and her one and we may say only rule is love and trust. Mrs. Johnson had, in 1879, 408 criminals under her charge, all serving imprisonment from one year to twelve, and composed of some of the worst characters.

Mrs. Johnson considers that "A prisoner reformed is a citizen regained," and is untiring in her efforts to obtain this result, and her success is little less than miraculous.

The prison is for women, and managed and worked entirely by women. A criminal entering the gates with the jailer, then and there is entirely cut off from her past life, and is at once looked upon as an invalid. Sin is a moral disease, and each case is diagnosed, and special remedies applied to that case. The woman is at once trusted and cared for, being allowed more liberty and more pleasure as she shows signs of a desire to do what is right, and a willingness to be obedient.

Mrs. Johnson believes that "the sure way to dispel evil is to *encourage* good," that "*do* is of more effect than *don't*," that "the way to crowd out evil is by crowding in the good." Every woman has her own apartments to keep in perfect order, and they are taught to be cleanly, to love fresh air and plenty of it, to take good nourishing food, and ample exercise. Many women come to the Reformatory quite ignorant of the simplest duties; they are, according to their various innate talent, taught the various spheres of work open to women, but all must learn to read and write, and do the usual household duties. Belonging to the prison is a farm of seventy-five acres, upon which the women are employed.

Mrs. Johnson firmly believes that you cannot get a woman to believe in herself unless you first believe in her. And strange as it sounds, and difficult as it must often be, Mrs. Johnson never allows

herself to doubt any of her patients. Mrs. Johnson says that in every creature, however low she may have fallen, she has always found that there is some soft warm spot, and it is this little spark of Christian life which she aims to reach, and, having found it, never ceases to nurse and nourish it until it is become a flame. None but those with a large loving Christian heart like Mrs. Johnson could ever devise so many means of obtaining her object as she does. Where her own personal influence fails she will resort to the influence of flowers, the melody and sympathy of music, the affection shown by animals placed under their charge, or the unspoken message of nature. The chapel is always open, and is every week decorated by different flowers, one being Pansy Sunday, another Cowslip Sunday, &c., &c. The flowers in most cases being brought or cultivated by the prisoners themselves.

Belonging to the Prison are two Temperance Clubs, to which a large proportion of the women belong, and which alone is a grand step in the right direction, for drink, she says, in a very large majority of cases is the cause of their being there.

Mrs. Johnson does not rest here. After serving their time of confinement every woman is placed in a suitable situation, and starts life afresh, the past never being told. And we are thankful to say almost all do really well, and many rise to positions of trust.

"CHILD Life and how aided by Phrenology" was the subject of the Fowler Institute lecture at the Memorial Hall on Wednesday, June 13th. In the large and influential audience there were a number of teachers, who represented some of the important schools in London and suburbs. Mrs. Burgwin occupied the chair, and with the authority of her own position (that of Superintendent of the schools for special instruction) she said a knowledge of the science and art of Phrenology would be a great advantage to all teachers, for, said she, "Every teacher should be, almost by instinct, a reader of character; they must understand a child if they were to get the best out of it, and this can only be done by the individual study of the children and the bringing out of their faculties."

Miss Jessie A. Fowler then gave a scientific as well as a popular lecture on "Child Life." She said her remarks would be suggestive rather than dogmatic, but there were several points she specially wished to emphasize. A teacher must watch the gradual unfolding and development of mind. At first the child learns through its perceptive centres; then the social, egoistic, and self-thoughtful feelings become stronger, and their action and influence more apparent; later still in the development of the child's mind comes the power of analysis and of comparison, and as the climax we see the growth of the reflective, reasoning powers.

Parents and teachers need to be phrenologists to understand how to train a child according to its development, for true child culture is training the child's mind within its limit and at the same time enabling the child to extend its area of thought.

She showed by diagrams the brain cells and connecting fibres of a child's brain, and also those of an adult brain, and pointed out the need of proper development of physique as well as mental qualities. She touched on the fringe of punishments, but left a further development of them for another meeting. She mentioned as authorities, Dr. Sully, Bain, H. Spencer, Geo. Lewes, Geo. Combe, L. N. Fowler, Dr. Fitche, Comenius, Landon, Froebel. At the close Miss Fowler gave a delineation of Mrs. Burgwin's head. A hearty vote of thanks was given to Mrs. Burgwin. A reception was held at the close.

An account of Mr. Brown's lecture on "Phrenology in the Church" will be found in another column.

Notes and News of the Month.

SIX YEARS OLD AND IN PRISON!

Sir,—A notable prisoner came under my notice in Holloway Prison, thanks to the governor, who, having children of his own, no doubt considered that the infant would be best off under the care of the doctor in the infirmary. It was there I saw and questioned him. "Where have you come from?" I asked, "and what is your age?" "I came from Beckenham," was the reply, "and I am seven next birthday." Now would it not have been better by far that the boy should have been punished, if he deserved it, by his parents, or even by his schoolmaster? If he had been chastised in the presence of his fellow scholars it would have deterred him from offending again, but to send such a child to prison is bad in every way. The evil influence of those of older years is likely to be brought to bear upon him, who can tell with what result? Even suppose he escaped in this matter, he might naturally think in after-life that, having been so kindly treated in prison (for who could possibly treat such a child harshly?), he would try prison life again. This "punishment," instead of acting as a preventative, may not unnaturally have a directly contrary effect.

I am glad Sir W. Harcourt, many years ago, called attention to the committal of children to prison, and now all governors of prisons acquaint the Home Office directly they receive such. No doubt the Home Office officials have communicated with the learned magistrate who sent this child to prison, for I find that he has now seen his way clear to accept bail; but he could not extend this privilege to two other boys who were charged with him, as they had already passed the mature age of ten. I sincerely trust that measures will be taken to prevent the recurrence of such proceedings in the future.

I am, dear Sir, yours obediently,

Wm. Wheatley, Superintendent,
St. Giles's Christian Mission.

28-29, Brooke Street, E.C., March 9th.

If all prisons for children and adults adopted the reform in vogue at

Sherborn Female Reformatory, Nr. Boston, Mass., U.S.A., the normal side of life would have a chance to blossom again. Mrs. E. J. Johnson, Superintendent of the above-named prison, recently gave, in eloquent and graphic language, an account of how the human and the divine side of nature was developed by a thorough forgetfulness of the past, and the introduction of a new system of ethics.

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THERE have been many replies in the papers to articles circulated about Phrenology, and we are glad to note that Messrs. Blackford, Webb, Coates, Hubert, Timson, Richardson, Winterburn, among others, have taken up the torch.

Character Sketches from Photographs.

ALICE E. BERTRAM.—This child has a favourable organization, mentally and physically. There is every indication of constitutional harmony, giving freedom of action throughout. The body is well-formed and healthy. The brain is active, of fine quality, and gives evidence of future worth ; there is every indication of an energetic and persevering disposition, and great force of character. Those faculties that are large must not be excited by an exhibition of the action of similar faculties in the parents. Her attention must be directed to other things rather than forced to give up what she is doing. Authority must not be shown ; care must be taken that the proper direction be given and suitable environment provided. She will be remarkably quick in imitating the action of others, and will acquire knowledge easily. She has a pliable mind, capable of being moulded into a very desirable character. She will have a mind that will exercise a strong influence over others, and accomplish much good in this life. Care should be taken to avoid undue excitement and mental strain.

J.A.S. (South Shields).—The photo of this lady indicates a positive character, capable of influencing others and directing her own efforts. She has a favourable development of the Mental, but scarcely sufficient of the Vital Temperament. Her peculiar powers of mind are energy, perseverance, and stability of mind. She is rather determined, has a strong will, and is not wanting in pluck or spirit. She is friendly and sociable, but requires to be known before she will allow herself to be understood. She is reserved and cautious, and has an anxious and prudent disposition. She shows considerable tact and ingenuity in whatever she does, and knows how to manage and make a good appearance out of a little stock. She has large Order, is neat and systematic, and has good observing powers. She is sharp and shrewd, and has a good practical brain. She can tell what she knows, and speaks to the point. She is a good planner, has an intuitive mind and a powerful imagination ; she enters into the spirit of all she comes into contact with. She is very sensitive and impressible, and capable of deep feeling and emotion. She has an independent character.

"F.J.C."—This gentleman has a peculiar organization ; there is every indication of mental activity. He has a positive kind of character, is executive, forcible and enduring. He may not take so much pains

to give a finish to his work as to cover ground and leave the way ready for others. He is impulsive, is not easily persuaded, and shows both determination and energy. He does things with a strong hand ; is apt to overdo rather than not. He is original, has his own way of doing things, and likes a little opposition. He has the combative qualities, can apply his energies to an unfavourable object and carry it through. He lacks self-control, and is apt to say and do too much ; he does not study others when work is to be done. He possesses good judgment and power of discrimination ; is an apt scholar, and easily acquires facts ; an observer, and learns best by what he sees. He can express himself freely and fluently upon his favourite subjects, and has a good general memory. He is critical, and shows a natural shrewdness of character ; he hates hypocrisy, is straightforward, and likes others to be so with him. He is passionate and sensitive, and is quickly annoyed. He is a good friend, but a bad enemy. He has strong love qualities, is social, and would be best suited if in a home of his own, where his sympathies would be called out.

J.H.B.—The photos of this gentleman indicate a promise of a well rounded out character, the head is well balanced, and the organic quality is good. He should be able to produce favourable results. He has ability as well as character. His chief characteristics are his ready facility for acquiring information, an energetic nature, and powers of perseverance. He has a business brain, can turn off work with despatch, and easily master the details of his work. He is sharp, shrewd, and penetrating. He has constructive talent, is quite original, and will make his mark in the world. He has prudence of character and a good moral brain. He possesses good taste, is neat and artistic in what he undertakes. He has strength of mind and the courage of his convictions ; is conscientious, carries out his intention, and will carry out what he undertakes to do. He is firm and reliable, shows pluck and spirit ; he has the spirit that will go in and win. He is capable of controlling others, and has a versatile mind, is not easily turned from his purpose, and shows a strong front to opposition. He has good powers of language—with attention in this direction he would show ability ; he has the right materials, the shaping and cultivating are in his own hands. He has talent, and much will be required of him. We certainly think he would do well in what he suggests.

"L.M."—This gentleman has an available organization, a strong imagination, and a ready way of expressing his ideas. He is hopeful and sanguine, and very enterprising. He has none too much vitality, and needs to hold in more and not exhaust himself. There is an indication of strain on the nervous force ; he needs to lay by and recuperate strength. He gathers information quickly and turns his knowledge to a good account ; he has not much waste ; all his powers are active. He has a strong mind, is comprehensive and original. He is critical, and shows good taste and a nice discrimination. He is inventive, ingenious, and equal to the occasion. He shows a determined spirit, is aggressive, and will force his way. He wants to do things on a large scale, and be at the top of the tree. His Approbativeness is large, and he will succeed if his strength holds out.

THE
Phrenological Magazine.

AUGUST, 1894.



M. CASIMER PÉRIER.
The New French President.

A CHARACTER SKETCH.

THE election of M. Casimer Périer has been a sudden, but a most appropriate event in the history of French politics. That he is a gifted man can be easily observed by any one, but although one may roughly estimate a general character, it lies within the province of an expert to say in what way a man's cleverness will show itself. M. Casimer Périer has a fine physique; he is not weak and dyspeptic, but has the

geniality of the Vital-mental temperament and the mentality that corresponds with it.

His head is high from the tempero-sphenoidal to the superior parietal region, hence he will show a well-marked ambition, high aspirations, and a keen insight into the well-being of his countrymen. His nature is the reverse to being cold and indifferent, and he appears to have a plentiful supply of vitality and circulatory power. He is favourably balanced and knows what he is about. He will not be subject to great extremes, hence will not show great eccentricities. The height of his head also indicates large Hope, and a sanguine disposition. He is buoyant, and capable of imparting cheerfulness in every position in which he works. He is full of energy and resolution. He does not shrink from hard work, and knows how to turn off work with dispatch.

He has a mind for action, is thoroughly in earnest, and puts his whole soul into whatever he does. He expresses much of his intensity, ardour and sympathy, in his eyes. The characteristic feature of the mouth, which shows frankness and candour, corresponds to his side head. He may be a little too trustful, and if he does not allow his large Human Nature or Intuition to guide him, he may sometimes trust to his friends and judge others by his own sincerity. But he has intuitional power as well as depth of reason, hence he need not make many mistakes. He should be gifted as a speaker, and take special delight in oratory and in the highest kind of conversational entertainment; but he will have something worth saying when he does talk, and in his speeches he will display great taste and elegance. He will be original, and will clothe his thoughts in a way of his own.

He is particularly refined, polite, gentlemanly in his manners, and friendly, companionable, and attached to his family and social surroundings. His memory of special events is particularly good, and his power to draw upon metaphor is very marked. The *prestige* of his name, the firmness of his character, his high personal character and public reputation, and the staunchness of his Republicanism, are favourable omens of his future success.

His father and grandfather were both ministers of France. He has stepped from Prime Minister to President with 451 votes out of 853.

THE EDITOR.

FORTUNE is ever seen accompanying industry, and is as often trundling a wheelbarrow as lolling in a coach and six.—*Goldsmith.*

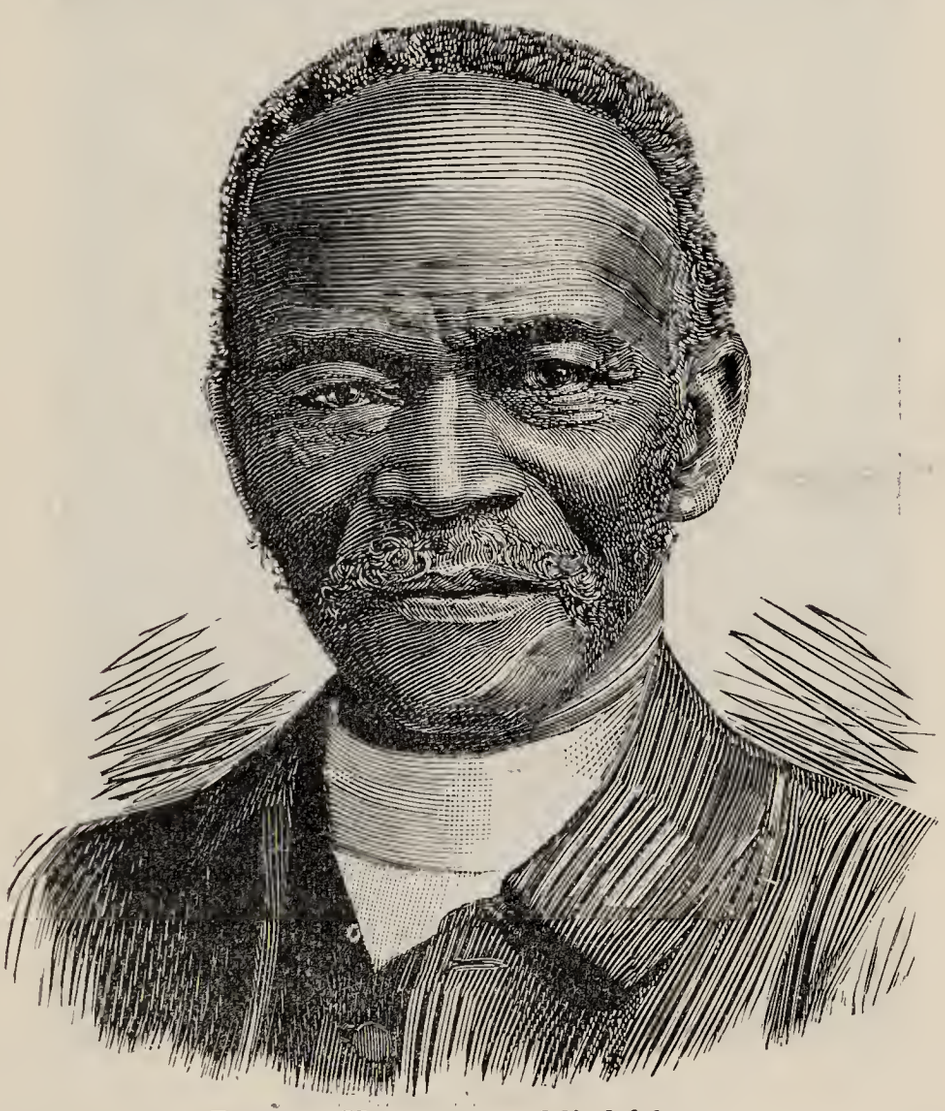
IS PHRENOLOGY TRUE TO NATURE?

NOTES OF A LECTURE BY L. N. FOWLER.

(Concluded from page 241.)

TIME is recognised by the seasons and the changes of the heavenly bodies; besides, we divide time for our convenience. *Time* recognises and remembers them.

Tune is adapted to sound, and gives sense of melody, and with Order, Time and Calculation, gives sense of harmony;



BISHOP HAWKINS.—Mirthfulness.

and all through nature we have the song of birds and the hum of insect life.

We are obliged to construct sentences, arguments, tools, houses, &c., and contrive various ways of doing the same thing. We are furnished with the organ of Constructiveness to give this ingenuity. The lower animals possess this faculty as well as man.

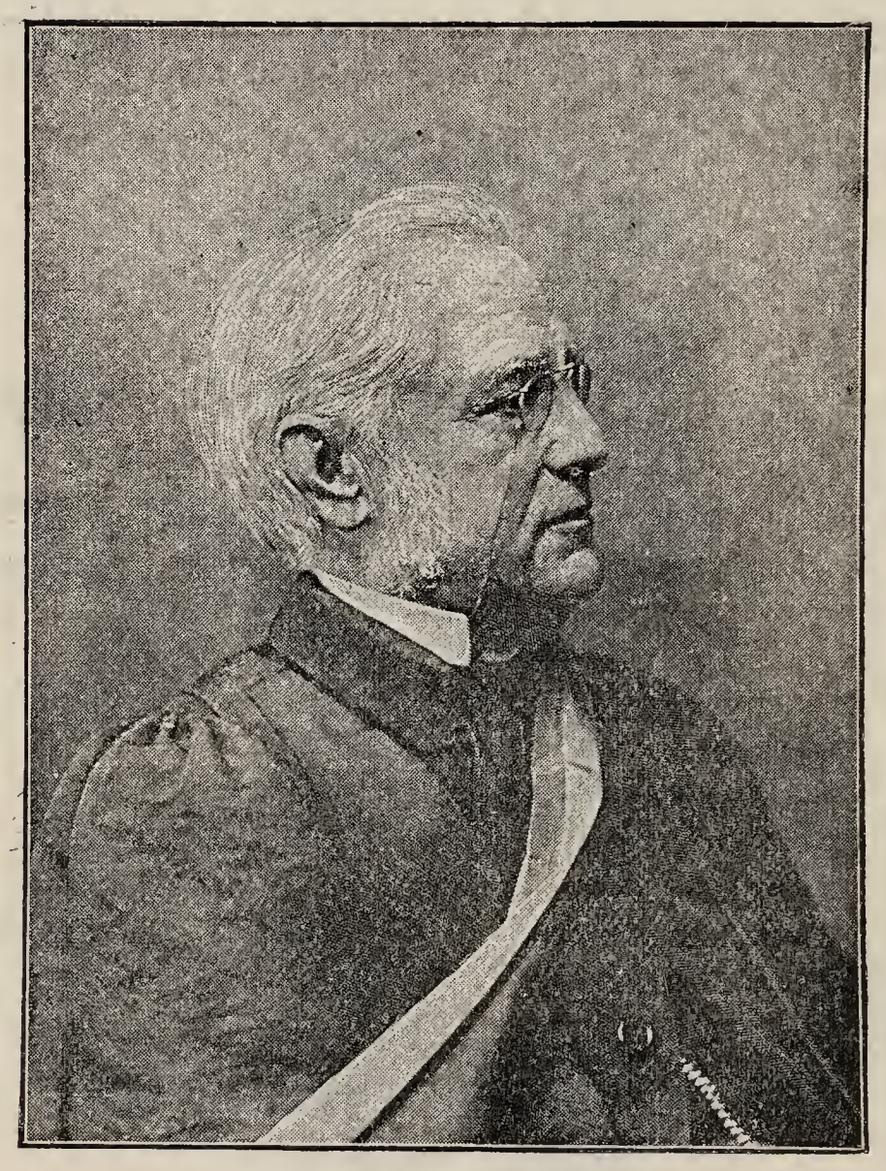
Sublimity aids the mind to comprehend the vast, sublime and powerful, and all nature appeals to our organ of Sublimity.

Ideality gives sense of beauty and perfection, and renders the mind impressible to different styles and modes.

It is necessary that we conform, assimilate and adapt ourselves to each other and to circumstances, also to copy and imitate. Imitation is the organ that enables us to do this.

Mirthfulness condenses thought and feeling, and gives us a pleasant, pithy and witty way of saying things. Nature is full of laughter, and proves the need of it in man.

Nature is full of pliability and every recurring youthfulness,



MAX MÜLLER.—Causality.

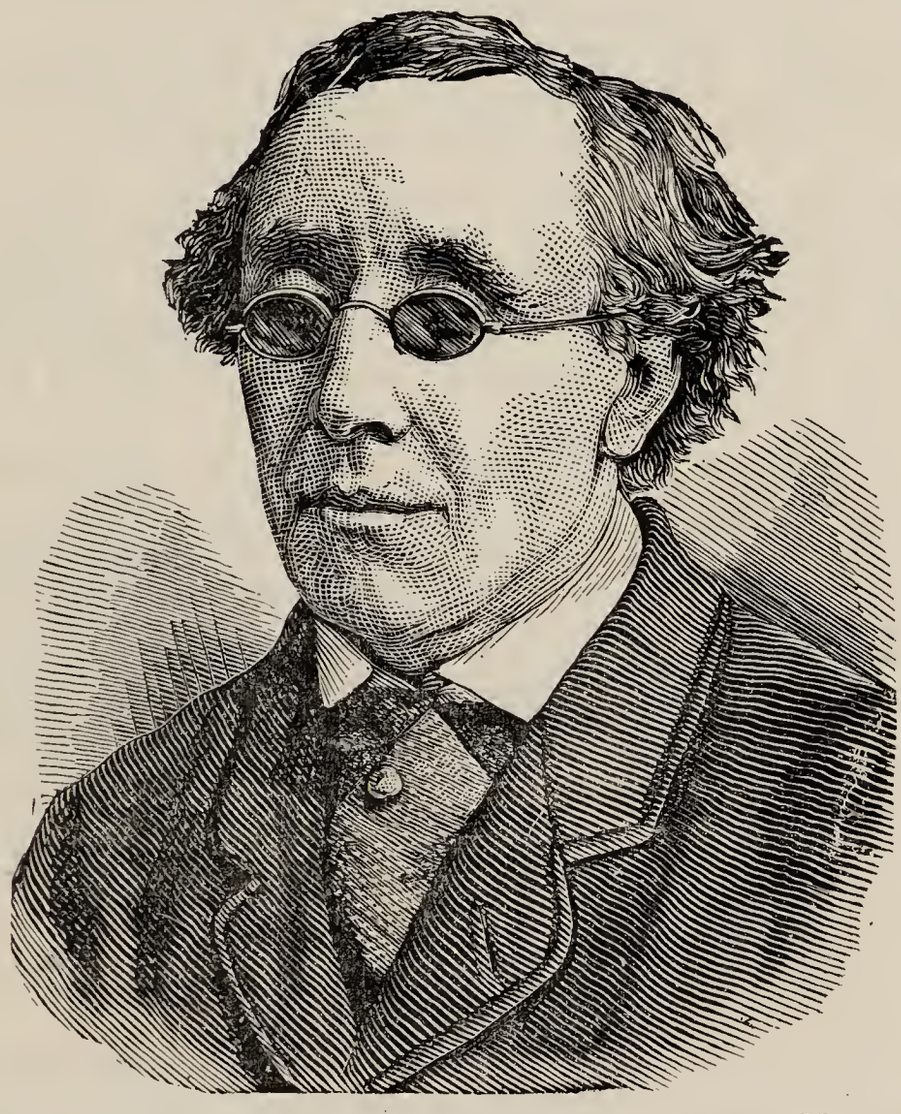
so Agreeableness gives pleasant, youthful, pliable, and bland manners to man, thus making him entertaining to his neighbours.

Creation is full of laws and principles for man to find out and apply. Causality gives the disposition and ability to think, reason, investigate and enquire into the cause and origin of things.

Comparison perceives the qualities of things. When large, it analyzes, criticises, sees the relation of things and their fitness and adaptation ; it sees the effects of causes and draws inferences from the premises taken.

Intuition perceives truths, remote results, motives and effects, before the act or speech, and Human Nature gives this power to the mind.

This world is full of objects and individualities to be seen and known by exploration or otherwise. The power to identify and remember objects comes from a special faculty. Everything has a shape and expression peculiar to itself, and the faculty of Form enables us to recognise shapes and expressions. Everything in nature has a proportionate size



THE LATE RT. HON. HENRY FAWCETT.—Human Nature.

and adaptation of parts. The faculty of Size judges of proportions and sees perspective.

The mind is becoming more and more important, while the body is growing less and less valuable and useful. When we were born the mind was the weaker, when we die of old age the body is the weaker. In youth we are growing stronger in our earthly loves; in old age they grow weaker. In advanced life we are estimating spiritual treasures. In our full strength we glory in what we can do for ourselves. In a state of helplessness we glory in the strength of another. In our youth we only begin to love each other.

"OUTSIDE" A BRAIN.

By Langley Rock.

From the nature of the remarks we are about to make, it might be supposed that we are phrenologists; and that as every man praises his own wares, little importance can be attached to our endorsement of the principles of Phrenology: but we hasten to assure you that we are *not* phrenologists, and that we have approached the subject to which we invite your attention with that impartiality of judgment which should characterize the searcher after truth, and which, we know, you will extend towards our observations.

Perhaps the only apology we need for the remarks we are about to make (as well as for those we have made), is the argument that we are entitled to the right of a reply, and in answering our opponent we do so in a friendly spirit, and disclaim all personal animosity that might seem to attach itself to such a proceeding.

"Inside a Brain" is the title of an article contributed by an "M.D." to the pages of the *Leisure Hour*.

As might have been expected from an M.D. the physiological part of his paper is treated very satisfactorily; but when our "Medicinal Doctor" leaves his own department of Physics for that of Metaphysics, he is not so successful, and a cursory examination of this part of his article reveals the fact that he is quite unable to write a dissertation on the *science* of the brain, however capable he may be of handling the pen in an anatomical disquisition on cerebral matter.

"*Ne sutor ultra crepidam*" is not bad advice to a shoemaker, and many others might take the hint with credit to themselves and advantage to the world.

We fail to see what special qualifications this doctor possesses for acting in his self-appointed capacity of phrenological critic. We do not question his ability in other directions, for we believe his mental calibre is of no mean order: but whatever the intellectual gifts of a man may be, he must study a question closely before he presumes to judge of its merits; and it is evident from the passage we shall quote that our critic has not taken the trouble to acquire an intimate knowledge of the science he pooh-poohs; nor does he give to phrenologists that credit for sincerity of purpose, of which no doubt he is so jealous himself, and which he expects his readers to believe actuates the evolution of his *own* ideas.

Our learned friend would have the world to believe that

phrenologists are merely superficial dabblers in metaphysical quackery : something after the stamp of the old fortune-tellers and astrologers ; that they impose upon the ignorant and credulous for the sake of gain, and possess no more insight into a man's mind than anyone else who will use his eyes well ; that they possess no knowledge of the anatomy of the cranium, confounding air-cells, bone thickenings, and vein junctions with brain matter ; that a phrenological examination is a kind of mesmeric performance, a thought-reading process, a sort of sleight-of-hand business, or a bump-hunting expedition. In short, he thinks that phrenologists are downright impostors, and, except it be to cast aspersions upon them, beneath the notice of really clever, practical, scientific men.

Now we think that persons who make public statements which reflect discredit on the members of a profession, should not only furnish proofs of their assertions, but also justify the necessity for making them public ; but the writer of "Inside a Brain" neither justifies his attack on phrenologists, nor substantiates his charge, and did we allow his paragraph to pass unchallenged, it might be said that we neglected the interests of science generally, and of this one in particular.

If the slurs he casts upon the science of Phrenology were the indignant expressions of one who, occupying the pinnacle of wisdom and knowledge himself, could speak with the incontrovertible authority of truth and justice, and needed no proofs of his assertions ; if he had advanced a single argument to bear out his statements ; if he had raised against the science some ingenious objection we could not remove, or followed up his attack by a masterly defence, we should have been satisfied. But the only argument we are met with is : "I won't believe you," which, though a summary one for settling a question—*one way*—is not compatible with the advancement of science or the establishment of truth.

Without malice to the author, we think that his passage is so much at variance with facts, so bare of proofs, so weak and illogical, so prejudiced, so inconsistent in itself, that we wonder how such a fabrication of English found its way into the pages of one of our most respectable magazines. It is a protest—a feeble one to be sure—against the practice of Phrenology ; but as it is neither learned nor ingenious in its structure, we do not think it can be potent in its influence. It is simply an opinion, and must not be considered to be a palpable objection against the science of Phrenology.

The writer in question says :—"The elevations and depressions on the surface of the skull, popularly known as

'Phrenological bumps,' have little or no reference to the brain itself, and are *in no case* caused by an extra growth of the qualities with which they are labelled. The so-called 'bumps' are only air cells, bone thickenings, and vein junctions, and there are no elevations of the brain to correspond within. In the brain itself, however developed, there are no 'bumps' at all."

He goes on to say that "the average weight of the Scotch brain is about fifty ounces, while that of the English brain is only forty-eight ounces (the two ounces of 'canniness' being wanting)."

In another place he states indirectly that the head is no index of character, and that the phrenologist, in his estimates, avails himself of the facial expression and physique.

It appears that the writer has based his opinions as to the merits or demerits of the science upon a few popular catch phrases invented by persons who aspire to be humorous, or upon the erroneous ideas prevalent among the people.

Why does he say "Popularly known"? Are the *people* professors of the science? What has Phrenology, or any other science, to do with Popular Opinion?

What had Popular Opinion to do with the discoveries of Copernicus; of Kepler; of Newton; of Faraday; of Priestley; of Stephenson; of any of the great master minds? What did it know of the circulation of the blood? What part has it ever taken in science? Popular Opinion has been an enemy, rather than a friend to science. Not from any malicious aforethought, but from the very nature of its constitution.

It is too busy with questions affecting its own interest, more materially and direct than ever Phrenology can hope to do: too busy with its own vital affairs of every-day life, to concern itself much about the researches of scientific men, or give the time requisite for a searching enquiry into the occult sciences; and when it ventures an opinion on any abstruse question, that opinion is one of necessarily circumscribed views, and for that very reason often incorrect.

Popular Opinion has always been slow to accept the doctrines of a new science, and as there are sins of belief as well as of unbelief, it is perhaps as well that it should exercise a certain amount of circumspection before it endorses the principles of Phrenology. But it is also equally important that its judgment should be neither influenced by prejudice nor incompetent from a non-acquaintance with the subject awaiting its verdict.

If we glance at the history of Popular Opinion, we find that

it has seldom regarded scientific discoveries with a friendly eye at first: that like private opinion it has its little prejudices to cherish, and is not at all well pleased with anyone who dares to disturb the tranquillity of its settled convictions. Though eventually correct, it is often by no means so at first, and what it has condemned in one age it has often eulogised in the next. Cautiousness is one of its traits, and infallibility of final dictum its boast; but it is open to the charge of tardiness, and often allows genius to starve while sitting in judgment upon it. It often reaps the harvest of great minds after they have passed away, while, when alive, it refused to acknowledge their labours.

The world laughed at the Copernican theory, when it was first advanced, and for a century refused to accept it.

Kepler, after seventeen long years of laborious research confirmed the doctrines of Copernicus, and proved the fallacy of Popular Opinion. In his famous work he writes, "The book is written, to be read either now, or by posterity, I care not which. It may well wait a hundred years for a reader (*i.e.* one who understands, and believes), since God has waited six thousand years for an observer."

His book received violent opposition, as he expected it would, and calumnies were heaped upon him for the boldness of his reasoning; in answer to which charges he wrote, "The day will soon break, when pious simplicity will be ashamed of its blind superstition; when men will recognise truth in the book of Nature, as well as in the Holy Scriptures, and rejoice in the two revelations." It is scarcely necessary to add that the book has outlived the storm of prejudice which assailed it at its birth.

Harvey, after eight years of study, announced to the world his discovery of the circulation of the blood, and though he furnished the most convincing proofs as to the truth of his theory, no one believed him. The idea of blood flowing through one's veins was monstrous. Since man first appeared on earth up to that date—1628—he had been content to believe that the blood in his veins was as stagnant as water in a mill-pond. He had no desire to change his belief now; and so Harvey's theory was rejected, and treated with that contempt which it was thought such an outrageous perversion of natural laws, such a setting aside of the opinions of learned men, deserved. Ridiculed by some, by others his theory was looked upon as a blow aimed at morality and religion; and Harvey was, in consequence, regarded as a dangerous man. He lost his practice; was deserted by his former friends, and reduced to great distress. And for what?

For not bowing to Popular Opinion; and for making one of the most useful discoveries that have benefited mankind, or testified to the majesty of his genius. After twenty-five years of neglect, Harvey's theory was accepted, and established as a scientific fact.

It was Popular Opinion that compelled the "Hero of a Hundred Fights" to barricade his house against a London mob. 'Tis Popular Opinion that now honours him as the greatest general of the age.

Popular Opinion drove Priestley from his home, and obliged him to live in exile; while he is now looked upon as a great man.

Popular Opinion prophesied that the introduction of machinery would dispense with manual labour, and so reduce the working classes to poverty. This idea led to the riots which desolated manufacturing districts for years, and resulted in the very famine which it was thought the destruction of machinery would prevent.

If Columbus had had recourse to Popular Opinion for his ideas of the shape of the world, and the distribution of the land masses, he would never have discovered America.

From these reflections it is evident that Popular Opinion is not an infallible guide in all things, and certainly we cannot accept it as an authority on science. Why then does M.D. drag it into this question? But what is palmed off as Popular Opinion has often a much smaller circulation, and may be this "Popularly known" is not known so widely after all.

Let us have nothing to do with these so-called "Popular Opinions" of a science, but go to those who understand it, knowing that, by refuting its professors, we gain a victory which can never be won by pointing out the errors of Popular Opinion.

Before proceeding further, we will sum up our doctor's statements, and while dealing with each separately we shall have something to say about the same generally. He denies that the functions of the mind are discharged by virtue of special organs. He affirms that the head exhibits no characteristic traits; that phrenologists pretend to delineate character from the head while really taking it from the facial expression and physique; and that Phrenology has no scientific basis for its teachings.

First, as to the functions of the mind not being discharged by virtue of special organs.

The term mind is a comprehensive one for all the sensations to which we are subject. It is the sum total of all our faculties, and asserts itself by means of its organ the brain.

Now the question arises, "Is the brain one organ or an aggregate of organs?"

It is one in the sense that we consider creation as one though made up of so many worlds; one as the great world itself is one though consisting of land, and water, continents, and oceans; one as a country is one though made up of many provinces; one as a nation is one though composed of many individuals; one as a town is one though made up of so many houses and streets; one as a family is one though consisting of father and mother, sisters and brothers; one as the body itself is one though composed of many members. It is one in the unity of its design, but divided for the proper discharge of its many functions. It is, in short, an aggregate of organs, each of which has its own special work to perform.

We need not be astonished at this proposition. It is only natural, and what we should expect from our own knowledge of creation. We have noticed that whenever Nature creates a sense, she also creates an organ specially adapted for the exercise of that sense. We have sight exercised through the medium of the eyes, smell by means of the nasal organ, hearing by virtue of the auditory nerves, taste by means of the tongue.

Wherever we turn, we find that diversities in creation are always well marked. Apples don't grow on plum trees, because they are a different kind of fruit from plums, and Nature marks the distinction by growing them on different trees.

Strength and agility are always confined to peculiar physical structures. Whoever knew an athlete to be of a deformed physique, or a cripple to be an athlete? There is always a sympathy between a quality and the organ embodying it. We have the same adaptability of means to the ends, the same system of division of labour, the same fitness of things throughout nature; no disorder or promiscuousness anywhere. Everything conforms to the inexorable laws under which it exists; and what at first sight appears to be a "*lusus naturæ*" will, on examination, be found to be the natural consequence of a combination of these laws. We don't believe in freaks of nature in the true sense of the term. Nature has no freaks, for her laws are as immutable as Nature's God, and the mutations we observe around us must not be looked upon as changes in the laws themselves.

We see then that distinctions are well marked; and why should the brain be an exception to this rule? If love of justice be altogether a different quality from the power of acquiring mathematics, why not have a distinct organ for the

expression of each? We point to the eyes, and say, Here are the organs of sight; to the ears, and say, Here are the organs of hearing; why not do the same with the faculties of the mind, and say, Here is the organ of Language, here lies the organ of Ideality.

Here are two boys. "Number One" has no love of Order whatever and likes to see things "sixes and sevens," as we say. "Number Two" is just the opposite in this respect. He abhors disorder, and is neat and methodical in his ways. How are we to account for the different traits exhibited by the two boys, if we don't suppose that the love of order, or whatever prompts the quality of the mind, to emanate from a particular organ, which is large in the one, and small in the other?

Unconscious words and acts afford other evidence in favour of the theory that the faculties of the mind are discharged by virtue of organs specially adapted for the purpose.

We often say things and don't know we have said them. We may pass along a familiar road, deep in thought, and be oblivious to every object *en route*. If we are unconscious of what our companion is saying, we cannot carry on a conversation with him.

Now, what is this consciousness which makes so much difference to our understanding, whose presence is necessary to the perception of ideas, and which is the life of every thought? Is it some strange condition of the entire brain? Something mysterious, and unfathomable? We answer "No."

If we *remember* saying a word it is a *conscious* utterance. If we *remember* objects on our way we are conscious of them. That is, "Consciousness is an act of the memory." If we *remember*, it constitutes *consciousness*. If we *don't* remember, it constitutes *unconsciousness*.

Consciousness is the life of mental impression, and if the latter exist for any appreciable time, we call it memory.

This memory is the book-keeper—as it were—of the mind, and if the faculty—say of speech—does not communicate its impressions to it, they are lost to the mind.

Now if this memory, or consciousness, is not exercised by virtue of a special organ, in order to account for unconscious words, &c., we must allow that a faculty, voluntarily in action, is unconscious of the act it directs. That is, it is active, and unconscious at the same time, which is impossible, for activity implies consciousness. In the same way, if the brain were one organ, and undivided in its functions; if the whole of it took part in the evolution of a single idea, we should have it directing an act, and yet remaining unconscious of that act,

which is absurd. But on Phrenological principles it is easily and sensibly explained. Every faculty of the mind is connected, as by telegraph, with this consciousness—this memory, and *may*, or may *not*, communicate its impressions to it. If they are transmitted, we are conscious of them. If they are *not* transmitted, we are unconscious of them, just as one person remains in ignorance of what another person is doing if he does not receive knowledge of his acts. Hence, we arrive at the conclusion that this memory, or consciousness, emanates from a particular organ of the brain, and by other processes of reasoning it may be proved that the other faculties of the mind are likewise discharged by virtue of organs specially adapted for their exercise.

Whether phrenologists have successfully located these organs or not, we cannot say here, as the question involves too long a reply, but we hope our opponent sees no valid objection to them being labelled.

We now examine his statement that the head exhibits no characteristic traits. He says :—"The elevations and depressions on the surface of the skull, popularly known as 'Phrenological bumps,' have little or no reference to the brain itself, and are *in no case* caused by an extra growth of the qualities with which they are labelled."

Surely the "depressions" are not known as bumps, especially if these so-called "bumps" are only air cells, bone thickenings, and vein junctions. We should think a bump meant a protuberance—a bump on the surface of the cranium, such as we were familiar with in our youthful days, when falls were more plentiful than halfpence. But perhaps this mistake is only a "*lapsus calami*," and we pass it over. As the term "bump" is not used in the phraseology of the science at all, we suppose our friend, who we think might be *witty*, if he would (be) *humour us* more, uses the expression in "gentle irony." It seems that we are rightly dubbed "thickheads," when there are so many air cells, bone thickenings, and vein junctions in the thatch of our upper storey.

Notice how delightfully ambiguous and accommodating is the expression, "Little or no reference." What an example of that exactness and perspicuity which is supposed to distinguish the writings of scientific men. Does he mean that these elevations have *no* reference, or does he affirm that they have *some* reference ? He must mean one thing or the other ; if he means anything at all. We are not unacquainted with the vagaries, idioms, and idiosyncracies of the English tongue ; and know that several constructions may be put upon the same set of words ; and yet we must admit that

the most obscure and involved sentences may be interpreted by common sense, and that however imperfect English may be, as a medium of expression it offers no excuse for such a phrase as "little or no," in a scientific article.

When a man informs us that he has little or no money, we understand him to mean that he has *some* money, although it may be a small amount. In like manner we construe "Little or no reference," to imply *some* reference. That is, these elevations on the skull have corresponding ones on the brain itself. The fact of M.D. adding the words, "And are *in no case* caused by an extra growth of the qualities with which they are labelled," seems to indicate that he meant us to understand that in some cases the elevations on the skull are caused by elevations in the brain itself; and how does the writer reconcile this admission with another of his statements that "In the brain itself, however developed, there are no bumps at all." That is, he says, these elevations on the skull have *no* corresponding ones in the brain.

He contradicts himself, you see, and though we have never had the pleasure of examining the writer's head, we should say that he isn't particularly well developed in the region from which mathematics emanate, and that he did not find the proverbial "*Pons assinorum*," a *dry* crossing—a bridge of sighs, and *tears* perhaps. This is of course only a good-natured surmise of ours, but we really feel curious to know whether our guess is near the truth or not, and wish we had an opportunity of reading his "bumps" as well as his "depressions."

Assuming that the brain is the organ of the mind, which we don't think even M.D. will deny, and that—as we have seen—"little or no reference" implies *some* reference, also remembering to quote our critic's words, that "the bumps are *in no case* caused by an extra growth of the qualities with which they are labelled," we are situated thus:—The elevations or "bumps" have *some* reference to the *brain* and *no* reference to the *mind*, which is contrary to our hypothesis and a *reductio ad absurdum*.

On the other hand, if he means that the "bumps" have *no* reference to the brain why did'nt he say so at once? It would have obviated the necessity of adding anything further, for we don't suppose *anything* to have reference to the *mind* which has no connection with *brain-matter*. He tells us no less than four times that in the brain itself there are no bumps at all. We thank him for the information, but we have satisfied our curiosity on that point long ago. He

says that "the so-called bumps are only air cells, bone thickenings, and vein junctions."

If we examine a Phrenological chart, we find that the whole surface of the skull is mapped out into divisions, each of which is labelled with a quality. Now our opponent states that these labelled spots, or bumps, as he chooses to call them, are simply air cells, bone thickenings, and vein junctions, and if so we have air cells, bone thickenings, and vein junctions all over the skull. But these air cells, these bone thickenings, these vein junctions are only found in particular parts of the cranium—except where hypertrophy interferes with this symmetry of construction—and their positions on one skull correspond with those on another; just as we find the eyes, nose, and mouth of one individual occupying the same relative positions as those of another. Hence the diversity of shapes in heads is not accounted for in this explanation of our critic, even if it were correct. The real cause is the amount and distribution of brain-matter. We know where the air cells, &c., are situated, and we do not confound these with brain-matter, as our doctor fears we are in danger of doing. It would seem that phrenologists are sadly lacking in anatomical knowledge to go on feeling at air cells, bone thickenings, and vein junctions, and fancy they are stroking brain-matter all the time. No doubt he thinks a few lessons in Animal Physiology would not be lost upon them; while we think our doctor might exchange some of his physiological knowledge for a few lessons in the art of reasoning.

First of all he assumes that phrenologists feel for "bumps" when they examine a head. Then he discovers that these "bumps" are only air cells, bone thickenings, and vein junction, and can therefore have nothing to do with the faculties of the mind; and triumphantly he arrives at the conclusion that Phrenology is a sham science, and its professors impostors. With reference to this argument we need only point out that his hypothesis is incorrect in order to refute it.

But we have not yet settled the question whether the head exhibits characteristic traits or not, and we turn to his other sentences to aid us in our object.

He says, "The average weight of the Scotch brain is about fifty ounces; while that of the English brain is only forty-eight ounces. (The two ounces of 'canniness' being wanting)."

This explanation, we suppose, is meant to be a joke at the expense of Phrenology, and as we are very good-natured, and like a joke we take it with pleasure, and proceed to make use

of it. By the way, we believe the writer is a Canny Scot; and if we ever entertained the idea that it required a surgical operation to get a joke into a Scotchman's head, we dismiss it now, unless this one entered our doctor's cranium through the instrumentality of a brother surgeon. However, if the Scotch were the "canniest" nation under the sun—and we don't say they are not—we should not give our professor any credit on *that* score, as we believe in *Individuality*, rather than *nationality*, where individuals are personally concerned, and we have no objection to a "Double Dutchman" if he prove himself a *doubly* fine fellow.

The two ounces of brain-matter possessed by the Scotchman in excess of his English brethren confer upon him the quality designated "canniness" by our facetious friend. Now, unless this two-ounce of brain-matter merely serves to fill a vacuity of the upper extremity, it must bring something with it. Whether a desirable quality, like "canniness" or not, we are unable to say, from the scanty information on the point accorded by the writer; but it must certainly modify the character of the Scotchman: otherwise, what is it for? And since it is matter, it occupies space, and must therefore modify the *shape* of the Canny Scot's head.

Here is a person with the back of his head overhanging the base of the skull. Here is another, whose neck seems to run to the top of his head, the occiput being flat. How are we to account for the difference in shape between the two heads? Must we suppose that in the first case all the air cells, bone thickenings, and vein junctions have congregated at the back; while in the second case they have boycotted the occiput, and formed a rendezvous elsewhere?

(To be continued.)

MEN AND WOMEN OF THE TIMES.

MRS. CHARLOTTE FOWLER WELLS,

PRESIDENT OF THE AMERICAN PHRENOLOGICAL INSTITUTE.

A CHARACTER SKETCH.

THIS lady has more than an ordinary degree of the milk of human kindness. She is a landmark to inform others of the era when women dared to think for themselves; she is thus a pioneer woman, one who is exceptionally gifted in opening

up educational and humanitarian ideas, and in promulgating them with ardour and personal enthusiasm.

Her mind is a broad and liberal one, and corresponds in this degree with the great width of her perceptive and moral group of faculties so noticeable in the portrait.

She has been endowed with a good constitution ; there is a toughness and wiryness that supports the refined and æsthetic tone of her organization. She is able to endure and



go through great mental as well as considerable physical fatigue without breaking down, and she has sufficient grit and hold on life to last for many years to come, although she celebrates this month her eightieth birthday. She is particularly broad in the temporal region, which gives her uncommon executiveness, pluck and energy. She would not give a thing up if by putting forth a little more energy the work could be accomplished. She has a full development of the parietal region, thus she looks thoughtfully ahead and lays her plans

with deliberation and care. Were any one ill whom she cared for, her thoughts would go out in solicitude for them, and in former years particularly she must have been quite active in doing much for the personal wants of others. Her sympathy is one of the strongest elements of her character. Take away that and you destroy one of the most cogent beatitudes of her nature. This element of her mind must have often disarmed the fiery and pugnacious attributes of some of her fellow creatures who have come near to her.

She has sunlight in her nature, which comes in through the windows of her Hope, Spirituality, and Human Nature, which are large and free from dust. They lift her up above the dead level and give resources of thought beyond the ordinary ken. She is quick to discern the inner life and pulsations of character.

She is fond of natural sciences, and is a practical observer of men and things. She is quick to remember forms and outlines, and with her large Continuity and Friendship she must treasure up many family relics and odd saying of years gone by. She is distinctly persevering and tenacious in carrying work through, and is, I should think, the reverse of self-confident and dictatorial. Her Conscientiousness acts in a very distinct way, but her Benevolence must impose considerable work which her sense of duty immediately sets to work to put into operation. Her quiet, gentle, yet resolute example must have had a great influence over many who only see her but once, and she will never be able to estimate the strength of her untiring and zealous efforts in showing others that life is worth living. She has a reservoir of thought within herself. She is self-contained and is capable of showing tact and womanly wisdom. She must, in short, be known for her patience, perseverance, industry, energy, sympathy, integrity, tact, solicitude, observation, and a very harmonious nature.

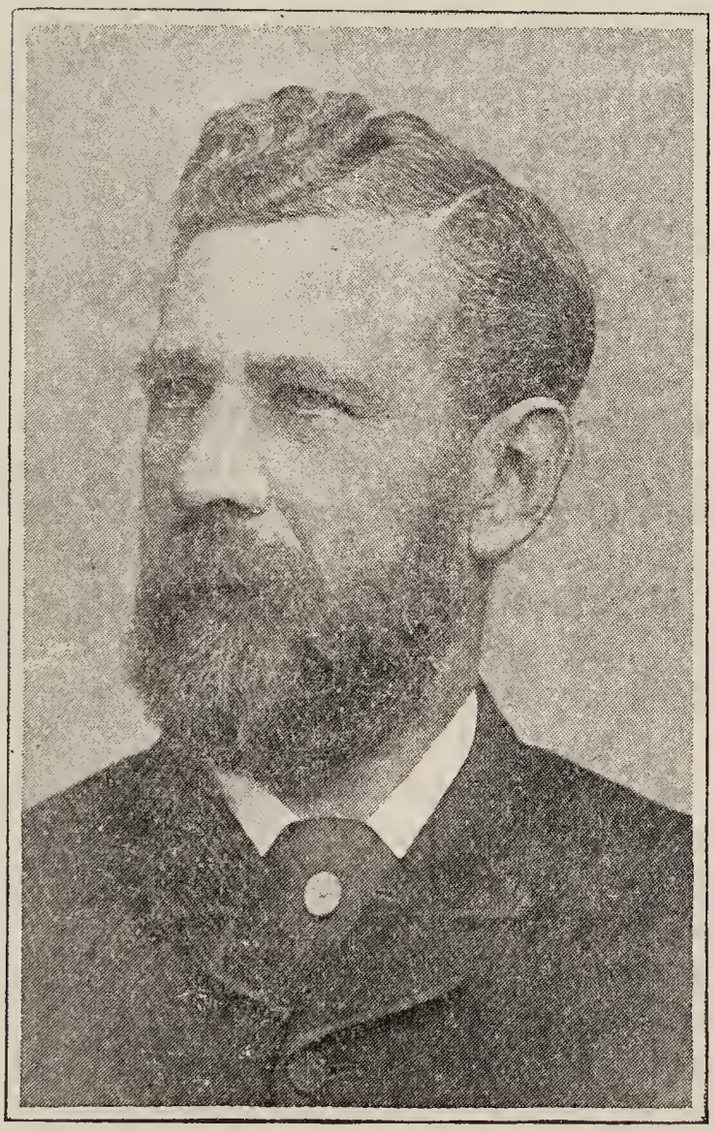
. . . . . .

She is a sister of O. S. and L. N. Fowler, and was drawn to the study of human science in 1835, while attending school near Ithaca, U.S.A., and instructed a class of ladies and gentlemen by giving them a course of lessons in mental science extending over several months. Continuing her own researches she took great delight in delineating character from the head. Two years later, in 1837, she was invited by her brothers to associate with them in the business they had established in New York City. From that time to the present she has been constantly labouring to promulgate Phrenology in every possible way. Contributing by her

intelligence and literary gifts to the *Phrenological Journal*, and by her persistent energy, courage, and rare activity, has maintained the extension of the business in the New York Office.*

ALDERMAN BATTY LANGLEY, J.P.,
MEMBER FOR ATTERCLIFFE DIVISION, SHEFFIELD.

IN the political world there has been considerable excitement over the election of the successor of Lord Coleridge. Mr.



Alderman Batty Langley, J.P., appears a fitting representative. He is a well-balanced man and has a healthy organization, and is capable of exerting a favourable influence over others. He is not eccentric, odd, or peculiar, but has a practical eye for that which is useful, and desires to turn everything to account. He is well-built physically and will not easily wear out, for he has a good supply of vitality and

* For further particulars of her work, see *Phrenological Annual*, 1893.

constitutional power. He must have come from a healthy stock with plenty of backbone and grit to it. He has a mind for action, and knows the value of time and how to use it. He is methodical and systematic, and plans his work with care. He should be able to express himself in clear and cogent language. He is not wordy or verbose, but expressive and accurate in what he says. He weighs and considers his facts before he uses them, and leaves no room for doubt and uncertainty. He is alive all over and lives in all parts of his brain. Availability of mind is one of his chief characteristics, hence he does not go about and hunt up opportunities when he has one at hand. He looks beneath the surface, does not leave things to chance. He takes up the most important work first. He is manly in bearing and capable of taking any amount of responsibility. He is prudent, cautious, watchful and circumspect; he is also sympathetic and mindful of the wants of others, and has regard for age and superiority, but he does not care for red-tapeism and antediluvian ideas. He is essentially aggressive, yet prudent in not riding the high horse on a stony road.

He has the mind of an organizer, can plan, lay out work, and inspire others with enthusiasm. He is firm in his adherence to principles, and in carrying out his duty. Few men are so fully alive to the needs of the times, and better able to carry through reformatory measures.

His moral and intellectual faculties help each other in a marked degree, and give moral tone to his character. He has a true missionary and philanthropic spirit, and his greatest pleasure is in adding to the happiness of others.

As Mayor of Sheffield he must have performed the duties of that office with credit to himself and advantage to the town. He was born at Uppingham in Rutlandshire, in 1834; he is therefore now in the prime of life. He has laboured for forty years in connection with the Sunday schools of Queen Street Chapel, and has assisted the Church Aid Society in many practical ways. He has risen from very humble circumstances by his perseverance, self-reliance, and strictly temperate principles. Thus he has worked his way up to be master of one of the large Sheffield firms.

ORION.

WISDOM without honesty is mere craft and cozenage; and therefore the reputation of honesty must first be gotten, which cannot be but by living well; a good life is a main argument.—*Ben Jonson.*

STUPIDITY.

By Mrs. Emily Miall.

(Concluded from page 291.)

Again, if a child is free as regards its amusements or its leisure, it will change from one thing to another if tired, or it will idle and loaf about when its powers are exhausted, and we ought to be careful how we urge such a child to be always doing something; its mind is weak and wants rest. Liberty, leisure, repose—the stupid child requires more of these than the bright child. Of course, you will say at once that all this is incompatible with school, and so it is; but if a child is not equal to school work, it is wrong to send it to school, and parents must make some other arrangements. The conditions and teaching of a school must be adapted, not to suit the clever, and not to suit the dull, but to suit the average child who forms the great majority. It is unreasonable to expect a teacher to be acquainted with the exact mental and bodily state of our children, because she knows nothing of their early childhood or infancy, and never sees them under natural conditions, that is, she never sees them at home, free to talk and free to play—and those who only see children in classes, condemned to silence and compelled to work, and sometimes to play, according to a fixed routine, know but very little of a child's real nature. Therefore, if a child is *much* below the average, it should not be sent to an *ordinary* school. The teachers do not want it, and cannot do it justice; it must be neglected, to say the least; it grows discouraged, realizing with unnecessary pain the difference between it and its contemporaries; as time goes on it grows more stupid, and begins to suffer in health and temper, to be tormented with headache, irritability, and depression.

If the conditions and methods in school life were different from what they are, it might become safe to send even a very stupid child to school; as it is, it is not only dangerous, it is cruel. There may be great difficulties in the way. The mother may be too busy to give it the necessary attention at home, too poor to pay someone to look after it, and so on—but let her ask herself what she would do or pay if this child were blind, deaf and dumb, or crippled? She would make great sacrifices to relieve a child so distressed, and she must be prepared to make proportionate sacrifices for the stupid. At any rate she ought not, knowingly or carelessly, to expose her child to treatment which must increase its stupidity.

For *we* parents are responsible. It is no excuse for us to look back and say: If so and so had been sent to a different school, or to no school at all, she might have been healthier and happier. We know our children; we are here to watch over them. If a school, after fair trial, is not doing them good, it is doing them harm. Take them away and try something else; no one will be more grateful to you than the teacher. But in the majority of cases the deficiency is not so great that the child need be kept from school, where the companionship, stimulus, and change of going to and fro, and, above all, the regularity would be really beneficial, if the teacher only knew how to meet the difficulty. And here let me digress a moment to express my great admiration for the wisdom and kindness with which such cases are treated in schools belonging to the Society of Friends. To go into details would take too long, and these for another occasion.

Only, as regards the teacher's attitude towards the dull child, let me add one word. He should arm himself with the conviction of the child's complete irresponsibility, not merely by admitting it now and then to himself and others, but by keeping the fact constantly in mind during the whole of his relations with the child, taking care to avoid expressions of pity, which savour of contempt and remind the child of its condition, but expressing this conviction in sympathy—sympathy betraying itself only in kind looks, encouraging words, in patience, and a desire to help and excuse. The teacher should correct his most absurd blunders without ridicule, and praise him on those rare occasions when he does well. He should bring forward with appreciation any small talent or piece of work that the dull child may have displayed in or out of school. He should banish fear and restraint, win the child's love and confidence, and try to find out the best way of dealing with his mental peculiarities.

This is not all or perhaps the most important part of the means to be taken by the teacher in educating the backward or deficient—but enough has been said for the present. We, who are parents, want more faith—faith in the kindly influence of time and nature, faith in the ultimate success of loving intelligent effort, however slow and disappointing the immediate result; and we must inspire our less-favoured children with hope, we must cherish their self-respect, we must convince them that gifts of the heart are as useful to the individual and to the race as gifts of the head, and we must ask of the teacher for our backward or defective little ones more sympathy, more patience, more self-denial, in a word a greater measure of charity.

A GROUP OF ENGINEERING WORTHIES.

THE long-expected event, namely, the completion and opening of the Tower Bridge, or London's new water-gate, is a thing of the past, and we are introduced to the chief engineer, the chief contractor, the chairman of the Bridges Estates Committee, and the resident engineer. Through great difficulties the present noble structure stands a model of engineering skill. The glories of London Bridge which have been sounded for many years, are eclipsed in its rival lower down the river. The building of the first stone bridge over the Thames was hardly a greater achievement in its time than that effected by the chief engineer, Mr. J. Wolfe Barry, in our own, much as we have advanced in the science of bridge-building, and calmly as we accept marvellous feats of engineering skill. The Tower Bridge is a unique piece of work, and it required experts to carry the plans through. Mr. Barry, the chief engineer, was one of the chief witnesses of the Parliamentary enquiry, and he set out that from his observations, which extended over five weeks, it appeared that the bridge, on the average, would have to be opened about twenty-two times a day, to allow such vessels through as could not pass under it, and that the passing of a ship through would take about five minutes; and even in the worst case witnessed, when several vessels followed each other, the stoppage of the road traffic would have been twenty minutes. He estimated the bridge would take four years to build, and cost at least £750,000, but owing to unexpected charges the actual cost has reached £1,100,000. With extension of time granted the work has progressed steadily, and has been remarkably free from accident. Only six men have lost their lives, which compares favourably with the Forth Bridge. Mr. Barry has also been engaged on the Barry Docks, near Cardiff. He also completed the Inner Circle Railway. His head indicates that he has a comprehensive mind. It is well balanced in the reflective and planning, as well as in the perceptive region. He is a man of practical insight. He can be trusted to look well into a thing before he gives an opinion. He is no visionary schemer, who would make a thing look well on paper without knowing how it could be worked out practically. He is broad between the ears, which indicates energy, pluck, and enterprise. He has the elements of economy and frankness, which are distinctly represented in his very characteristic head. He means a thing when he says it, and

says the thing he means. He goes right to work when he has a thing in hand.

Sir Wm. Arrol, the chief contractor, as every one knows, is the builder of the Forth Bridge, and is recognised as a "prince among contractors," for he has carried out a number of important designs in all parts of the world.

Any one who does not believe in Phrenology, must see a great difference in the head of Sir William when compared with Mr. Barry's and Mr. Altman's. He is a born contractor, and hence has a practical brow, large Form, Size, Weight, Order, and Calculation, joined to large Comparison and Intuition. He is thus particularly gifted in judging of force and resistance in the elements of nature. He has also a very characteristic nose. He is capable of tossing up hard work as some men would an ostrich feather.

In Mr. A. J. Altman, chairman of the Bridges Estates Committee, blends considerable grace and congeniality with his practical mind; and while he is studying the ways and means of improving the condition of the masses, he is gaining the confidence of those who have the power of granting the improvements as well as of winning the sympathy of those to be benefited. He has what all chairmen should have—tactful pliability.

As resident engineer, Mr. G. E. W. Crutwell has a keen, intelligent, and critical mind. He must take a great delight in comparing, analysing, and intuitively estimating work that requires ingenuity and constructive ability. His head is high as well as broad, giving taste and power to adjust and harmonize work, and ability to see the fitness of things. He is a keen observer, and nothing would escape his attention connected with his work.

J. A. F.

SPARKS FROM THE PHRENOLOGICAL ANVIL.

On the occasion of Mr. Fowler's visit to a small town in the North about thirty years ago, he made examinations of several men well known in the neighbourhood, and described their characters and peculiarities with singular precision. In the case of one man he said, "This man was born before the doctor came, and has been going ahead ever since; a man of remarkable activity, and would, if he were going a long journey, put off starting until the last minute, and then take the quickest express train through to the end. He can

say sharp cutting things and is noted specially for his active constant movement." This man really was known for his remarkable activity; he was continually riding about the country, and into all kinds of danger. He was always specially known for his sharp, pungent, and witty sayings, and no one could be five minutes in his company without being remarkably struck with his wonderful natural agility, sharpness, and activity.

Of another, Mr. Fowler said, "This man has the greatest power of locomotion of any man I have ever examined. He is always going ahead, always active, and can do the work of three men. If he were going out with his wife he would be continually saying to her, Come along, come along." These characteristics were entirely true. He has been known to climb within twenty-four hours no less than five mountains, the distance he must have travelled is said to be between seventy and eighty miles. His enthusiasm knew no bounds, and his labour was continuous night and day.

Of another, he said, "This man has a great appetite. He has learned that it is necessary to give up eating before his appetite is quite satisfied. This man has great love of money," and again, "he is also a man who can contrive and has some musical talent. He is able to invent little things and will rather distinguish himself in that way." Such was an accurate description of the man's character. His love of money was at once seen in his answer to Mr. Fowler, where he said, "You have said I love gain, but have not told me how to acquire it." His eating propensities were the common theme of remark. He has been known to satisfy himself at the table and walk round the room and indulge in another good dinner whilst the rest of the company were having one meal. He was a man who was known to have musical tastes, and had ability above the average in contriving little nick-nacks and things of that kind.

Another was described as being a man who had a large enough tendency to fight, but not as a pugilist. He showed a natural tendency to religious matters, and his family would very likely be distinguished for their religious disposition and character. Such was the fact in both those particulars, for he was not known to have any disposition to fight as a pugilist, but, as a man, was well able to show the offensive and assume a pugilistic attitude if necessary.

HOPE is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—*Smiles.*

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., AUGUST, 1894.

THE LATE RT. HON. JOHN DUKE COLERIDGE, LORD CHIEF JUSTICE.

PHRENOLOGY is not only able to point out the excellencies of a character, but also the defects and deficiencies. We recognise therefore these in great men as well as in lesser lights in the public arena. Lord Coleridge was recognised for his undeniable ability, although his defects were not hidden from view. It is however more charitable to speak of the remarkable talent of one who has served his country in a high calling, and now passed away.

George Eliot was true in summing up Lord Coleridge's character in one sentence. She said, "He is a marvellous speaker among Englishmen; has an exquisitely melodious voice, perfect gesture, and a power of keeping the thread of his syntax to the end of his sentence, which makes him delightful to follow." He was considered "the silver-tongued orator," and his cranial developments, as shown by the portrait in the *Review of Reviews*, explain the reason. He had almost a square-shaped head, a broad forehead, prominent Benevolence and no lack in the crown, but a strong development instead. His Ideality, joined to large Causality and Language, made it easy for him to be eloquent, gracefully eloquent. His large Self-Esteem added weight and dignity of bearing and presence, while his large Benevolence gave him popular sympathies with the masses, and inclined him to side with the Liberal in politics, which for a Lord Chief Justice was a remarkable thing.

He had great natural gifts, and power to acquire stores of information. He had a good degree of humour, and also a marked degree of what is commonly called Agreeableness. It is not difficult therefore to account for his pleasing, persuasive, polished, keen, subtle, eloquent, refined style of language. His power of analysis and criticism, joined to his deep intuitive insight into character, were perhaps his strongest intellectual powers, and this was why in cross-examinations he had no equal. No truth in Phrenology!! Why here is his phrenological character in the *Daily Chronicle*. "He never stooped to bully a witness, but accomplished his end by subtlety, finesse, adroitness, and sheer intellect. Failing, or not desiring to attain his object by a direct question, he would

put a score of inquiries, the revelancy on point of which a witness would entirely fail to perceive until the damaging nature of the information extracted, or the admissions unwittingly made from the box, were demonstrated to the jury!" Compare such a man's Language and head with Keir Hardie's, and then pretend or believe there is no truth in what the skull represents, is a process of reasoning without any logic.

THE LATE PRESIDENT CARNOT.

THE assassination of M. Carnot leaves on history the third murdered President of a Republic. All these three men were known for their deeds of public beneficence. Abraham Lincoln closed his career at a time when the North and South were strongly stirred; and there was not so much reason for surprise that a disordered mind should find a cause to show its disorganization at a time when the country was in such an unsettled state, but why Garfield and M. Carnot should suffer the same horrible fate is more difficult to understand. That the assassinator of M. Carnot has succeeded in accomplishing the opposite to what he expected is clear, for instead of separating and killing national sympathy, he has succeeded in calling out and cementing the hearts of Europe over the sad event. M. Carnot was a polished gentleman, of keen intelligence, kind, and sympathic, yet not particularly demonstrative.

M. Carnot possessed a finely cut face, sharp features, black eyes, densely black hair and beard, a little bristly in appearance, and a small, but finely proportioned figure. He was gentle, and extremely refined and dignified in manner.

He was very conscientious, patient, unfeignedly kindly, and public-spirited.

His evening dress, with the Legion of Honour, became him to perfection, and he combined simplicity with a sense of his duty to the great state and great people whom he represented in a way that every royal personage should act.

He was born at Limoges on August 11th, 1837. He was grandson of General Carnot, the member of the Committee of Public Safety, and of the National Convention who is known in history as the Organizer of Victory, and who was made a Count of the Empire and defended Antwerp against the Allies in 1814.

His father was a Senator, and was Minister of Public Instruction in 1848. M. Carnot, who was an engineer by profession, entered the Ecole Polytechnique at the age of twenty, and afterwards the Ecole des Ponts et Chaussées,

where he attained the highest position in the school. Thus he was one of the great clan, or family, of "Polytechniciens," with whom General Boulanger was in a state of open warfare, and whose followers therefore looked upon the late President with anything but friendliness. M. Carnot's first appointment was as Government engineer at Anneçy, and he remained in the Ponts et Chaussées department until the fall of the Empire. In January, 1871, he was appointed Prefect of the Seine-Inférieure and Commissioner of National Defence for that department, for Eure, and for Calvados. He first entered Parliament as Member for the Côte d'Or, which he represented continuously in the National Assembly and in the Chamber since 1871. M. Carnot occupied successively the position of Under-Secretary and Minister of Public Works, and in the Cabinets of M. de Freycinet and M. Brisson he held the portfolio of Finance. As Minister of Finance, M. Carnot displayed remarkable foresight and courage in disclosing to Parliament the difficulties of the financial position of the country, and in suggesting means for overcoming them. Physically, the late President was a thin man of more than the average height, with regular features, slightly severe and hard in expression. The peculiar Christian name of "Sadi" M. Carnot inherited from his uncle and godfather, who, born under the Revolution, when extraordinary appellations were in vogue, was named after a Persian poet whose works created a sensation in Paris at the time. It was on the resignation of M. Grévy on December 2nd, 1887, that M. Carnot was elected President of the Republic. His personal popularity, which greatly increased during the Exhibition year, undoubtedly did much to foster the attachment of the French people to the Republic. Various tours through France, taken by the President and Madame Carnot during his septennate, which was nearing its close, served to still further place them high in popular esteem.

THE YOUNG PRINCE.

THE *Lancet* sensibly suggests that the young Prince Edward Albert should be educated as a doctor. Some will surmise, Why need a Prince be educated for an arduous profession like a physician's? But I think it is a very practical idea. A future king of Great Britain will require all the knowledge science can teach him, and a medical training will not come amiss. But we would suggest that added to a physician he should be a correct character reader of the country's rank and file, and leaders and citizens of all classes, therefore he should cut asunder all prejudices and grasp scientific means for the study of character. The

empirical observations (as they are called) of former phrenologists, along with the later physiological experiments, make a psychological nomenclature that can be *safely* accepted by the most cautious of thinkers concerning the researches of the nineteenth century. Our twentieth century king will need to have the phrenological knowledge of the latest date. The future king of England will have to be a clever man if he aims at coming near the genius of his great grandmother, who has reigned so long and so successfully.

Grant Allen says, "Psychology is insight, and insight is sympathy." The future king will certainly need insight and sympathy. That he may be richly blessed and rightly trained is, I believe, the wish of every reader of the *Phrenological Magazine*, on whose behalf the editor sent hearty congratulations. THE EDITOR.

Hygienic and Home Department.

NITROGEN: ITS PROPERTIES AND VALUE.

By JOSEPH DYSON.

THE atmosphere, which, though invisible is material, occupying space, and possessing weight, is supposed to extend about 45 or 50 miles from the earth.

The pressure of the air on the human body, is calculated at about 14 tons; or, 15 lbs. to the square inch. This enormous weight would crush us, were it not that our bodies contain air, which renders us *insensible* to its weight—and *safe*.

The atmosphere is absolutely necessary; for its pressure helps to keep the earth in its form, tempers and reflects the sun's rays, and prevents the sun from converting water into vapour. It is the vehicle of smell; brings to us the perfume of flowers; indicates the presence of unwholesome decay; is the medium of sound; gives the colour to the sky; produces clouds, rain, and dew. It has its currents, and is constantly in motion. Ordinarily, we are unconscious of its presence though it is everywhere. But when violently in motion, it can lash the sea to fury:—massive buildings are hurled down, and mighty trees are torn up—when the "Storm-King rideth by."

Its mystic *imponderable* bodies are: *light*, *heat*, and *electricity*, which pervades all substances; and which, though devoid of sensible gravity—may be excited, accumulated, and

condensed by friction ; may be controlled, utilized, exploded, and distributed.

Pure atmosphere contains in every 100 parts, about 21 oxygen ; and 79 of NITROGEN—with a very small proportion of carbonic acid, ammonia, and water.

Oxygen is the *life* and *flame* sustaining element. The quantity required for the sustentation of human and animal life ; and for combustion, combination, and fermentation—is enormous.

Faraday calculated that, "Seven millions, one hundred and forty two thousand, eight hundred and fifty seven TONS are consumed *daily*."

Nearly two-thirds of the earth's crust and its inhabitants are composed of oxygen. Oxygen and nitrogen in the atmosphere are not combined, only mechanically mixed, but as separate as oil and water.

Oxygen imparts *life* to animals. Every inspiration of the lungs draws in oxygen. Without it we should die. It arterializes the blood, gives to it the rich scarlet colour that imparts the bloom of health to the skin.

It is estimated that two pounds of oxygen enters the body daily, which unites with two pounds of the materials of the body, and passes from the system in twenty-four hours. This *daily* waste of *four pounds* is made up by taking into the body two pounds of food and two pounds of oxygen. This beautiful arrangement is called the "Equipoise of life."

There is a condition of oxygen called OZONE. It is supposed to be *oxygen under a special electrical condition.* It is generated in largest quantities on the sea, hence the advantage of drawing into the lungs as much as possible when standing on the beach on a fine dry day.

Nitrogen dilutes the oxygen, which, if breathed pure, would so quicken and excite the circulation in animals that they would be thrown into fever state and die of excessive excitement.

Nitrogen *extinguishes life and fire,* not by poisoning them, but by stifling or suffocating them. The action of nitrogen may be described as *negative.* It, however, plays an important and energetic part in chemical combination with many compounds. It enters largely into acids, alkalies, poisons, detonators, ammonia, gun-powder, gun-cotton, percussion-cap powder, &c.

Nitrogen is supposed to have a *greater affinity* for *heat* than any other of the preponderable bodies, consequently many of its compounds give it off suddenly with the slightest cause. The nitrogen gas being disengaged produces most violent explosions.

Nitrogen is an important element in *food*:—Known in physiology and chemistry as *Albuminoids* and *Gelatinoids*. Albuminoids have a close resemblance to the white of egg, called albumen. Take ordinary flour, make it into paste with water, then wash it gently in a stream of water; a considerable quantity will be washed away; but, a sticky mass will remain called "*gluten*," which is composed of *Nitrogen* or "*Albuminoids*," which are of the very first importance to animals as food; for they are the materials out of which MUSCLE is constructed. The lean part of meat consists almost entirely of Albuminoids; hence, the value of "beef tea" for invalids as an article of food.

Baron Liebig says: "The quantity of food required by animals for their nourishment increases or diminishes in the same proportion as it contains more or less NITROGEN." As a rule, that kind of food is most nutritious that contains most Nitrogen. Bread contains a large amount of *gluten* which is the nitrogenized principle; and, as the premier article of food is designated the "staff of life."

The chief of the "*Albuminoids*" in the human body are, "Albumen"; "Globulin" (found in the blood and tissues); "Myosin" (found in the muscles); "Fibrin" (found largely in the blood); and "Casein" (the milk elements.)

The "*Gelatinoids*" are those compounds which resemble "*gelatine*": including "*gelatine*" (which, with lime, forms bone), and "chondrin," found in cartilage.

Albumin is the chief constituent of the brain, nerves, liver, kidneys, spleen, pancreas, and all the glands of the body; it is the nutrient fluid in the blood; it is the starting point of organized animal life—from the inception of the fœtus through all the processes of formation and development of the tissues in the construction of animal life.

The following table will be of value to the reader, shewing at a glance the number of grains of Nitrogen in each pound of food; which will indicate their relative value as articles of diet:—

VALUABLE FOOD TABLE.

Cheese,	in each	pound	315	grains of Nitrogen.
Peas	„	„	255	„ „
Fish (salt and dry)	„	„	217	„ „
Liver	„	„	210	„ „
Beef and Mutton	„	„	157	„ „
Oatmeal	„	„	140	„ „
Fish (fresh)	„	„	128	„ „
Indian Corn	„	„	121	„ „
Wheat Flour	„	„	120	„ „

Bacon,	in each	pound	99	grains of Nitrogen.
Barley		,,	91	,, ,,
Bread		,,	89	,, ,,
Rye		,,	88	,, ,,
Rice		,,	70	,, ,,
Potatoes		,,	24	,, ,,
Vegetables—				
Cabbage, &c.		,,	14	,, ,,
Sago		,,	13	,, ,,

Alcoholic liquors are not food. Alcohol does *not* contain Nitrogen. Dr. Mann, in his valuable "Manual of Physiology," says, "Alcohol is not nutritious, it cannot be used by animals as plastic food. It is entirely composed of carbon, hydrogen, and oxygen; it has *no* nitrogen in its composition; it was not intended for plastic purposes: *i.e.*, for building up the structures of the frame; it answers *no nutritious* object. Persons in the enjoyment of vigorous health *act wisely*, when they *refrain altogether* from the use of fermented liquors."

Mr. Craig submits a plan for making London the healthiest and cleanest Metropolis in the world :—

First: Make a law to severely punish with heavy penalties, towns, corporations, and manufacturers, for putting any kind of rubbish or sewage into the drains falling into the Upper Thames.

Adopt the system first advocated by me while Editor of the *Oxford University Herald*, and explained in a lecture to the citizens, the Mayor in the chair. The plan recommended was a system of separate outfalls for the rainfall and the sewage, the old brick drains to be used for the rain; thick stone-ware pipes carried outside the house where practicable, and only where inevitably imperative in iron.

This Statute was ultimately carried out at a cost to the city of Oxford of £80,000 to the entire satisfaction of the citizens, and what is more important, to the farmers, as the sewage was distributed to the land.

This enactment should be made applicable to all parties residing on the banks of the Thames above Richmond Locks, recently successfully erected.

Second: Make the London sewers connected with all the houses, workshops, offices, warehouses. Make railway stations, washhouses and laundries, have corrugated roofs, &c. In fact, in every case where a chimney is required, for the London City and Suburban Districts to be put in perfect connection with the sewers. Any deviation to be subject to a graduated penalty, in accordance to the proportion of evasion of the Statute.

Third: As this involves the collection of carbonic acid, an enormous outlet at many yards' elevation to be erected, requiring hundreds of thousands of bricks in the erection on Richmond Hill. A chimney 500 feet high, and 100 feet internal diameter at the top, and 140 feet

external diameter at the bottom ; its walls 10 feet thick at the bottom and 2 feet at the top.

This elongated outlet would develop a powerful draught, and carry the poisonous materials many miles to become diluted and dispersed.

Fourth : All Town Councils to elect specified candidates for municipal honours, to be also nominated for election on the Sanitary Committee of the Council.

Fifth : That each occupant of a dwelling-house or rooms, having a fire-place, be required to provide the means for admitting oxygen in the air, to be available at discretion, to be poured over the smoking fire when instantly the hydro-carbonic or smoke would be converted into gas and flame.

As the oxygen supply pipe would become a fixed part of the property, the landlord might in reason and justice be called upon to supply the pipes but 6, 8, or 10 feet long ; the expense to the tenant might vary from 1/- to 2/6. A mere trifle when contrasted with the enormous expense of medicine.

The freedom from disease, prolongation of life, and prevention of premature death would alone make the plan desirable. The perfect freedom from fogs, the absence of falling soot, the streets and houses would become exceedingly clean ; London would be the healthiest city in the world, demonstrated by the author, discoverer and inventor of the Cinder-Sifting Ash-Closet in use by the Manchester Corporation.

Mr. Craig invented the Aerial ship, capable of being guided through three points out of four of the compass in any gale of wind. He devised a plan for making London the cleanest and healthiest city in the world, where all flues would be connected with the great sewers, all heat and electricity carried through to the suburbs to be available for climatic conditions, making the temperature warm and genial, summer and winter to be regulated by the touch of a stop and thumbscrew. No coal would be used in the mansions erected around the great outlet, electric light would prevail throughout. Hot and cold water always available, also mineral baths ; lifts for the tenants and others, for stores. A warm atmosphere would give at discretion the genial climate of Nice, Briritz, Pisa, Riviera, Florence, Cannes, &c., &c.

Electric tram cars would be ready night and day to carry one or more of the occupants to the nearest railway termini at that end of London.

The citizens would have power to put out smoke at any moment, by turning the oxygen supply pipe on the hydro-carbonic acid coal, so as to turn the smoke into gas, flame and heat instantly.

The economy of this plan in health, comfort, happiness would be enormous, and a blessing to all.

The method of preventing premature death and prolonging life are the greatest discoveries ever made by human investigation. Mr. Craig has discovered how, in less than five minutes, when a patient is blind, deaf, and dying, to restore the fluid condition of the blood, and thus lengthen life.

This is the most important discovery ever made, and will prolong

thousands of lives yearly, when the medical profession know the simple means available.

This discovery will promote the life, health and happiness of all concerned.

Fowler Institute.

MEMBERS' NOTES.

A LARGE gathering of friends and members of the Fowler Institute met at the President's house in Kent, on June 23rd. Mr. Fowler, Miss J. A. Fowler, and Mr. and Mrs. Piercy, received the guests on the lawn, Mr. Fowler making many happy remarks to old friends who had gathered round him to help celebrate his 83rd birthday.

The tea tables were prettily arranged in a large marquee (kindly lent by the Vice-President of the Fowler Institute). After tea, a unique meeting was held ; the object of the meeting was partly to receive representatives from the following societies, &c. :—The Baptist, Congregational, Wesleyan, West End Mission, School Board, Medical Science, Educational, Women's Liberal Association, Primrose League, East End Workers, Vegetarian, Temperance and Guardians.

Mr. Brown, Vice-President, took the chair the first part of the meeting, and Mr. Sly the latter part, as Mr. Brown had to return to Wellinboro' that evening. Mr. Piercy read a number of regrets among those not able to attend : Sir W. and Lady Lawson, Mrs. Caine, Mr. and Mrs. Wilson (Sheffield), Rev. and Mrs. Mark G. Pearse, Revs. H. P. Hughes, J. Lovell (of Bromley), Wm. Baillie (of Bloomsbury).

Mr. Brown called on Mrs. E. C. Johnson, who spoke of her great work in Prison reform in Mass,, U.S.A., and showed how her great insight into character helped her in her treatment of her large family of women prisoners ; her friends used to call her a fanatic when years ago she used to attend, night after night, the lectures given by her old friends, Mr. and Mrs. Fowler, in Boston ; it was a training she never forgot, and had been a help to her all her life. Dr. Kennedy followed, and spoke of his long acquaintance with Mr. Fowler.

Miss Fowler, on behalf of her father, who, owing to the number of people, was in the next room, said he was very glad to see so many of his old friends again. This meeting is most unique. Those interested in various branches of public work are continually using Phrenology. The time has come when all subjects have conferences, annual meetings, and jubilees. We have several nationalities represented in this meeting. When Mr. Fowler first came to England he was very anxious for doctors to take up Phrenology, but it was difficult work ; and also to speak in the churches. The work is not going to die ; he had wonderful energy, wonderful influence, and he has just the same interest in the subject to-day as he had more than 50 years ago. Let us take courage from *his* efforts, and promulgate Phrenology in every quarter.

T. P. Whittaker, Esq., M.P., then said a few words to the point.

Mrs. Hawkes :—On the invitation card for to-day it said "representatives from various societies would speak on the factors which influence character."

Every one has a hobby—mine is total abstinence, and I should like to tell you a few things I see as I look through my temperance eyes. (1) Reputation—what others think of us. (2) True character—what we really are.

We have the reputation of being Christian England ; how very poorly we keep it up.

In Cairo, if a man is drunk, they say he has the Englishman's disease. No respectably dressed Spanish woman will be seen going into a public-house for refreshments. It is a public shame to England. We pride ourselves that we have a keen sense of honour. Someone has called it the "genius of degeneration," and is a check on civilization.

We pride ourselves on our perception of truth, and of right and wrong.

Is not moderation a good course ? some may say. It makes me think of the story of an English gentleman who wanted a coachman, and he asked the applicants if they had to drive near a precipice how close to the edge would they go. The first, an Englishman, said he would drive within one foot of it ; the next, a Scotchman, said he would go within two inches of the edge. The last, an Irishman, said he would go as far over to the other side as possible. For the sake of our national character let us keep as far as possible to the other side.

Mr. Chakraburthy :—I naturally feel very awkward to speak before a meeting gathered together for the study of mind. Seven years ago in India I had a book—the Self-Instructor. I was interested in it, went through it critically, and took note of everything by which I could obtain knowledge of my own faculties. From that time I was interested in Phrenology, though I have not scientifically studied it. It has been of great use to me, and in peculiar circumstances in travelling it has saved me from inconvenience. I look at a man's face, and if his face commend him to me, I trust him ; if not, I reserve my mind to myself. Each Indian caste has given a great deal of study to mind, not so much to materialism, and will in time fall back on the study of the mental, moral and spiritual. So the Indian will naturally be interested in Phrenology and Physiognomy.

Mr. Milligan :—I have been very interested in Mrs. Johnson's remarks. The sooner it comes to us how we can apply these particulars to poor law administration the better. The number of workhouses in the metropolis is appalling. In workhouses we have much simpler administrators of law now than formerly. The question was asked by an M.P., Did the providing of parks, &c., pay, if they paid in the highest and best sense ? In years to come they will pay financially also. I believe that free education, libraries, and parks, are all calculated to brighten and instruct, and will in time cause the number of inmates in jails, workhouses, &c., to be reduced.

We spend far too much time in repressing crime, we ought to prevent rather than cure, and make it difficult to do wrong and easy to do right.

The Guardians are going to shut liquor out of the workhouses. We have done so at Wandsworth, and now the drink bill is reduced to £4, and the milk bill has gone up correspondingly. I should like to say a few words for Phrenology. I firmly believe in Phrenology and Physiognomy since meeting with Mr. Fowler many years ago. I saw a bill on the Mechanics' Institue at Bradford. I went in and felt inclined to come out again ; but Mr. Fowler spoke encouragingly, told me a few things I did not know about myself. I thought over it and then went to some of his lectures, read, studied, and had Phrenology on the brain. Since I have been a Poor Law Guardian, and in visiting schools and in appointing teachers in nine cases out of ten I have adopted this unerring guide to character, and have ever found Phrenology a great help in dealing with lunacy cases and imbeciles.

Mr. Sly said :—I am not a Poor Law Guardian, but I am a Vice-President of Board of Guardians. Do anything you can to prevent men getting at the drink ; give them all you can in place of it. Our drink bill has gone down till it is comparatively nothing, and according to the doctors the people are certainly no worse. I quite agree with providing parks. Only a short time ago, two working men were in one of these public parks, and the one said to his companion, " Come Joe and have a drink." " No " said he, " I am not going to leave this for a drink." That is the sort of influence we want our parks to have for working men.

Mr. Coleman :—With regard to Phrenology, it is a subject I have been much interested in from the time I can hardly remember. The first I heard of it was when Mr. Fowler examined my brother's head, when he was only four years old, and he is older than I am. Since I joined the Fowler Institute, and learned Phrenology, I have found it of great use, although I feel I know very little. I have been able to show some the weak and strong points in their character, and perhaps to help and benefit them. The study of man and mind is vast, and we have commenced on such a vast career of study, there is no one but can take up the study of Phrenology with benefit to himself in mind, body and soul.

Mr. King :—I have known Mr. Fowler a long time, his examinations of the heads of my children turned out to be as true as a sun picture. I have always taken great interest in the study of the subject scientifically, and have attended the lectures. It was with very great pleasure and profit that I heard Mrs. Johnson the other day at a drawing-room meeting. I felt much sympathy with her remarks about those who come out of prison " ear marked " for life, they cannot remain undiscovered, as soon as they are out they are known and watched, and it is very difficult for them to get work if they are not taken by some philanthropic person at the very first.

I think we ought to give expression to our delight at being here on Mr. Fowler's 83rd birthday.

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Gallant little Wales has come forward with another society. We heartily congratulate the earnestness that is always aggressively doing good by promulgating the principles of Phrenology.

We are glad to see that the Leicester Phrenological Society is doing good work among the medical profession by pointing out the prejudices of many non-believers.

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IS COLOUR-BLINDNESS A PRODUCT OF CIVILIZATION?

It has been stated that it exists to the extent of three to four per cent. among the civilized people of Europe and America, and is known to be the result of violent concussions or disease, or the excessive use of tobacco or alcohol. Profs. Blake and Franklin, of the University of Kansas, having tested several hundreds of Indians belonging to the different tribes, find that under one per cent. are colour-blind. The half-bred tribes, however, seem to show a limited sense of colour as they hesitate in choice. The fact that there is more colour-blindness among women than men, and more among civilized than uncivilized races would appear to show that the habits of civilized life are favourable to its extension.

E. Crow.

Notes and News of the Month.

A new edition of "Face Indicative of Character," by A. T. Story, will be issued on August 1st. The price has been reduced to 1s. This work contains over 100 illustrations, and a large sale is anticipated.

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The "Phrenological Dictionary," by L. N. and Jessie A. Fowler, will be on sale August 7th. It is a unique and useful sixpence worth, and of such a convenient size that it will easily slip into a coat-pocket or hand-bag. Students of Phrenology should not be without it. Price, post free, 7d. Address: L. N. Fowler, Publishing Department, 7, Imperial Arcade, Ludgate Circus, London, E.C.

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Handwriting.—We have been repeatedly asked to devote a page of the *Magazine* to sketches of character by handwriting, and have decided to do so. Specimen's of handwriting should be sent to the Editor of *Magazine* not later than the 10th of each month. Fee 1s.

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The lecturettes given in the Memorial Hall under the auspices of the Fowler Institute will be discontinued during August. See September *Magazine* for the re-commencement of the same.

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On August 21st a lecture will be given for the benefit of the old pioneers, Mr. and Mrs. Craig, in the Athenæum, Hammersmith, by Mr. Schaw on "Heads and Characters," at 8 o'clock. We hope it will be well attended.

Miss Adelaide M. Anderson, the new factory inspector, is an old Girton student, and took honours in the Moral Science Tripos. She also gained the Gamble prize by an essay on "Joannes Scotus." She has made ethics and political economy special studies, and for the last twelve months has been engaged on the staff of the Labour Commission. Miss Anderson is of Scotch extraction, and is a native of Melbourne.

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Another appointment of a lady to a similar post is that just made by the vestry of St. Mary Abbotts, Miss Mary Duncan having been elected Inspector of Laundries and Workrooms. Miss Duncan was trained by the National Health Society, and succeeds Miss Lucy Deane, another of the Society's students, who a short time ago was selected by the Home Secretary as an Inspector of Workshops and Factories.

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Mrs. Helen Hart is another lady who has just qualified herself with the Diploma of the Institute of Health, as Sanitary Inspector.

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The various classes of the Institute will begin in the middle of September. (1) The Elementary, (2) Advanced, and (3) the Artizan classes will be held on Monday or Friday evenings. Private lessons on Tuesday and Thursday evenings. If intending students will, when they have decided, send word of their convenient evenings, we shall be glad to make arrangements to suit all parties. The Artizan class is, necessarily, introductory in character; the first Advanced, or Elementary class, treats of the subject of "Phrenology and the Temperaments," while the second Advanced class treats of the "Physiology of the Brain and Nervous System," as well as Phrenology and kindred subjects.

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"Man's Mental Inequalities" formed the subject of Mr. L. N. Fowler's lecture given on Wednesday, June 20th, at the Memorial Hall. The lecturer showed that men are equal only in some things, none being equal in all; and before the close of the evening the audience had ample opportunity of realizing this, as the lecturer went on to speak of the inequality of talent. The difference between genius and talent was briefly but concisely explained, and illustrations were given and cases cited of those who excelled in various subjects, as mathematics, music, oratory, &c., and those who were clever in argument and debate, and the reverse. The combination of mental qualities necessary to make the artist, speaker, writer, lawyer, minister, &c., was also touched upon. The lecture was illustrated by skulls, &c. At the close a practical demonstration of the subject was given.—*City Press*, June 23rd.

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A Wellingborough paper announces the following:—

"We understand that two Wellingborough gentlemen—Mr. William Brown and Mr. David Dulley—have received an intimation that, upon the recommendation of Earl Spencer (Lord Lieutenant of Northamptonshire), they are to be placed upon the Commission of the Peace; and it will be generally agreed that they are well deserving of the honour.

"Mr. Dulley has rendered good public service in his capacity as chairman of the Local Board of Health and as one of the County Councillors for the town ; and Mr. Brown has likewise a record of useful public work, especially in connection with his membership of the Board of Guardians."

With regard to Mr. Brown, few men are better qualified to hold such an honour more creditably, and few have earned the distinction more thoroughly. Mr. Fowler said of him in 1891 : "He is constitutionally industrious, and may give away many things, but wastes nothing. He is more particular about not having things wasted than many are who need the crumbs they throw away." His gifts to the town of Wellingborough are deservedly appreciated. "Such an organization would succeed almost anywhere if moral principle is valued. Probably his best gift is in superintending, overseeing, and having the management ; but if he had chosen the sphere of a preacher he would have been decidedly successful."

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Chicago has been the scene of unfortunate disaster of many kinds of late. Mr. W. T. Stead, in his wonderful work on "If Christ should come to Chicago," has been only too accurate in some of his predictions. He has also in the *Contemporary Review* been expressing his views on the Labour War in America. He says that "the mere brute violence of the present industrial epoch in the United States is bad enough, but that is by no means the worst feature of the story. 'What is far more appalling,' he says, 'is the utter paralysis of public and moral authority. Arbitration neither side appears to have thought of. The public contented itself with keeping a ring, watching with pitiless curiosity the combatants worrying themselves to pieces like wild beasts in the arena of the Colosseum.' What I hope, then, to see as the outcome of the Labour War is a growth of the national life of America whereby the people will come to realize that they must place honest men in power, and not venal and place-seeking politicians whose votes may be bought at any moment for the purpose of crushing popular liberties. In this direction, and in this only, lies the hope of political and social regeneration, and it will be well for the United States if the moral requires no more drastic enforcement than it has received so far."

So say we all, although all will not be willing to take the optimistic view of *many* things as Mr. Stead does in his powerfully-written book. His latest work on "The Story of the American Strike" is very opportune and gives us a succinct account of his observations.

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During the past month Mr. John Lobb, chairman of the Finance Committee, presented the Budget of the London School Board in a masterly way.

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In the coming numbers we may expect Articles and Interviews on Mothers and Daughters ; on Human Nature at Home ; Manhood—How Attained Phrenologically ; Political Life — How to Account for Differences of Thought ; Lady Ed. Cavendish ; Katie Leonard ; Miss Conelly and her School at New Cross ; the Human Race ; Phrenology Vindicated.

In August will appear *The Junior Photographer*, a monthly illustrated magazine, dealing with the elementary and popular side of photography. It will be edited by Matthew Surface, editor of *The Practical Photographer*, and published by Percy Lund and Co. The young people will now have a chance to revel in photography and learn many hints not to be found elsewhere.

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RECENT BAZAARS AND GARDEN FÊTES.

The Y.M.C.A. in the north of London held their Annual Garden Fête at the house and in the grounds of Mr. and Mrs. Aukland. In the drawing-room Miss Fowler gave three half-hour entertainments on Phrenology at stated intervals. The room was full on each occasion, and proved a novel feature of the Fête.

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Last month was naturally crowded with bazaars everywhere. At Lordship Lane, in the Shawbury Hall, three Fellows of the Institute, Mr. Baldwin, Misses Maxwell and Dexter, examined on the three different days at various hours.

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At Shaftesbury House, Shaftesbury Avenue, the Jubilee in connection with the National Refuges Homes held its bazaar, at which Miss Fowler, assisted by Misses Maxwell and Dexter were kept constantly occupied with Phrenological Examinations two days.

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The early part of last month Miss Fowler went to address a meeting of mothers at Hendon, on the evil influences of Alcohol on the Brain. She suitably illustrated her remarks with diagrams, models, &c.

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At the Grand Floral Bazaar held in the Athenæum, Camden Road, in aid of All Saints', Tufnell Park, Miss Jessie A. Fowler attended at the opening each afternoon, and Mr. Baldwin, F.F.I., in the evenings of three days. Many members of the nobility at both bazaars patronized the Phrenological tent, and were struck with the truthfulness of the delineations.

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At the annual distribution of prizes in connection with Miss Mills' High School for Girls, Stroud Green, Miss Jessie A. Fowler was asked to distribute the prizes in the Parkhurst Hall, Holloway Road. The Hall was crowded. Miss Fowler addressed the parents on the importance of understanding the mental and physical calibre of the children, and after an exceedingly interesting and well arranged programme she distributed about 150 prizes, certificates, &c., and congratulated the students on having a teacher who knew the importance of mental science. She also addressed a word to the young ladies who were the recipients of the prizes.

Children's Column.



MOTHER'S FACE.

THREE little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.
"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."
"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus—
I wanted him awful bad."
"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world,
Is just my mother's face."

MY DARLING CHILDREN,—

How many children enjoy being teased, I wonder! Not one hand up! Well, that is what I expected. Now how many of you *like to tease?* Be honest! O my, how many hands I see! But I notice they go up reluctantly as though they were admitting something of which they were not altogether proud. I am not surprised at that, for teasing is mean fun, I think. If you will look in your dictionaries you will see tease means to vex, annoy, disturb, irritate and mortify; all of these words imply something which ruffles and excites the feelings or causes pain and disappointment. You hadn't intended to be guilty of any such unkind amusement when you were led into teasing brother or sister, or a little playmate, had you? Yet, my dears, that is just what you were doing, having fun at another's expense, and wounding a heart by thoughtless words and actions. Only the other day I saw a little boy offer a child a tempting bonbon, and just as the eager little hand was outstretched to take it, it disappeared within his own mouth. The little girl burst into tears and hid her face in her mother's lap, and the promise of a whole box of bonbons could not comfort her. I felt indignant with the boy because although he only meant it in fun I knew he would not have liked the same trick to have been played on him. I hope you will all remember the golden rule whenever you feel disposed to tease anyone again, and the companion text which goes hand in hand with it—"With what measure ye mete it shall be measured unto you again."

Will you tell me, children, what faculties tend to give the teasing propensity, so that you may learn to restrain them?

Your loving
AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

By Joseph H. Austen.

I think perhaps, as no child has entered for the prize offered for the best papers, that I had better adopt a new way in trying to teach you, by question and answer on what you have done for the last three months (not including July) in the Magazine.

Question 1. How many selfish qualities have we?—Five.

Question 2. What do the selfish qualities mean?—Thinking and providing for yourself.

Question 3. What is a faculty?—An expression of the mind.

Question 4. Name the first selfish faculty.—Combativeness.

Question 5. Where is it?—Over the back of the ear on both sides of the head.

Question 6. What is it between?—Conjugality, Friendship, Cautiousness and Secretiveness.

Question 7. What is its use?—To defend what belongs to us, and to help us to overcome difficulties.

Question 8. What happens if you have very large Combativeness, and do not control it?—We get very quarrelsome and naughty.

Question 9. Who should we try hard to be like?—Unselfish men and women.

Question 10. Why?—Because they are always thinking of other people first.

Question 11. Is it good to have very little Combativeness?—No, for then we should not be courageous and overcome temptation.

Question 12. What ought Combativeness work with?—With Benevolence and Approbativeness.

Question 13. Which is the next faculty in this group?—Destructiveness.

Question 14. Where is it found?—Just over the tops of both ears.

Question 15. Is it good to have a large part of this faculty?—Yes, if it is properly controlled, for then we shall not break our toys, or tear books.

Question 16. Why should we not tear our books, or break our toys?—Because we might give them to the poor little children who have none.

Question 17. Does Destructiveness do anything else?—Yes, it makes people brave, strong and energetic.

Question 18. What faculty comes in front of Destructiveness?—Alimentiveness.

Question 19. What is that?—The quality which gives us a desire for food and a good dinner, or plenty of nice things to eat.

Question 20. Are there any people who have this part too large?—Yes, and they are called "gluttons," because they are too fond of eating and drinking.

Question 21. Are there people who have this faculty small?—Yes, and they starve themselves, or else take as little food as they can.

Question 22. Which are right?—Neither, for we should neither eat too little nor too much.

Question 23. Do little children have Alimentiveness large?—Yes, sometimes, for then they are too fond of sweets and other things.

Question 24. Which faculty comes next in this group?—Acquisitiveness.

Question 25. What does that mean?—A fondness for gathering toys, books, and knowledge.

Question 26.—Do grown-up people ever have too much of this faculty?—Yes, and they are called misers, because some of them make all the money they can, and will not give a halfpenny away if they can help it.

Question 27. What do others do?—Make money, and then help others with it.

Question 28. Who had this faculty large and used it well?—Peabody, the philanthropist.

Question 29. What comes last in this group?—Secretiveness.

Question 30. Where is it?—Just over a part of Destructiveness.

Question 31. What does this tell us to do?—To think before we speak and act.

Question 32. What do some children do?—Fail to tell their fathers and mothers everything. This is not honouring them.

Question 33. Where is Alimentiveness?—In front of both ears.

Question 34. And Acquisitiveness?—Just over Alimentiveness.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

ON Wednesday, June 27th, at the Memorial Hall, Miss Jessie A. Fowler gave a lecture on "Paris, and our Parisian neighbours."

The typical characters of the French and English were contrasted, our French neighbour being shown to be characterized for impulsiveness, clearheaded discrimination, brilliant imagination, politeness and affability, but not so much depth, judgment and comprehensiveness of mind as tact, literary talent and versatility of character, and is among the first in scientific investigation. He has vanity rather than pride, and likes display. His temperament is highly mental, which gives him great nervousness and excitability.

The Englishmen, as a class, are remarkable for sociability, friendliness, love of home, for hospitality and philanthropy, practical talent, knowledge of the world and interest in general affairs. They have great originality of thought, are practical and available in intellectual resources and able to turn everything to account, but are not always so sentimental or ideal as their French neighbours.

A few remarks upon the character of the late President Carnot were also given, and illustrated by a large diagram. The benefit each derived from the other was also enlarged upon.

"SCIENCE AND RELIGION" was the subject of Mr. Fowler's lecture given at the Memorial Hall on Wednesday, July 4th.

After a brief explanation of the terms Science and Religion, it was shown that the kind of religious emotions which are stimulated by intellectual conceptions depend upon the way these faculties have been cultivated. In ancient Egypt, reptiles and birds were objects of religious veneration. In Hindostan, the Juggernaut; in Greece and Rome, Jupiter and Apollo, Juno and Venus, and others, and the religious emotions were trained to reverence the statues of these imaginary personages. The religion of the Indian who, with untutored mind "Sees God in the clouds, or hears Him in the winds," is very different from that of an English Archbishop, that of the Mahommedan from the Scotch Presbyterian, or that of the Hindoo from the Catholic belief.

Mental science or Phrenology has been considered by some to be hostile to Christianity. Many erroneous ideas as to the functions of the brain have been entertained; some have held the theory that the brain is a unit, but now the theory of plurality of mental faculties and centres for motion and ideation is being established. The absolute and proportionate size of brain also was a subject upon which many different opinions were held and expressed. When we consider the wonderful capacity of the small mass of brain substance in the ant or bee, the domestic economy, local memory, mechanical activity, &c., displayed by them, who can say that size is the only indication of power?

Man has will and instinct, animals have only the latter.

Religion is a peculiar characteristic of humanity—the capacity for a knowledge of the Supreme Being, and of rendering Him homage is the prerogative of man. The more we investigate the laws of nature, the more we shall understand true and pure religion.

Lord Brougham once said, "Happily the time is past and gone when bigots could persuade mankind that the lights of philosophy were to be extinguished as dangerous to religion, and when tyrants could proscribe the instructions of the people as enemies to their power. It is preposterous to imagine that the enlargement of our acquaintance with the laws which regulate the universe can dispose to unbelief. It may be a cure for superstition—for intolerance it is a most certain cure—but a pure and true religion has nothing to fear from the great expansion which the understanding can receive by the study of either matter or of mind. The more widely science is known or diffused, the better will the Author of all things be known, and the less will people be tossed to and fro by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

"POLITICAL, Business, and Commercial Men" was the title of Mr. L. N. Fowler's lecture given at the Memorial Hall on Wednesday, July 18th. The subject was dealt with practically, and the qualifications necessary for success in each of these three departments of life were fully discussed. In the political world the different opinions with regard to legislation were found to be in harmony with the proportionate power and exercise of various mental faculties, and the combination of those powers. Business capabilities, as necessary for success in general and particular lines of work, were brought forward; and a comparison between the mental developments of the politician, business man, and commercial man, brought home to one's mind the diversity of talent found in mankind, and how beneficial is that knowledge of Mental Science which enables us to understand our own capabilities, and guide us in the choice of life-work adapted to our abilities.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

"SEXIGAN."—The photos of this gentleman indicate a very active organization; there is a sharpness and vigour that characterizes all the mental actions. He is very persevering, energetic and efficient. He has an enterprising mind, calculated to succeed in life; he is sharp, shrewd and penetrating, acquires knowledge easily, and is able to use his information in the best way. He is economical, does not waste, and has good commercial talents. He has a ready understanding and a grasp of mind that takes a comprehensive view of things; he is versatile, and can do almost anything. He is cautious and prudent, but restless and uneasy; does not like restraint, and is a lover of freedom. He needs more scope for his mind to operate freely and show good results. He has large sympathies and refining qualities. His social faculties are all large; he has a ready wit, good conversational powers, and can be very entertaining. (Character read from smaller photograph.)

E.C.—This lady is constituted to enjoy life as much as possible. She has an ardent and impulsive nature, is warm-hearted and very enthusiastic in disposition; is highly sensitive and impressible, and has strong social qualities. She is governed largely by her feelings and is more directly influenced in this way than any other. The head is well

rounded out, giving a general fulness of character. She has a versatile mind and is quite equal to the occasion ; her mind is active and readily responds to surrounding influences. She is intuitive, and has considerable foresight. She readily acquires information and is quite alive to what is going on around her ; is practical in judgment, and has good powers of discrimination. She has strong sympathies, and has a ready response to an appeal in this direction. She is energetic, forcible, and has strength of character. Her mind shows to best advantage when she is stimulated, for she is capable of enlisting her whole energies in any direction in which she may be interested. She has artistic tendencies, a strong sense of refinement, and a love of the beautiful in nature and art. There is evidence of drawing and painting ability, and a strong imagination. It is a character capable of exerting considerable influence.

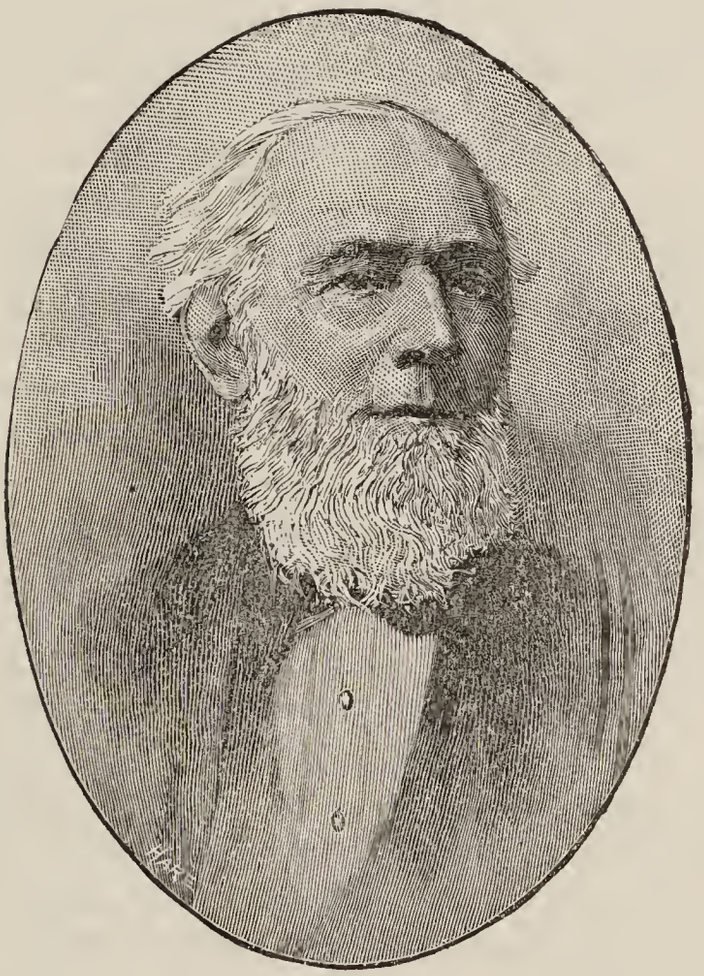
D.K. (Brighton).—This child has a fairly developed organization. She needs careful training to enable her to be efficient in her self-government. She has plenty of energy and vitality, and with care will live to a good age. She needs discipline, but must not be forced ; her mind must be interested and directed from one thing to another and she will learn easily. She is too thoughtful, and is in advance of her years ; is not easily satisfied, and shows at times a somewhat irritable temper. She quickly copies what she hears or sees, and will be somewhat difficult to control ; she likes her own way, is very sensitive, and quickly responds to praise, and is discouraged if scolded. She should be encouraged to be more confiding. She will show a character of some strength, and, if wisely directed, will make a useful and valuable member of society. Her moral brain is large.

"Alfred."—This gentleman is favourably organized, well put together, and adapted to an active life. His weakness is that he desires to overdo and takes on more than he should ; he does not know when to stop, consequently, is liable to run beyond his strength. The digestive organs appear weak, and should be studied with a view to toning them up, or he may find this a disadvantage. He has abundant mentality and nerve force and is very active, energetic and forcible. He is seldom satisfied with himself, and is constantly seeking fresh ground for action ; he could not narrow down to one groove, he needs scope to exercise his talents, and work to use his energies upon. He has a character that is rather impulsive, does not like to be thwarted, and is very determined. He is very plucky, will stand his ground, and look after his own interests. He has an acquiring mind, sees quickly, and gathers information easily, is very methodical, and a good worker. He is intuitive, a good judge of character, and shows good organizing abilities. He has strong sympathies, is easily interested in others, and has a strong social nature. He is sharp, shrewd, penetrating, and not easily imposed upon.

Even the best things, ill used, become evils ; and contrarily the worst things, used well, prove good.—*Bishop Hall.*

THE
Phrenological Magazine.

SEPTEMBER, 1894.



SIR ISAAC PITMAN,
Inventor of Phonography.

THIS organization indicates two very striking features, one is a tenacity of life, power to endure more continuous action and expenditure of life and nervous force than most individuals. It also favours great tenacity of mind, unwillingness to give up a purpose or plan when formed, a disposition to persevere and endure until perfection is attained. He should be characterized for clearness of mind. He has a high state of the mental and nervous temperaments, which gives an unusual degree of mental activity. He is in his element when

employed intellectually, but is never satisfied with his attainments. Whatever he does opens the way to do more, and better. His Order is very prominent, and has a powerful influence on his entire character ; it would dispose him to be methodical and particular in arranging and simplifying, which, joined to his other faculties, would give him superior abilities to organize, arrange, lay out work, and do things according to some system. He is almost too nervous, too nice and particular. He finds it difficult to work with others because they are liable, in his estimation, to be careless and imperfect ; hence, he would prefer to do everything himself. He is close in his observations when he pays attention to a subject, but may be a little absent-minded sometimes, and have hobbies, and be absorbed in certain directions. Language appears to be large, which would give him a great command of words, and enable him to express himself with unusual accuracy. He could distinguish himself in the languages, or in grammar, or as a critic of language used by others. As a speaker he would select words with great care, and so present his ideas that they would be clearly and distinctly understood. The intellectual brain, as a whole, is largely developed, and gives him superior power as a student. Whatever studies he pursues he will wish to make himself proficient in that department. As a teacher he would be very careful not to allow his pupils to go faster than they understood. He has great intuitive power, has capacity to analyse, criticize, discriminate, and see differences and resemblances. He may be witty, but his wit is more the result of the action of comparison and intuition than of mere mirthfulness of mind. His moral brain appears to be fully developed, and would give elevation of mind. He cannot enjoy himself in an animal physical way ; he will not be likely to mix up with men in worldly pleasures or animal enjoyments. His head, being rather broad, indicates considerable industry, energy, efficiency, spirit, and resolution. The physiognomical indications are favourable to an affectionate and domestic disposition, although, as a general rule, he prefers to devote himself to study and intellectual pursuits, and to go with a choice selection of company, rather than into general society. The entire organization indicates that he is one by himself, that he has an individuality of his own, and that he is not easily imitated by anyone else.

Sir Isaac Pitman, the inventor of the most facile system of shorthand, and the leading advocate of spelling reform, was born on the 4th of January, 1815, at Trowbridge, Wilts., where the poet Crabbe was rector. He was the third of a series of eleven very remarkable sisters and brothers. In

early life he was a clerk, then he became a schoolmaster. Having learned Taylor's system of shorthand, he set himself to popularize it, then to improve it, and next, to invent a more perfect system. The art has conferred such blessings upon mankind that Sir Isaac may justly be called the world's benefactor.

L. N. FOWLER.

MANHOOD,
AND HOW ATTAINED PHRENOLOGICALLY.

By L. N. FOWLER.

WHAT ought man to be and to do, taking into account the primitive powers of his nature, and the relations he sustains to his Creator and to a spiritual and immortal existence? What will his organization when perfected lead him to do?

A perfect machine will do perfect work and make no mistakes; will do that kind of work for which it is adapted; will produce what is wanted; will give satisfaction; will waste no material; will make no noise; will be an object of great value.

In proportion as men are perfect will they do the same. The standard of manhood varies with the age of the world, the degree of culture, the standard of religion and ideas of God. At one time his idea of manhood was in his vital force and the number of his children. At another time it was his muscular force, physical courage to kill wild beasts, like Nimrod. And then the greatest man was one who could manage an army most successfully; or a prize-fighter. Then the richest man was the greatest. At another time it was social position; then it was personal beauty; and then accomplishment, music, art, composition, and literary acquirements. Then it was learning, power of invention, and originality of thought; and then the most rigidly just, honest, law-abiding man, severe in judgment, and sure to punish. Then it was the priest in the holy of holies. Next it was a king of great power, who had a large retinue, and who made a great display.

Then it was a monk who made great personal sacrifices to please his God. And then one who had great faith in spiritual existence, Divine influence and immortality, and lived for another life as well as this. Then it was the man who had the most elevated and perfect ideas of God, and was the most devout in prayer.

At present he is considered by the most advanced minds to be one who does the most good, is the most tolerant, has the most sympathy, is the most kind, and manifests the most charity towards others. There is yet to be a more perfect standard than any one of these. It is a judicious blending of all that is good of the foregoing.

Moral courage is a climax of manly quality. Although everyone with whom you come in contact deceive you, do not give up faith in the element of honour. Do not judge every man by your worst friend. Because one, two, three, friends deceive you, do not give up your faith in Human Nature.

Daniel showed his manliness when he entered into his chamber and knelt down with his face towards Jerusalem and prayed three times a day after he knew that the command had gone forth from the king that no prayer should be offered to any other God save the one he designated. There is a natural process towards perfection going on in *nature*, which effects the productions of the *soil*, of *beasts*, and of *men*. There was a time when no living thing could exist on the earth, because of so much carbonic acid gas, which was, as compared with what it is now, 80 to 1.

We are governed much by love and hate. To-day we cover a man with glory for one good act; to-morrow we cover the same man with ignominy for one bad act. Yet the man is the same, neither better nor worse. There are many more poets, musicians, artists and philosophers by nature, than have been developed, and the best are not necessarily developed. The human race has always had a vast amount more of resource than has ever been developed. The majority of man's powers have been directed to objects below rather than above the medium line.

We have no power to perceive or take in the idea of infinity, or grasp the conception of eternity. We can only go so far as our limited conception and imagination can carry us.

THE IMPEDIMENTS TO PERFECTION OF CHARACTER

are bad parentage, imperfect organization, perverted appetites, dirty, lazy life and habits, dark rooms, low ceilings, bad air, filthy streets, no family order, no high motives for action, no favourable surroundings, intemperance, licentiousness, dishonesty, impurity of life.

THE AIDS TO, AND PROCESSES OF PERFECTION.

To be well-born, to be well-fed, to have suitable climate and clothing, proper discipline and education, high ideas of God, and consciousness of objects greater and better than ourselves;

constant watchfulness, looking for aid and strength to a higher source than man, and taking courage from those who are better than we are.

To do any kind of work requires stock, and the better the stock the better the work will be done. So all kinds of work require implements, and the better fitted they are for the work the more easily can the work be done.

All work requires a motive, and the higher the motive the more important the work when done. Man's beginning in this world is with a body. It is the foundation of all his efforts and outgoings. With a good, well-formed body, and an inherited strong constitution he has a good start in the world. A smaller compass of mind in a sound body is better than a large mind in a weak body. All men who have distinguished themselves have had an object in view. The difference in these men arises very much from the various objects they have in view, the one being more elevating than the others. Those having the highest object to live and labour for have been the greatest, and they have ranked the highest, and their reputation and name have lasted the longest on the page of history, and in the affections of the people, and the highest motive man can live for is to do good to his fellow man and obey God's laws.

We are creatures of imitation, and we imitate those with whom we are in sympathy, and our strongest inclinations guide our sympathies.

Few, for the want of contact with society, find the counterpart to their own mind or hero of their imagination, hence they remain quiet. We are apt to do honour to our great men of genius as though they were the only ones in society of their kind; while, with the same advantages and stimuli to action, there might be hundreds to where there is one now. There were not so many talented men in this country as there are now, and there will be more.

Demosthenes and Cicero made orators of themselves by hard study.

Cæsar determined to be the greatest soldier of his day and succeeded.

Sheridan made a complete fiasco the first time he spoke in the House of Commons. His friends strongly urged him not to repeat the experiment, but he exclaimed, "By heaven, it is in me, and it shall come out!" and this prediction was fulfilled. Thus far man's education has been more downward and selfish than noble and unselfish, to punish rather than to forgive, to find fault and hinder rather than to help and encourage. Developed powers have been turned into the

wrong channel and frequently made the worst use of, such as getting rich by ruining others, taking more than they give. As it is,—honesty, truth, purity, sympathy, charity, kindness, disinterestedness, and true friendship are often the exceptions and not the rule. Very few show glimpses of the angelic and God-like. Devoted love to God and obedience to His requirements as understood and true love to man will develop true manhood more than anything else.

Man is so organized that he is capable of reaching that point when he nearly repeats the image of his Creator. In that case he would be more perfectly developed and better proportioned in body, more complete in the life principles, have more animal life, warm blood, more health and tenacity of life, nervous electricity, and control over his mind and body. His mind would be more comprehensive, and there would be more power and vigour in its action. He would be more true to himself and others, morally and in every other way. He would not be so easily tempted, and if tempted would be able to resist temptation, and would encourage others to do the same. Would have more stability of principles, more originality, power of intuition, and be more spiritually minded.

It would not take such a man a lifetime to learn *how* to live or to secure an education. Man would not as now devote all his energies to become rich or gain fame and the praise of fashionable society, but he would be a live man from head to feet, more pure, true, honest, honourable and high-minded. Man as he should be (and was organized to become) ought to be more of a free agent than he is now; at present he is like a lion in a cage, he has fettered himself and surrounded himself with many encumbrances and is cumbered about with much serving.

Christ opened the eyes of the blind, the ears of the deaf, and the mouths of the dumb. So His coming into the world has set many to looking, many more to talking, and still more to listening. He restored to health and soundness many cripples and insane people. So also many have gone to labour in His vineyard, and reason in favour of His cause.

TRUE MANHOOD.

When is a man a man? When he *acts* like a man. What is it to *act* like a man? To observe all the laws of health; to obey all the laws of his physical being; to obey all the laws of his higher nature; to legitimately gratify all his powers; to avoid all bad habits and morbid actions; to avoid that which would injure him, or wrong others; to think and act

for himself; to take the responsibility of his actions; to be constantly improving; to protect the innocent and helpless; to be true to himself and others; to act so as to command respect; to be a patriot and philanthropist; to leave the world better than he found it, and a posterity better than himself; and to let his higher powers of mind control his lower.

Persons are poorly prepared to govern or manage others when they cannot manage or govern themselves. We take our enjoyments in the things for which we live, and we look in vain for it in any other quarter. Everything in nature left to itself finds its lowest level, yet may be kept up by artificial means. So it is with men in society.

A man graduated at a military academy and served in a subordinate military capacity, then held a military post without anything to do; finding he was going to waste he resigned his commission and went on to a farm; finding he was still worse off, he went home to his father and worked at his old trade, not highly valued by anyone. A national rebellion broke out, and he offered his services in *any capacity*. He got up a company and entered the army, succeeded in all his engagements and finally worked to the head of the army, conquered the rebellion in four years' hard fighting and was placed at the head of the nation for eight years after that, and sustained his reputation to the last.

It is sometimes only opportunity that makes a man prove that his Phrenology is true. He may appear to be idle or lazy in everything but in the right groove. If he is in that, he will have a chance to shine. Phrenology helps a man to attain his true manhood and to select and guide him to a right course in life.

"OUTSIDE" A BRAIN.

By Langley Rock.

(Continued from page 328.)

HERE is a boy whose forehead is remarkably full, while his playmate has a cut-away forehead that falls back from the eyes.

Now, if A's brain is the same shape as B's, in spite of the difference in contour between the two heads, what is there between his forehead and his brain? Do we find a convenient air cell, bone thickening, or vein junction filling the vacancy? We don't think so. We are rather inclined to think that there's brain matter right up to the frontal bone.

We see, then, that a differently shaped head indicates a differently shaped brain, and is not due to the presence of air cells, although these latter may exist; and since the brain is the organ of the mind, we cannot but think that a differently shaped brain means a differently constituted mind, for Nature never yet made a distinction without a difference. The idea is contrary to common sense, and we repeat that the contour of the head *does* furnish an index to the character of an individual—if we can read it—in contra-distinction to our M.D.'s asseveration that heads exhibit no characteristic traits.

From our own observation we know that it is difficult to find two heads exactly alike; and we also know by experience that it is equally difficult to find two characters exactly alike: and, did we pursue our observation further, we should find that there were just as many differently formed heads as there were differently constituted minds. And are we to look upon this fact as a remarkable coincidence only, or acknowledge the analogy that may be traced from the observation? To a thoughtful mind the answer is obvious, and we must admit that the different *shape* has something to do with the different *character*, whether we understand why or not.

When we consider the affinity existing between the mind and the brain, the wonder would be that the latter did *not* exhibit characteristic traits.

In a material world, where everything leaves behind it some mark or other by which it may be known; where we speak of *signs* of things—the weatherwise casting their eyes heavenward see signs of bad weather: the child sees footprints in the snow, and concludes that someone has been there: geologists, from evidences they see around them, can tell us of the great changes that have taken place in the crust of the earth: astronomers, by observing signs, tracing analogies, and making calculations, have wrestled from the universe a knowledge of its constitution, and speak of the heavenly planets as though they were natives of the celestial spheres—in a world where shadows afford tangible proofs that something has cast the shade, and also give us some notion of the shape of that object; in a world which from the nature of things bids us look from causes to effects, and from effects to causes: which tells us that the unknown may be gathered from our knowledge of the known, we are forbidden to apply the universal law with regard to the brain. We must neither observe signs, nor trace analogies, nor must we make calculations.

We are told that the brain is the organ of the mind; the two being so closely and inseparably united while life exists,

that when one is impaired so is the other, when one ceases to exist the other is no more also. No brain : no mind. Inside the cranium is the wonderful mechanism which controls every muscle of the human frame : which gives expression to the face in its ever-varying moods : which stamps itself upon our mannerisms : which evolves that which we call character : in short, that which shapes our being. Everything comes from it ; and yet we must look to it for nothing. What a system of philosophy to be sure ; and one that mocks our much vaunted nineteenth century intelligence. The mind may pry into every nook and cranny of the universe in its search for knowledge ; it may soar to the heavens above, or sink to the depths below. It may become acquainted in its wanderings with things remote, and subtle, but it must not enquire into the nature of its own being. While its light guides the world it gropes in darkness itself ; and when, naturally enough, it would shed a little of that light upon the brain and its functions, with regard to our moral, intellectual, and sensual dispositions, what a storm of opposition it creates ! As if, in its zeal for knowledge, it were about to sweep away institutions that have existed since man first appeared as ruler of the brute creation. As if new systems were about to supersede those, the date of whose establishment carries the mind back to the time when God said, "Let there be light." As if the accepted precepts of nature were about to be refuted, and her laws formulated anew. A storm, which, if reason were about to be dethroned ; virtue metamorphosed to vice ; and the world given over to riot, and confusion, could not well be more concentrated in its violence, or more persistently waged.

We have eyes to see with, but we must not observe. We have reasoning faculties, but must not trace analogies. We feel a power within our grasp and must not use it. Tell the restless boy, full of life, vigour, and activity, that he will tire himself by being always on the move ; tell the soaring lark that it might fall from its dizzy height ; tell the chamois, bounding from rock to rock o'er steep precipices in its native haunts, that such a pastime is dangerous, before you warn us that man is becoming too bold in using the intellect he has been blessed with.

We remember the answer made by a great philosopher to the same charge, "The day will soon break when pious simplicity will be ashamed of its blind superstition ; when men will recognise truth in the book of nature, as well as in the Holy Scriptures, and rejoice in the two revelations."

We remember how the alarmists of the past prophesied the

evils that were to follow the introduction of railways and machinery ; how they looked upon great discoveries, great inventions, great undertakings, as enemies of mankind and subversions of his liberties. We remember how time—impartial time, has disproved such prophecies.

We remember how slow truth is, and can wait till it reaches us.

The brain sits enthroned above the other members of man's physical frame,—a position symbolical of its power and supremacy. It is waited upon by the senses, which hasten to obey its commands. Fair scenes, delicious odours, charming sounds, every beauty of creation finds its way into this wonderful brain of ours, which is the headquarters of life in a literal, as well as in a figurative sense. It is brain power that controls our actions. When we receive a stunning blow on the head our limbs refuse to act, not because *they* have been injured and rendered incapable of use, but because the brain—the motive power, has been injured, and can no longer direct motions of the body. Even during so-called unconscious words and acts, the mind controls the machinery of muscles, and not a movement of ours has been made without the sanction of this controlling power latent in cerebral matter. Why then, when everything points to the brain as the seat of the mind, and the controller of its forces, should we not endeavour to obtain an insight into its workings ? We see that it assumes different forms. Its convolutions are arranged in divers ways. Some brains are broad, and long. Some are long and narrow. Some are one shape, some are another, no two being exactly alike, and the different shape is followed by a difference in character. Evidently there is food for reflection here. Basis for a science. An hypothesis for the resolution of the problem of character. But some people oppose all efforts in this direction. They are quite content to jog along in the grooves of their forefathers, and let the mind and brain do their duty without any interference on their part. People seem to think that by seeking to dispel the mists in which ignorance has so long enshrouded the mind and its functions, we may rob it of its noblest attributes, and dislodge it from the exalted position it has ever occupied. This engenders the idea that the greatness of the mind depends, not upon any inherent majesty of its own, but upon the esteem in which it is held by the imagination. It seems that by connecting the mind with matter, or rather by recognising their union, we are in danger of debasing the understanding. A union established by God Himself is characterized by man as an ignoble one, and when we would examine the conditions

of this union, and the laws that govern it, we are charged with being materialists, as though we believed matter to be self-existent, and its laws self-directed and independent of a Creator.

Whether Phrenology tends to materialism or not cannot affect the science, for its principles may be applied in either case. But Phrenology has no more materialistic tendencies than astronomy or chemistry has. Why cavil at this question of materialism, and bring it forward as an objection against the science? Do we not live in a material world? Are we cognisant of anything in creation that exists independent of this much reviled matter? Even the soul of man is, by some sublime agency, united intimately to his body. Is inherent in it, confined to it for life, and cannot exist without it on earth, and at the same time discharge its obligations as a social being. Matter is common enough to be sure, for it is the stuff our universe is made of; but there is nothing debasing about it for "God the whole created mass inspires," and matter has the impress of divinity upon it no less than the spiritual world.

Some people object to Phrenology because the theory of outward signs being the index of interior conditions runs counter to their pre-conceived, and long cherished notions regarding the occultness, and unapproachableness of the mind. Others, because it takes the mind from that obscurity in which it has been embalmed for centuries by superstition, and which to them appears to be its natural shroud; thus depriving it of that mystery which with ignorance is almost synonymous with power and majesty.

Others fear that the science may breed for the mind that contempt which is fabled to be born of familiarity, or that the mind may on investigation prove less worthy of our awe and admiration than we have hitherto believed it to be; a thought which creates the ghost it fears to meet. Some think that it seems like prying into forbidden haunts to search for the mind's secrets in the brain. But this is only objecting to a science because it attacks our prejudices, and such objections can have no weight. It is simply a case of likes and dislikes. To those who cannot accept Phrenology without an injury being done to their peace of mind, we would say, "Let it alone," but it is true for all that, whether we argue that the brain is great because the mind is great, or that the mind is great because the brain is great, it matters not. The principles of the science may be applied in either case. Could an illiterate person exchange brains with a Newton, he would become as great a genius, and your dullards, who lack brain *power*, are deficient in brain *matter*.

Science is only a technical term for the great truths embodied in creation, and yet in certain quarters there seems to be an objection to everything scientific, as though its object were to destroy all faith in human nature and trust in divine power, instead of building up both as it should.

We have no room for fears that the researches of science will lower our dignity or show how vile a thing is man. On the contrary we have reasons for believing that when science has unfolded all its secret scrolls to be read by the world, it will only justify the feeling we have sometimes that "we are greater than we know."

Let science then advance with all its resources gathered since the creation of man, and throw its cheering light into many places now dark; let its march be untrammelled by the fetters of ignorance and unopposed by prejudice, with truth for its guide, and knowledge for its goal, and all will be well. It can discover nothing derogatory to the dignity of man, for we have already sounded the depths of his depravity; nothing that we ought not to know, for He who implanted that spirit of enquiry in the mind of man which ever urges him to increase his knowledge of creation, has also issued the mandate, "Thus far shalt thou go, but no farther." There is a limit even to man's intellect, but we are far from that boundary yet, and it is our duty to march on until it be reached. To march on under the guidance of Him who bids us walk in due humility and witness His handiwork.

As to phrenologists reading character from the facial expression, and physique.

A remarkable fact, according to the authority we have quoted, is that phrenologists, while pretending to delineate character from the head and feeling for "bumps" to aid them, really read it from the face with divers covert glances at the figure to help them in their "*estimate.*"

If it be true that the mind shows itself so plainly in the face, why do phrenologists wish us to believe that they take it from the head? Why don't they become physiognomists at once? There can be no more honour attached to the circumstance of portraying character from the head than there would be in reading it from the face. Why doesn't "M.D." explain how it is that phrenologists endeavour to mislead us in this manner? Perhaps he laboured under a statute of limitations at the time and couldn't finish his commission. This may account for the careless English it exhibits, but it is no excuse for the charge of deception which the writer makes against phrenologists.

Faces, he says, are characteristic while heads are not.

And what do faces express? Apart from the general contour of a face, the size and shape of its features, there is at all times a certain expression on it which is due to the action of certain parts of the brain on the facial muscles. These draw up the features in such a way as to give a sympathetic expression to the faculties active at the time. These wrinklings, or expression lines, become in time, as it were, stereotyped. "Habit," they say, "is second nature," and without examining this old saw on philosophic grounds, we may admit its truth. We all feel, and acknowledge the force of habit. Water droppings wear away the stone. "Many footprints make the path," and when a faculty which influences the facial muscles is being continually exercised, it stamps its character upon the face by acting on the same set of muscles, and wrinkling the skin on the same lines.

Now you may cultivate your *intellect* to its highest state of perfection, and your face will not undergo any material change in its expression.

No doubt our first parents looked as intelligent as the most learned scientists of the nineteenth century, although their intellects had never discussed the intricate questions engaging the attention of the savants of to-day; and your children look as smart as grown-up people. This shows that the intellect of man has no connection with the facial muscles, and cannot therefore find expression in the face.

A man addicted to vice will have a depraved vicious expression; one who is upright and honourable will have "whole-souled honesty printed in his face"; one who is always uneasy about something will carry with him an irritable look. Joy, sorrow, and the moral and sensual dispositions influence the facial muscles and express themselves in the features; but, as we have seen, the intellectual capacity of man cannot be indexed there. In short, we would say the face exhibits the *moods* of the mind.

We have seen, in repose, a face which might have been set down as decidedly common-place, or even stupid, there being no evidence whatever, in its expression, of any special mental gifts; and we have seen that face in impassioned hours light up with the glow of intellectual fires that burned within. We saw intelligence there then; we were carried away in sympathy with the enthusiasm that had wrought such a marvellous change in his features; we instinctively read force of character, but we could take no *specific* readings from his face, for we have seen the same animated look on the faces of boys at play; we have seen it on the face of a child pleased

with a new toy; at the card table; in the police court; on the stage; everywhere, and at all times when the mind is engaged upon some congenial occupation we always see it. You may see traces of it even on the face of a dog welcoming its master; you may see it on the face of a babe smiling back at its mother, but you cannot estimate intellect from it. It simply speaks of animated life. It means that the mind, whatever its calibre may be, is intent upon some pleasant work, and it may be set down under the general head of intelligence. If our doctor can learn the capabilities of a man by looking into his face, we cannot, and deny his assertion that phrenologists avail themselves of the facial expression in their readings.

As to the mental characteristics exhibited in the physique of man, we believe in "*Mens sana in corpore sano*," but we don't consider a sound body necessarily indicative of a sound mind. Some of our noblest intellects have been crippled in body, while some of the most abandoned criminals, and persons of inferior intellects have possessed fine figures. We have known men of Herculean proportions and apparently coarse build, who have been gentle and refined in character, and possessed of great mental gifts, while others, Apollos in exterior, have been of the coarsest natures and shallowest intellects.

We cannot confound physical strength with mental energy; nor must we consider a weak frame indicative of a feeble mind. From such apparent incongruities how are phrenologists to formulate a code of laws to guide them in their readings? How would M.D. estimate a man's character from calculations as to his stature and physical proportions? Did Newton's diminutive frame bespeak the mighty intellect of the philosopher? Did Byron's figure betray his poetical genius? We think not; and our doctor is certainly wrong if he thinks that phrenologists read character from the figure. We are well aware that in making calculations the physique is taken into account, but it is nonsense to suppose that they can estimate a man's mind from it. The brain is the organ of the mind, and if the capabilities of a man are not to be found there, it is useless to look for them elsewhere.

Lastly, we turn to his statement that the science has no scientific basis for its teachings, and would ask whether what we have said be true or not. It it be true, then we argue that Phrenology *has* a scientific basis for its teachings, for it is founded on truth and natural laws; and these constitute the grandest and best sciences of all, without which all is chaos and confusion.

Phrenology does not fear the light of true investigation to shine upon it, and its professors are ready to abandon it as soon as its doctrines have been refuted; but until then they will not renounce it, for such a renunciation would be a rejection of truth. If we object to its principles let us do so in a rational spirit. Keeping clear of prejudice, let us know what we object to, and why we object to it, stating our arguments clearly, and basing them on fact, and not on Popular Opinion. If we are incompetent to sit in judgment upon it let us in common honesty confess our ignorance, and wait till we *are* in a position to settle the question one way or the other.

We need sacrifice nothing dear to us in order to accept the doctrines of Phrenology.

It will not take the beauty from the heavens or the earth. It will not rob the oceans or the mountains of their sublimity. The sun will not be less bright, nor the fields less green. It will not deprive the rose of its fragrance, nor the lily of its purity. It will not take the love light from our eyes, nor the laughter from our hearts. We may keep every noble sentiment that has ever charmed us by its presence; cherish every hope for the future, and preserve every joy of the past. In short, we may investigate the inmost recesses of the mind; and so far from our scrutiny discovering anything injurious to our understanding, or calculated to lead the heart from God, we shall find it a subject affording scope for the exercise of the profoundest intellects; a creation exceeding in majesty the wildest conception of our dreams, and instinctively leading the heart to creation's God. We shall find that the brightest lights that ever shone may still shine on, and be prepared to say, with greater earnestness than ever, "Thou art my God. My times are in Thy hands."

It has been argued that a development of the science would give us an insight into the character of an individual, which would be an intrusion into the privacy of his secret thoughts and acts; an infringement of that liberty and individuality which is undoubtedly his birthright. But when we consider this objection, we find it amounts to nothing. We need not all be doctors because we recognise the benefits to be derived from a study of medicine, nor lawyers because we have recourse to the law at times. We don't become painters by admiring the beautiful in art; nor can we become phrenologists by simply accepting the doctrines of Phrenology; for to become proficient in the art would involve a considerable outlay of money; would presuppose great mental capacity, and a mind of a peculiar bent would require years of study and observation, and also an opportunity of practising the

acquired art. Hence we see that the majority of mankind would learn as little of the character of an individual from a casual glance at his head as they would of the chemical composition of the atmosphere by taking a walk in the open air.

The precise nature of the benefits that may accrue from a perfection of the science time will disclose. Perhaps the revelations it will make are among the things not dreamt of in our philosophy. Be that as it may, however, we desire to learn more about the mind and its functions, that what is revealed by a *post mortem* examination of brain matter in the dissecting room. We acknowledge our indebtedness to the sciences of medicine and anatomy, and recognise their utility in the healing and other arts, but we cannot bow to the opinions of one, who, while possessing an intimate knowledge of both, has evidently not acquired—nor is it possible to do so—an insight into the functions of the mind from the practice of his profession.

"No truth was ever yet received
Which had not struggled long."

Phrenology can wait as astronomy waited, through the long years for a Copernicus to establish the true system of the universe. It can wait as America waited for the enterprising Genoese. It can wait as the circulation of the blood waited for Harvey. It can wait as the steam engine waited for Stephenson. It can wait until it finds favour even with Popular Opinion. Until prejudice and ignorance are swept away, and Phrenology be viewed in the full light of truth and justice, to be exposed as a sham, or established beyond question as a science.

We have little doubt as to what the verdict of posterity will be.

HUMAN NATURE AT HOME; OR, MOTHERS AND DAUGHTERS.

By a Daughter.

There has been so much said of late about "The Revolt of the Daughters," that the following article has been penned to explain both the rights and wrongs of Mothers and Daughters, by one of the latter.

The writer says:—

It is not without considerable trepidation that I come forward at the eleventh hour—or is it possibly the thirteenth?—to say a few words on the question of the rights and wrongs

of mothers and daughters. I am a daughter myself, but my sympathy is not all with the daughters. And, I think, that is not only because I am a middle-aged daughter—old enough to be a mother and a grandmother, and, though not either in my own person, yet accustomed to look on many daughters with the eyes of two generations of parents. I believe I have more sympathy with the mothers in this quarrel, because I am accustomed to regard all people—myself included—more constantly as human beings in grip with all the complex difficulties of our common human nature than as representatives of a particular sex, class, or relative position in social or family life; and the mother, as mother, is a human being in grip with more complications than is the daughter, as daughter. She may be a good mother or a bad mother, a wise woman or a fool, just as the daughter may be a good daughter or a bad daughter, a sensible girl or a goose. But there is one immense difference between the positions of the two. The daughter is a comparatively free human being, and the mother is not free at all. I am well aware that to the army of revolting daughters and their advocates, this assertion will seem the most wanton of paradoxes; their assumption being that the mothers are free and they in bonds. But this assumption, I venture to think, is a mistake resulting from a false conception of liberty, which could only exist in an age when the liberty of the individual is an assured fact. An unmarried English woman who has passed her twenty-first birthday is as free as it is possible for a human being living in a civilized country to be. She must, of course, obey the laws of her country. But the law does not compel her to live with her parents, neither does the law compel her to make or refuse any marriage contrary to her inclination. If she has the will and the power to do so, the law allows her to earn her living by the exercise of her talents or her industry. Of course, it cannot empower her to earn her living without talents or industry. And it cannot insure her work, or insure her liking work that she may find for herself. Neither can it compel her parents to approve of her leaving the paternal roof and the paternal protection to make an independent career. Still less can it compel them to allow her to realize a career of nominal independence with the parental sanction and supported by the parental means. It can only leave her free to choose between independence of her parents with the consequent obligation of supporting herself, or dependence upon them with whatever inconveniences and annoyances may accompany such dependence. But, in contrast with the position of her mother, I

maintain that this position is one of very real freedom. When her mother married she gave away the legal right to choose between independence with its arduous privileges, and dependence with its concomitant limitations and annoyances. Her husband has legal rights limiting her personal liberty: no one has legal rights limiting the personal liberty of the unmarried daughter who has passed her one-and-twentieth birthday. Now, of course, this mere difference of liberty before the law is a very harsh elementary fact, and I have no doubt that the readers who have thrown themselves into sentimental partizanship with one side or the other in this quarrel are indignant with my coarseness in reducing the relation between mother and daughter to a question of legal right. Let me disclaim at once all desire to reduce this or any other relation of human life to its bare legality. Family relations originate, we all know, in natural affections and natural functions, out of which spring obligations enforced by law and consecrated by religion; and these obligations and their consecrations are familiarly recognised in the thoughts of most of us under the names of duty and love. But duty and love are home-keeping facts. Love, we know, can cover a multitude of sins, and duty execute an infinity of tasks to which the relish of natural liking is wanting. So long as love and duty hold out, family difficulties are not a public question. The faults that disturb domestic equilibrium may be in the parents or in the children, but they will be borne with or striven against as the infirmities of N. or M., not as the faults of mothers in general, or daughters in general. That hundreds of homes are thus disturbed by the unmanageable tempers of individual members —by jealousy, by selfishness, by arbitrariness in those who rule, and by insubordination in those who should be ruled— is no new fact of social experience. It has been so from the beginning of the world, and it will be so to the end. Human nature is imperfect material at best, and when not at its best it is exceedingly cross-grained and difficult to live harmoniously with. And yet, unless we are to get rid of the family system altogether, we must expect to find, in the great majority of families, if not in all, one or more cases of the sort of temper that we do our utmost to avoid in all the relations and associations that are voluntary. We may succeed, perhaps, in keeping our most cantankerous acquaintances out of the clubs we belong to, and off the committees on which we sit; we may judiciously drop them from our visiting lists; we may even cut them in the streets; but we cannot prevent their belonging to some family; and, the more we cast them out

of society, the more we drive them back upon their homes. It is pleasant to read and write of "home" as a place of rest and peace, into which the cares of the world do not enter, as a sphere of congenial usefulness for model women, a shelter for the young, a refuge for the hard-worked man after his day's toil. But it is salutary, also, to remember that home is the natural asylum for those faulty members of the family who cannot get on in the world, and who are not wanted in society; and that the presence of these generally discontented and "difficult" members in the home circle makes one of the most frequent trials of life to mothers not less than to daughters, to daughters not less than to mothers. It is also salutary to remember that, if it were possible, which it is not, by any wholesale regulation to remove "difficult" members from all households, the relief to particular homes would have to be paid for by a heavy additional tax upon public charity and the rates. But such a removal is not practicable, and it is not therefore worth considering. What is worth considering, or rather remembering, for it is no new aspect of matters, but only the old-fashioned common-sense view that has got huddled out of sight by the multitude of *nostrums* the ingenuity of our day invents for the cheap cure of incurable evils—what is worth remembering is that, whether we like it or not, home is the place where human nature will always show at its worst as well as at its best.

It is in the closest relations of life that human beings have the most unlimited power of torturing one another mentally and morally; and it is in the endurance of such domestic torture that human character finds its most searching discipline. Individual daughters must decide for themselves whether the arguments, selfish or unselfish, for remaining and enduring outweigh the arguments, selfish or unselfish, for revolting and going. But the only point upon which I feel quite sure in this controversy is that, if they elect to stay for the sake of love and duty, they will find that willing compliance with the "trivial demands" of home-life—though it may waste their lives in the sense of depriving them of a career—will train their characters and enlarge their minds to a truer understanding of the problems of life, not only in their own homes, but in the homes which they may hereafter have the responsibility of directing. It is as true of human nature in general as of individual human beings that you can never really know it unless you have the opportunity of studying it at home. So long as the quarrel between mothers and daughters keeps at home, there is, of course, no necessity for considering the legal basis of the position. But, now that

appeal has been made to the magazines and the newspapers, the question becomes a public one, and, that being so, it is as well to be clear as to the legal rights of the case, even though we may not wish the question to be reduced in practice to one of legal right. However, it is not only legally, but socially and morally, and by the more complicated responsibility and culpability of her position as the more deeply committed human being, that I count the mother less free than the daughter.

I began by saying that in the controversy between mothers and daughters my sympathy is, on the whole, less with the daughters than with the mothers. At the risk of being considered almost wickedly paradoxical, I must say now, that I think when there is serious continuous friction between mother and daughter, it is to the mother that the principal share of the blame must fall—must fall, that is to say, if we decide the question upon principles of abstract justice. With much that has been written on both sides of this question I cannot pretend to have sympathy. But there were a few remarks in Mrs. Crackanthorpe's first article which must be endorsed by us all. I am entirely with her when she says: "If she [the mother] has made a friend of her girl in childhood—and it is vain to think this can be done later on—nothing will come between them."

And again I am entirely with her when she says:—

"We would ask them [the mothers]: What have been the methods they have chosen by which to rear and train their difficult young? How much personal time, personal influence, and personal effort have they expended on the task, during the critical years which lie between ten and seventeen, the only moulding time in a girl's life? Would thirty hours a week cover it? Would twenty? Would ten? Have they not rather—we write of the majority—selected from the very moment of birth the very best outside help they could obtain, beginning with the certificated wet-nurse, and ending with the diplomaed lady, who, for a hundred a year, undertakes the hurculean task of administering tongues and social wisdom, in equal doses, to her charges, the mothers, themselves, falling the while into the sin that most easily besets them, namely, that of overlooking the work instead of bearing a hand in it? When, if ever, did real friendship between them and their daughters begin? What are the guiding principles of conduct they have been careful to instil—no, to get instilled—into them during the few years when alone the process is easy of accomplishment? And, lastly, in every conflict of opinion that may have arisen since, what has been the true motive at the back which underlies their disapprobation, and commands both the quantity and the quality of their frowns?"

These are, certainly, questions that every mother whose daughters are in revolt will do well to ask of her own heart; and we fear that, in most cases, her heart, if it is a sincere one, will not be able to answer them satisfactorily. Probably the mother has failed in part, if not the whole, of her duty.

She has neglected it through laziness, or selfishness, or worldliness, or ignorance. Most probably her neglect has arisen from a mixture of all these causes. But what then? Grant that she is guilty, and that her guilt is now finding her out—that the revolt of her daughters is her natural punishment—what then? Did I not begin by saying that I pitied the mother more than the daughter, because she is less free? She is not only less free legally than her daughter, unable to fly from the home in which she is the wife, now that the home is in revolt; she is also less free morally. She is tied and bound by the responsibilities she took upon herself when she brought her children into the world. She is obliged to do what her conscience, probably darkened by prejudice and confused by ignorance, tells her is the best thing for them. She is fettered by her past, which she cannot change, and by her present, which is the outcome of the past; and she is confronted by a young unshackled life, that demands of her the gift of freedom. To her, as to me, it certainly seems that her daughter is the freer of the two.

(To be continued.)

THE HUMAN RACE.

Dr. Winslow's Ideas on its Future.

Interviewed by "The Sun."

(As we gave Dr. Leslie E. Keeley's views in our July number, on the Inebriety of Childhood, which showed he did not believe so much in pre-natal influences; here we have the opposite statement. Both are in the main right. It is only by weighing various opinions that we can arrive at the truth.)

The whole world is waking up to the fact that better times are coming. None, so far, has gone so far as to say that the perfect man will come with the twentieth century, but almost all science lifts its voice with the welcome news that with the twentieth century man will approach perfection much more nearly than he does now. Improvement comes at a geometrical ratio just as deterioration does. When the Greeks and Romans began to fall, they went down with a sweeping rush that would have carried them into oblivion had they not left their books and their monuments behind them. The man of to-day is going up with the same sweeping rush, and it will carry him far beyond any point dreamed of twenty years ago.

Insanity and idiocy will be wiped out. Our mental development will equal our physical gain, and in the future none will be predisposed to melancholy and failure. The coming man, says science, will be hopeful and jolly, as well as strong and long-lived. Groundless sorrow will die out. As authorities for these statements the leading brain students are offered.

A GREAT LONDONER.

The importance of Dr. Forbes Winslow is overshadowing. I called upon him recently, and the utterance that followed was made rapidly and enthusiastically. It should be said that almost every criminal case in Great Britain where insanity figures is referred to Dr. Winslow. It was to him that the Home Secretary turned for an opinion on Mrs. Maybrick's responsibility when the Queen was petitioned to commute her sentence to death, and it was owing to the doctor's answer that the life of the unfortunate woman was spared. It was to Dr. Winslow that Jack the Ripper wrote the now famous letter :—

> Dear Sir,—You will hear from me.
>
> JACK THE RIPPER.

The whole world did hear from him shortly afterwards through thirteen dreadful murders. This letter is framed, and hangs upon the wall of the Doctor's study, and shows the mysterious criminal to have been a good penman and an epigrammatic writer. The formation of the letters in this note corresponds with the writing the murderer left near the bodies of his victims, and there is no questioning its authenticity.

COMING MENTAL WONDERS.

"Will the strength of the human mind increase, Dr. Winslow, as the strength of the human body has done?" asked the writer.

"I can see no reason to doubt it," he replied. "It is a somewhat discouraging subject to discuss now—that is, it would be to a man who could not see beyond the present. There has not been a decrease of insanity co-existent with the decrease in the death-rate. That does not mean, however, that the human mind has not been growing stronger, but that an artificial agency has been at work to overcome its improvement. The ratio of lunatics to each 10,000 inhabitants of Great Britain in 1859 was 18·67. In 1893 it was 30·21. It should be understood, however, that a law passed here some two years ago requiring all cases of lunacy to be reported to the proper authorities has brought the full number of lunatics to

public notice, whereas prior to the passage of that law they existed, but were not so widely known. That accounts for a part of the apparent increase.

DUE TO DRINK.

"The remaining real increase, I say without the slightest hesitation, is due to one thing, and that one thing only—drink. Drink is, and has always been at the head of statistical causes. Then follow competition, pressure of business and intermarriage. If intermarriage could be done away with and drunken men and women could be prevented from becoming the parents of children, then insanity and idiocy would be instantly reduced fifty per cent.

"It is the inheritance of the germs of insanity from drinking parents rather than from indulgence in drink that produces insanity, and in this way a man who drinks heavily and eventually becomes insane is often erroneously said to have drunk himself crazy, whereas his mental disease which he inherited forced him to liquor, and drinking was the effect rather than the cause of his insanity. Political and religious excitement are also productive of mental aberration, and after every political campaign here our asylums are temporarily crowded. This description of insanity, however, usually passes away when the immediate cause is removed.

"To a pessimist these facts might readily be discouraging. To an optimist they are far from without encouragement. I cannot believe that we shall have to increase our number of drunkards, and I cannot but believe that the present agitation for rational marriage—almost the first in the history of the world, and one that is so wide-reaching that it actually forms the basis of the most popular English fiction of the day, as instance 'The Heavenly Twins'—will have its effect. If, as I said, the drink habit could be cured, and improper marriages done away with, insanity and idiocy would decrease at once fifty per cent. I believe both will come in time."

WHISKY CAUSES 30 PER CENT.

Dr. Younger corroborated Dr. Winslow's testimony as to the effects of drink. Said he: "Over 30 per cent. of the entire number of lunatics in the world, owe their condition directly or indirectly to drink. Fifty per cent. of the lunatics and imbeciles in European cities come from drunken parents. The proportions of drunkenness as a cause are horrifying. In the great asylum at St. Petersburg, for instance, out of 997 lunatics admitted during the year, 837 were reduced to that state by intoxication. The less alcohol used the less insanity

exists. Drink certainly is the most formidable obstacle in the way of eliminating lunacy from the list of diseases, and if, as many people hope, the present vigorous reform movement tending towards teetotalism and moderate drinking have good results, their effects will instantly be felt in the reports of our insane asylums. Of course, after the elimination of drink as a cause, there will still exist mental worriment and anxiety, the perplexity that is certain to come to all civilized people. But their importance as a cause is comparatively unimportant, and it must be remembered that if we are increasing in physical strength as rapidly as so many great specialists declare that we are, then we will constantly grow less and less susceptible to the unfortunate effects of these things. I do not think that insanity will ever be wiped out; accidents alone will see that there are always a few crazy ones among us, but I do believe that there will be visible in future years a great decrease."

EDWARD MARSHALL.

A COOL HEAD.

NOTHING conduces to a successful meeting of emergencies better than a cool head, with a feeling of perfect confidence that everything is going to come out all right. Whether things are "coming out all right" or not, at least the feeling of quiet self-control makes one feel better able to work towards the good result. To a mother, this self-possession is invaluable. In a large family, small events calculated to upset the domestic machinery are constantly occurring. It seems to be the law of nature that children should continually come within an inch of losing their lives, and having hair-breadth escapes, but is it equally a law of nature that they should escape? And whenever the critical moment arrives in our own life, or in that of others, the very worst thing a woman can do is to lose her head. To do that means to be helpless instead of helpful; to be a drag instead of an assistance. In an emergency one should rather seem heartless than inefficient. There are always ten people ready to cry, or faint, or shed tears over the suffering, where there is one who stands coolly by and sees the way to help him. Affection and sympathy are often best proved by ignoring them, particularly when the moment arrives which calls for action and not for tears. Large Cautiousness often worries and frets too much beforehand, so that the mind becomes unhinged for the trial when it comes,

and therefore should be restrained. Small Hope often makes a person despair of success when just on the brink of it, and hence should be cultivated. Self-confidence is often deficient and thus prevents a person from acting promptly, and on the spur of the moment more Self-Esteem should be stimulated.

GABRIEL LIPPMAUN.

AMONG other ingenious things which M. Gabriel Lippmaun has had the honour of bringing forward is his discovery of photography in colours. The *Photogram* gives a portrait and short sketch of this wonderful scientist by C. W. Ward. His portrait indicates great mental quality and fineness of conception in mechanical and artistic work. His forehead is high, and there is great breadth in Ideality and Constructiveness. M. Lippmaun also appears to have large Intuition and Spirituality, which give clearness of vision in all intricate work. All superior inventors have a predominance of these qualities. He also looks an indefatigable worker—one who is not easily daunted, or deterred in his work. He also looks retiring and modest.

THE HEAD OF SIR WALTER SCOTT.

THE "Journal" of Scott tells us scarcely anything new in the way of facts, but it has had the effect of setting his character in a new light, not so much by altering as by deepening our previous conception of it. But in all the close sifting of the man it has called out, I have seen no mention of the death-mask which, by some miscarriage of taste, disfigures the outer covers of the two volumes, one giving a front, the other a side view. A death-mask always has something of the repulsiveness of death ; it is more deathly than the dead face itself, which often retains the living expression, while the cast retains only the sunken and hardened shape impressed by the "marring finger" of death. These *post-mortem* transcripts of Scott's head are by no means decorative, and should have been placed within and not without, especially as the shape is almost deformity. They are, however, of the utmost interest as revealing the shape of the head, which is only partly suggested in the portraits.

Scott's head has always been a puzzle to those who connect cranial proportion with mental traits, and they have been more willing to pass him by than to attempt to explain him, or they have credited him with qualities not sustained by the record. While I have no disposition to come to the rescue of the philosophers of the tactual and tape-line

school, I can assure them that their case is not so bad as it seems ; they have only to study it more closely, and by the light of a wider science, in order to bring it within their theories, with the exception of the size of the brain, which, like Byron's, was uncommonly small. But even this need not disturb the phrenologist, for recent science tells us that it is not the size of the brain that determines thought-power, but the amount of surface presented by its convolutions. A large brain may have relatively few convolutions or little working-surface, and a small brain may be so convoluted as to be nearly all surface, the difference being somewhat analogous to that between the radiating power of a cube of metal and half the amount spread out into a thin sheet. The trouble with this explanation is that the phrenologist can make no practical use of it, inasmuch as he cannot thumb and finger the inside of the head. A tape-line no longer suffices to measure mental capacity, and those who wear a hat of the same number as Daniel Webster must forego the happy inference that they could be as great as he if they should try. We are all driven to the old maxim, "Judge no man till he is dead," or to the still older rule of measuring greatness by deeds.

According to the distribution of Scott's brain as indicated by the outside, he should have been a conceited religious fanatic ; but he was neither conceited, nor fanatical, nor over-religious. The head suggests by its height, or rather by its retreating length and narrowness, artificial compression,—not wholly a wrong suggestion, for it was by compression that its peculiar shape was produced. The matter is of intense interest when we realize that only a freak of nature prevented that matchless brain from being locked within an inclosure which would have made it that of a microcephalous idiot.

The peculiar shape of the skull is closely associated with his lameness: both were due to a congenital error in bone-making. When about eighteen months old he had a slight illness, caused by dentition. On recovery, he was found to have lost—as was thought at the time—"the power of his leg" ; the real fact being that the child refused to move a suffering limb. From some cause, probably congenital, and brought into action by dentition, the process of bone-making was arrested, inducing swelling and shrinking of the limb, and lameness, from which he never recovered, though it did not prevent great activity upon his feet. The defect or fault in the bones of the leg extended also to the skull, or, rather, another error in bone-making then showed itself. After death, the examination revealed that there had been "a premature union of the two parietal bones along the sagittal suture," due to an arrest of bone-making along the edges of the suture, which closed like a vice upon the expanding brain. This closure affected only the sagittal suture ; the coronal suture was left free, and the brain pushed the vault of the skull up and back, creating the oblong shape so noticeable in the mask, and so similar to that of the microcephalous idiot. When Dr. Charles Creighton once happened to show to a distinguished French anthropologist a skull of one of this unfortunate class, with its boat-shaped formation and effaced sagittal suture, the *savant* held it up and exclaimed, "*Voilà*,

Walter Scott!" Had this defect in bone-making extended to the other sutures, there would have been no Sir Walter Scott, no increase of horse-hire in the Trosachs, no Scotland of romance, and no Waverleys for the world.

Questions arise which the anatomist and psychologist must answer. The brain of Scott was small; if the bone-making had been natural, and the brain had not been forced to the labour of lifting the skull, would it not have been larger and its convolutions more numerous? In that case, granting that there is a proportion between the size and convolutions of the organ and the mental faculties, what sort of man should we have had? Scott is already called Shaksperean; might he not have been another Shakspere in full measure?

Other questions arise. Some of Scott's senses were very dull, and all were far from being acute. He had but a slight ear for music, never getting farther in his enjoyment of it than ballads of a simple character; his daughter Anne sang down to him. Lockhart says of his sense of smell that when by chance the venison was so ripe as to make the company uncomfortable, Scott was indifferent to it. As to wines, he could scarcely distinguish them apart, confounding them in an amusing manner. His eye was far from being correct. He worked at nothing so hard as upon oil-painting, but with most dismal success—evidently from defect of eye. May not this dulness of the senses be connected with the crowding of the brain, by which the various nerves were weakened? It might also be asked if this unnatural handling of the organ by nature may not have had some effect in inducing that nervous energy with which he wrought, the misplacement turning his energies in a single direction. The most marvellous thing about Scott is the rapidity with which he worked. Carlyle, in his essay, often speaks of the healthiness of the man, which is true so far as his feelings and thought are concerned; but his rapidity suggests morbidness. May it not be connected with the trick nature played upon his brain? Nor can we fail to suspect that it may have had some relation to the disease of which he died. That he died of worry and over-work there is no doubt, but may not an ulterior cause be found in this crowding of the brain into unnatural shape and compass, with the effect of making it unduly sensitive, and predisposed to the malady which carried him off?

The point of these suggestions is that vast and splendid as were Scott's gifts and achievements, he is still entitled to allowance for what Nature intended but failed to do for him through her own fault.

T. T. Munger.

Our readers will see that in a number of the *Century* there appeared in the "Open Letters" column the above article. As the papers have only given extracts, which rather interfere with the spirit of the article, we would therefore like our readers to see it in its entirety, and they will realize how the shape of Sir Walter's head verifies his distinguishing characteristics, whether artificially encouraged or not. Its height indicated large Conscientiousness, Perseverance, and

Hope. These, joined to his Language, enabled him in a remarkable way to use his perceptive faculties to the full, and also his intuitional gifts ; and thus further enabled him to increase the horse-hire in the Trosachs, to give to Scotland its romance, and to the world its Waverleys, even with the small amount of brain that he is credited with possessing. This brain, which is stated was discovered after death to be comparatively small, indicates the superior quality of the brain substance, which anti-phrenologists seem to think phrenologists ignore and cannot judge of with thumb and finger or tape-line. They seem to be ignorant of the means of judging quality from the exterior. "The case is not so bad as it seems," as they are actually proving the genuineness of the phrenological record.

His weakness as shown in his lameness, again proves the influence of direct centres of motion in his brain upon corresponding centres in the body which are accepted by physiologists and phrenologists alike. His sense centres were also weak or inactive, but his distinguishing characteristics were not disturbed. It is a poor conclusion to come to concerning his moral brain, which, according to Phrenology, should have made him a "religious fanatic." I doubt whether our critic knows what faculties make a religious fanatic. He forgets, at any rate, that Conscientious ness and Benevolence were prominently represented both in his head and his character. Again our correspondent expresses surprise at the marvellous rapidity with which he wrote. He seems to lose sight of the intense power certain faculties had over his mind, causing him to show almost superhuman energy.

LONDON,

4, 5, 12, 13, Imperial Buildings, New Bridge Street,
Ludgate Circus, E.C., September, 1894.

Anthropology.

Oxford has been particularly busy this summer with the members of the Scientific World. The Extension Lectures have been well attended, and following these the Parliament of Science has been holding its meetings there, under the Presidency of The Most Hon. the Marquis of Salisbury. The Anthropological Section was presided over by Sir W. H. Flower, K.C.B., LL.D., Sc.D., F.R.S., in the Sheldonian Theatre. He said the first general association for the study of man in this country was founded in 1843 under the name of the Ethnological Society, and having traced its gradual evolution, the President said that at the present time it numbered only 305 ordinary members, whilst the kindred geographical and zoological sections had respectively 3,775 and 2,985 fellows, so far

greater was the interest taken in the surface of the earth itself and in the animals which dwelt upon it than in its human inhabitants! The President detailed the steps which had been and were now being taken to promote the study of Anthropology, and the uses to which it had been put in France to the detection of crime. At South Kensington, since 1888, 7,000 complete sets of measurements had been made under the direction and at the sole cost of Mr. Francis Galton, and it seemed wonderful to him that in the remarkable Tichborne trial comparatively little attention was paid by counsel, judge, or jury to the extremely different physical characteristics of the two persons claimed to be identical, but which were so strongly marked that they ought to have disposed of the claim without any hesitation at the very opening of the case. A great work which the association had now in hand, in some sense a continuation of that of the anthropometric, though with a more extended scope of operation, was the organization of a complete ethnographical survey of the United Kingdom, based upon scientific principles. It was proposed to record in a systematic and uniform character for certain typical villages and the neighbouring districts: (1) The physical types of the inhabitants; (2) their current traditions and beliefs; (3) peculiarities of dialect; (4) monumental and other remains of ancient culture; and (5) historical evidence as to continuity of race. In the United States of America the numerous workers on the subject met with great assistance from the Government, very properly devoting themselves to exploring, collecting, and publishing in a systematic manner every fact that could still be discovered relating to the history, the language, and characters of the aboriginal population of their own land. He wished he could say that the same had been done with all the native populations in various parts of the world which had been, to use a current phrase, "disestablished and disendowed" by their own countrymen. It must be done, if ever, before the rapid spread of civilized man all over the world. One of the most remarkable characteristics of the age in which they lived had obliterated what still remained of the original customs, arts, and beliefs of primitive races; if, indeed, it had not succeeded—as it often did—in obliterating the races themselves. (Cheers.)

PHYSICAL AND MENTAL DEVIATIONS.

The committee upon "Physical and Mental Deviations from the Normal among Children in Public, Elementary, and other Schools" reported that, acting in conjunction with a

committee appointed for the same purpose by the International Congress of Hygiene and Demography, 50,000 children had been seen individually in schools by Dr. Francis Warner in the past two years, and they found that it was quite possible to report on any group of children or group of schools as to the physical and mental conditions most prevalent amongst them. The result was that the ages at which the children presented certain physical and nerve irregularities could be traced, thus affording a basis for the determination of the age-prevalence of defective conditions, and the most frequent ages at which they appeared and disappeared. As to children presenting irregularities of the nerve system, their careful training might do much to prevent them from growing up permanently nervous or mentally dull. The experience of hospital physicians showed the neglect of feeble-minded children of all grades led to much social evil. The blind and deaf were now specially provided for, but the children of the various grades of feebleness short of imbecility, children who presented a deficiency, were in many schools unwelcome, and no encouragement was given to school authorities to collect and preserve them. They were an encumbrance if not properly provided for, and untrained they tended to social failure, pauperism, and criminality.

DR. LOUIS ROBINSON.

Dr. Louis Robinson read a paper on "The Anthropological Significance of Ticklishness," which he said was more observable in children than in grown up persons. Now, the natural spontaneous play of nearly all immature animals was mimic war, and all active animals which seized and tore each other when fighting exhibited a marked degree of ticklishness when young. This play prepared the young for the more serious battle of life. Further research would, he though, make it plain that our nervous system was exceeding conservative in retaining traces of obsolete habits and instincts.

PROFESSOR B. WINDLE.

Professor Bertram Windle discoursed on "Mythical Pigmy Races," and showed that the ideas of mythical pigmy peoples, fairies, or elves, were diffused throughout the world, and that whilst general features of resemblance were present there were many points of distinction, notably with regard to the nature of their supposed dwelling-places. He also endeavoured to show that no single explanation was adequate to account for those legendary races, but that a number of elements entered into the composition of the myth.

THE RELATIONS BETWEEN BODY AND MIND.

"The Relations between Body and Mind, as Expressed in Early Languages, Customs and Myths," was the subject of a paper by the Rev. G. Hartwell Jones, M.A. Several other papers were read, including one on "The Heredity of Acquired Characters," by Professor A. Macalister.

THE LATEST INVENTION.

IN the midst of an age characterized for its wonderful scientific discoveries and inventions of all kinds, the latest achievement in the telegraphic department—the telautogram, or picture by telegraph—does not produce the startling effect it would have done fifty years ago. Yet truly it is a wonderful accomplishment, giving further proof of the remarkable power of man's mind.

The telautograph is the invention of an American, Prof. Elisha Gray, and the instrument has recently been exhibited in England.

As a trial despatch an illustration of machine guns was sent by an artist of the *Pall Mall Budget*.

A BABY MAN.

A REAL infant phenomenon keeps all the medical men and pedagogues of the good old town of Brunswick in a state of wonder and delight. The little son of a local butcher, a baby just two years old, can read with perfect ease anything written or printed in German or Latin characters. A few weeks ago three Brunswick doctors had the baby introduced to them, at the house of one of the learned gentlemen. The first thing the little one did when brought into the consulting room was to stand on his toes at the table, reading out from the books that were lying about. All that could be ascertained, as to the why and wherefore of this uncanny accomplishment, is that when the baby was eighteen months old, and his grandmother took him out, he always immediately caught sight of the inscriptions over shops, and asked about them as only a small child can ask, till he had fathomed the meaning of the letters. It was the same at home; books and newspapers had greater fascinations than lollipops and toys, and whatever the parents playfully told him he remembered, with the result that at the age of two years he reads with perfect ease. Apart from his accomplishment in reading, the boy's development is quite normal.

Fowler Institute.

MEMBERS' NOTES.

"*Be ye noble, and the nobleness which lies in other lives sleeping, will rise in majesty to meet your own.*"

The members of the F. I. went for their Third Annual Excursion on Saturday, July 21st, to Ranmore Common, Dorking. Dame Nature was not lavish with her best gifts; the whole of the morning being overcast and showery, did not give much promise of a fine afternoon. This was no doubt a disappointment to many, who, from the cheerless and doubtful outlook, decided at the last moment not to go. Those of the more daring spirits might have been seen assembling at London Bridge (S.E.R.), at 2 p.m. (armed with waterproofs and umbrellas, hoping for the best), where special arrangements had been made by the Secretary for their safe journey to Dorking. We were, however, favoured at the last, for after a heavy storm, the weather brightened and left us free to the enjoyment of fresh air and beautiful scenery.

Those to whom Dorking and its environments are familiar will need no description to convey to their minds the vast and beautiful panorama of natural scenery, blended so beautifully as only Nature can; for once seen is to be always remembered. The ascent from Dorking to Ranmore Common is attained by traversing a winding path up one of the many beautiful hills there; each step of the path lending beauty to the view, now looking down into the valley, now through woods of pine, ever ascending; each view surpassing the other, made the ascent pleasant, this, however, was not accomplished without the expenditure of some energy; some of the less robust of the party preferred to avail themselves of the kindly aid of a trap which was sent to meet us.

Arrived at Ranmore, we found ample provision had been made by our energetic Committee to provide for our creature wants. A marquee had been fitted up and a cold collation was in readiness for those who had survived the fatigue of the ascent, and were able to do justice to the kindly attention shown.

Our repast was presided over by the Misses Fowler and Maxwell, who acted their usual *rôle* of the good Samaritan. After tea we disposed ourselves for a walk out upon the White Downs, a beautiful stretch of the Common, where Nature has been undisturbed and has done her best to beautify it; the natural wildness and reckless extravagance of flower, fern, and endless bramble, gave a freshness and a sense of freedom that must be experienced to be realized.

We returned to Dorking through the celebrated Cubitt's Estate, which is in itself one of Nature's beautiful spots. We caught the 8.15 train home, reaching London Bridge at 10.15 p.m., thus terminating a very enjoyable outing; all feeling the time well spent. We have to thank the Committee for their efforts on our behalf, also Mr. Piercy, for pioneering the party. We can only feel sorry that the unfavourable weather prevented a fuller appreciation of their efforts.

A Member.

L.L.F. sends us—

"A New Cause of Insomnia.

"An ingenious statistician has calculated that Brooklyn, New York's sister town, possesses about 100,000 cats, more than half of whom are homeless.

"He does not think he makes an exaggerated calculation in estimating that (10 %) ten per cent. of the citizens are kept awake each night by the caterwauling of these animals. Which, for a population of a million inhabitants, gives one case of insomnia to each cat, and leads one to think that Brooklyn is a town where they sleep very badly.

"Didactic articles on Insomnia, however, make no mention of this etiological factor."

There is a good deal of truth in the above conclusion.

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Rev. J. S. Tate, of Jamaica, writes in a recent letter :—

"Amongst my weekly meetings I have just given Phrenology a distinct place. I wish I had more time for the science, it charms me most wonderfully."

We feel encouraged to get the above words from one of our earnest students and member of the Institute.

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Mr. Woollett has sent us some photographs of Thomas à Becket's skull ; some remarks will probably appear in a future number of the *Magazine*.

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The Influence of Music on Animals.—A gentleman states his experiments at the Zoological Gardens. The instruments used were the violin, flute and piccolo. The red Orang-Outang at first showed great fright at the sound of the violin, but finally scrambled to the centre of the cage, turned head over heels, and lastly sitting down threw handfuls of straw in the air over his head, "Smiling," as the keeper said, "with delight and approval." The little Capuchin monkeys gave up their breakfast to come and listen to the violin, while a dozen Macaques clung in rows to the front wires of their cages, like children watching "Punch and Judy." On the contrary at the first sound of the flute most of them ran away : and the piccolo excited loud and angry screams. An elephant, however, disliked the violin, but listened with deep attention to the flute. Strange to say it was not quite "any air of music" that pleased these animals.

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Another member kindly sends the following account of an owl :—

"A Farmer Attacked by an Owl.—John C. Crossman, a farmer of Guthrie, Ok. T., tells a strange story of an encounter with an owl. The people of the neighbourhood have been missing chickens, and Crossman decided to lay in wait for the marauder. Towards morning he was startled by a commotion among the fowls, and seizing his gun he slowly

crept towards the hen-house. On the top of the shed he discerned the glaring eyes of a strange animal, which upon close investigation proved to be an owl devouring a live chicken. Crossman at once fired upon the bird, knocking it off the roof, but when he went to pick it up he was surprised to find that it was not dead. It had been wounded in the wing, which enraged it so that it flew at his face and began a fierce battle. As he turned to run away from it he stumbled and fell, and the infuriated bird now pounced upon him and would have done serious injury had not the shepherd dog come to the rescue. The owl now attacked the dog, and Crossman ran into the barn to secure a weapon. He at once returned with a sharp spade, and striking the bird over the head stunned it, though it required half-a-dozen subsequent blows to kill it. The dog that had saved Crossman was severely torn about the head and neck, and one eye was torn out. The dead bird was one of the largest owls ever seen in the territory."

This shows how very largely Destructiveness and Combativeness were represented in this bird about which Mr. Crossman writes.

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"Helmholz showed that a wave of thought would require but a minute to travel a mile of nerve, and Hersch found that a touch on the face was recognised by the brain and responded to by a manual signal in the seventh of a second. He also found that the speed of sense differed for different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required one-fifth of a second to be felt and signalled. In all these cases the distance traversed was about the same, so the inference is that images travel more slowly than sounds or touch. It still remained, however, to show the portion of this interval taken up by the action of the brain. Professor Donders, by very delicate apparatus, has demonstrated this to be about $\frac{75}{1000}$ths of a second. Of the whole interval $\frac{40}{1000}$ths are occupied in the simple act of recognition, and $\frac{35}{1000}$ths in the act of willing response."

The above, for which we have to thank E.M.R., not only shows us the wonderfully short time it takes the brain to work in, but it also helps us to realize how very varied are those actions in different heads. At what a different speed must the mind act which, like a snail, goes plodding along, and that of Helmholz or Donders which is ever piercing and working at abstruse calculations like the above.

E. Crow.

Hygienic and Home Department.

EFFECTS OF TOBACCO ON PHYSICAL DEVELOPMENT.

At Yale and Amherst.

Jay W. Seaver, M.D., college physician of Yale University, gave in the *University Magazine* for June, 1891, the following statement:

"The general interest that has been shown in some statistics recently published in the *Yale News* regarding the effect of the use of tobacco on the growth of young men leads me to make a more extended statement of the facts.

"Through the assistance of several members of the senior class who have kindly helped me in compiling my records and securing the exact data, I am able to make a more complete statement, and equally interesting, from a scientific point of view. The data at present discussed relate to 187 men, composing the present senior Academic class at Yale. All of these men have been examined and measured at least twice during the course, viz.: immediately after entrance, and in the last term of the senior year, with two exceptions. Over 90 per cent. of the men were also examined in the sophomore year, and many in the junior year.

"The material is fairly complete, therefore, and the group large enough to eliminate the elements of mechanical error and chance growth.

"A record of the users of tobacco has been kept at Yale for the past eight years for the main purpose of determining the number of men who began the habit while in college, and, from the uniformity of the records, considerable confidence has been felt in the results obtained.

"On entering college the class of '91 had a list of thirty-eight tobacco users, or about 18 per cent. of the 205 men. At the beginning of the junior year this percentage had been slightly increased, although eighteen of the men who were recorded as tobacco users left the college for one reason or another. At the end of the senior year the record stands as follows:

"There are seventy-seven men who have never used tobacco.

"There are twenty-two men who have used it slightly at rare intervals, of whom six have begun the practice in the last term of senior year.

"There are seventy men who have used it regularly.

"The growth of the men in four of the principal anthropometrical items, of varied character, is as follows:

	Wt.	Height	Chest Girth	Lung Cap'y.
Non-users,	*11.78 lbs.	.894 in.	1.74 in.	21.6 cu. in.
Irregular users,	11.06 lbs.	.788 in.	1.43 in.	14.45 cu. in.
Habitual users,	10.66 lbs.	.721 in.	1.276 in.	12.17 cu. in.

"If this growth be expressed in the form of percentage, it will be seen that in weight the non-users increased 10.4 per

* Metric measurements, also given by Dr. Seaver, are omitted.

cent. more than the regular users, and 6.6 per cent. more than the occasional users. In the growth of height the non-user increased 24 per cent. more than the regular user, and 14 per cent. more than the occasional user. In the growth of chest girth, the non-user has an advantage over the regular user of 26.7 per cent., and over the occasional user of 22 per cent., but in capacity of lungs, the growth is in favour of the non-user by 77.5 per cent., when compared with the regular users, and 49.5 per cent. when compared with the irregular users.

"It has long been recognised by the ablest medical authorities that the use of tobacco is injurious to the respiratory tract, but the extent of its influence in checking growth in this and in other directions, has, I believe, been widely underestimated."

Dr. Seaver's conclusions in regard to the dwarfing effect of tobacco are fully corroborated by the following statement by Professor Edward Hitchcock, M.D., of Amherst College, more recently published :

"The matter of tobacco smoking as an influence upon the physical development of Amherst students has been studied in the history of the class of '91. Of this class, 71 per cent. have increased in their measurements and tests during their whole course, while 29 per cent. have remained stationary or have fallen off.

"In separating the smokers from the non-smokers, it appears that in the item of weight the non-smokers have increased 24 per cent. more than the smokers ; in height they have surpassed them 37 per cent., and in chest girth 42 per cent. And in lung capacity there is a difference of 8.36 cubic inches [this is about 75 per cent.] in favour of the non-smokers, which is 3 per cent. of the total average lung capacity of the class."

Here, then, is scientific demonstration that the use of tobacco checks growth in weight, height, chest girth, and most of all and most damaging of all, in lung capacity.

If this be true of young men so nearly grown as are college students, what must be its effect upon younger boys ? Their growth ought to be much more rapid in proportion, but their undeveloped organs cannot so well resist the influence of this poison, and they must be dwarfed and stunted far more than those who are older. Many imagine that it is "manly" to use tobacco. Instead it hinders the growth of the user in all that goes to make a man.

"THE INFLUENCE OF PERFUMES ON THE VOICE."

Of late people have thought much of the influence of scents on the voice. Here is some new information taken from a journal which has interviewed singers and laryngologists on this subject—

"Singers are perhaps the only women who fear perfumes. Madame Richard, of the Opera, forbids her pupils to wear even a simple bouquet of violets. As she can manage the laryngoscope cleverly, she will have noticed that when they do so the vocal chords appear timid.

"Christine Nillson, having sung in a drawing-room where the air was saturated with the scent of tuberoses, lost her voice for several months. Except the rose, all scents are injurious to Madame Isaac's voice. Mdlle. Emma Calré fears white lilac more than anything else. The use of flowers is prohibited at the Conservatoire.

"Faure dreads the violet. In short, Madame Bilbaut Vauchelet is the only one who does not fear the smell of flowers. 'For,' said she very sensibly, 'in an over-heated room, artists who are indisposed or nervous have complained of *laryngeal* symptoms, which is quite possible, but in that case the perfume had nothing to do with it.'

"We believe in fact that it is above all an affair of the imagination, or rather of auto-suggestion."

Translated from the *Revue de L'Hypnotisme.*

L. F. P.

Children's Column.



NEVER BE IDLE.

Never be idle, find something to do;
Water grows stagnant when still,
Tools if neglected, will rust: so will you;
Work, while you can, with a will,
With patience and zest, and hope for the best,
Whate'er the position you fill:
Men who are poor have pushed to the fore,
And toiled to the top of the hill:
What they have done you may do if you try;
What they have won you may win by-and-by!

Man is a wondrous self-acting machine,
Made with unmatchable skill;
Sloth clogs and injures him, work keeps him clean,
And potent for good or for ill.
Man needs no oil other than toil,
Labour-oiled works do not creak;

Action ne'er clogs cranks, pistons, or cogs ;
Labour gives strength, sloth makes weak.
Be this your plan ; to persistently try,
To work when you can, and to rest when you die !

My Darling Children,—

I suppose most of you are enjoying yourselves either at the seaside, having fine games on the sands, building castles, catching shrimps, &c. ; or else in the country fields among the flowers. I wonder if you have all used your eyes well when you have been out for walks ? I should like to tell you a story this month, which I read a little while ago, and which I think you will find so interesting that you will always try to keep your eyes open after this, when you are out.

"Two boys one morning took a walk with a naturalist. 'Do you notice anything peculiar in the movements of those wasps?' he asked, as he pointed to a puddle in the middle of the road.

"'Nothing except that they seem to come and go,' replied one of the boys. The other was less prompt in his reply, but he had observed to some purpose.

"'I notice that they fly away in pairs,' he said. 'One has a little pellet of mud, the other has nothing. Are there drones among wasps, as among bees ?'

"'Both were alike busy, and each went away with a burden,' replied the naturalist.

"'The one you thought a do-nothing had a mouthful of water. They reach their nest together ; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. They then paddle it upon the nest, and fly away for more materials.' And then on the strength of this interesting incident, he gives this good advice : 'Boys, be obedient servants. Cultivate the faculty. Hear sharply—look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll across the meadow, through the woods or along the brook. There are ten thousand interesting things to be seen, noted, wondered at, and explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observations, like Newton, Linnæus, Franklin, or Sir Humphrey Davy, but you will acquire information that will be of service to you, and make you wiser and quite probably better.'"

If you follow the advice of this naturalist you will train your faculty of Individuality or Observation.

I hope you have all got rosy faces and bright eyes, and are quite ready to go back to school as soon as your holidays are over.

Your loving

Auntie Marjorie.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

LECTURE ON PHRENOLOGY.—On Wednesday, August 8th, at the Centre House, Silksworth Row, Prof. T. Timson, of Leicester, gave an entertaining lecture on "Physiology and Phrenology," giving demonstrations of his skill in the latter art, delineation of character, and other allied subjects. He was followed all through with unflagging interest, and his efforts were rewarded with unstinted applause from a large audience. —*Weekly Examiner*, Sunderland.

MISS FOWLER has been combining work with pleasure in her short stay in the Lake District. A large party staying at the hotel arranged for a social evening in the drawing-room on the evening of the 8th inst., when Miss Fowler gave a short address, followed by examinations and comparisons of many of the people present, which caused a great amount of interest, and added very largely to the jokes passing from one to another in the rambles of the following days. The evening was so great a success that a public meeting in the Congregational School-room. under the chairmanship of the Rev. W. T. Herd, was arranged for the 10th inst. The lecture, "The Talent of Love," gave very great pleasure, amusement, and instruction. At the close the Chairman warmly thanked the lecturer for so courageously speaking on so important a subject, and then suffered his character to be delineated. As he was well known to the audience the truth of the remarks made impressed those present very forcibly, and consequently many people applied for private delineations.

Mr. T. H. Thompson, M.F.I., a very influential gentleman in Keswick, knowing that Miss Fowler was to be in the town, had also arranged for a meeting at the Keswick Hotel on Thursday, the 9th inst. The proprietors of the hotel were somewhat surprised at the much larger attendance than they had expected. The lecture was on "Physiology and Phrenology," and at the close, the Chairman, Mr. T. W. Thompson, and Mr. Wilson were asked to select people from the audience for examination, when six ladies and gentlemen came forward. Miss Fowler met people on every hand who knew and appreciated her father, Professor Fowler, in the North of England, particularly in Burnley, Huddersfield, Liverpool, Manchester, Blackburn, Leeds, Bradford, and Chester.

THE desire of knowledge increases ever with the acquisition of it.
—*Sterne.*

Notes and News of the Month.

THE weekly lecturettes will re-commence in October, and will be given in the Memorial Hall. Members can have tickets for friends, and we depend upon them to do their utmost for the success of these Institute lectures.

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ALREADY the *Phrenological Dictionary* has received a warm welcome, although it has only been out a few weeks, judging from the orders of 100 in one modest little town and 50 in another, leaving the larger towns out of the count. The remarks that accompanied the first copy, sold to a gentleman, were, "Just the thing I have wanted," and they are typical of what many more will say.

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THE Special Christmas number of the *Phrenological Magazine* will be of exceptional interest. Being an age of condensation it is thought that many will be glad to find the *Annual* combined with the Christmas number of the *Phrenological Magazine*. (See back page for fuller particulars.)

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THE Autumn classes will commence at the Institute on October 8th, when many who have been making inquiries will be able to prepare themselves for the Winter Examination. The Fowler Institute is the only Phrenological centre from which diplomas are granted according to proficiency in theory and practice, having qualified examiners. The course embraces a most interesting survey of the whole subject, and can be taken by weekly lessons or by correspondence. Will friends and readers of the *Phrenological Magazine* kindly make this known among their various circles? Full particulars on application to the Secretary.

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THE ART OF "NEVER FORGETTING."

THE following story is told of a man who attended a "memory class."

"Hallo, Tom!" said a friend, "I hear you are attending a memory class. What do you think of it?"

"Greatest discovery of the age!" said Tom, enthusiastically. "I tell you it's a great thing. Why, two months ago I couldn't remember anything for a day—I couldn't remember names and dates at all, and now, since I've taken up this system, I can't forget anything! No, sir, I really can't."

"That so? I must look into the thing myself. What's the teacher's name?"

"Oh, his name's—um—um—let me see. What is his name? I know it as well as I know my own. Odd sort of a name, but common enough, too. It's—it's—I had it at my very tongue's end just now. It's something like—like—hanged if I remember what it is! I'll find out and let you know. I never could remember names!"

MEDICAL TRAINING FOR WOMEN.

There was a pleasant appropriateness about the recent distribution of prizes and certificates at the London School of Medicine for Women, by the Marchioness of Lansdowne (who was accompanied by her son, the Earl of Kerry), as the school sends out the greater proportion of the lady doctors employed by the Dufferin Fund, on behalf of which Lady Lansdowne, during her husband's viceroyalty, was untiring in her exertions. Mrs. Garrett Anderson, Dean of the School, presided, and in her opening statement mentioned that there are now 165 pupils studying there in spite of the competition of other and cheaper schools. She also mentioned that St. Andrew's University is anxious to receive women, and that Durham has applied for a supplementary charter to enable them to do so, while the first step towards the inclusion of women in the learned medical societies has been made by the Anatomical Society, which has just admitted two lady members. The prizes that were awarded by Lady Lansdowne, included the entrance scholarship of £30 given to Miss Elsie Taylor, the Dufferin Scholarship of £25 a year to Miss Josephine Brown, and the Mackay Prizes of £20 and £15 to Miss Stoney and Miss Vaughan. Among those who obtained certificates (which are not granted for less than 66 per cent. of marks) were Miss Garrett Anderson, who intends to follow her mother's profession, and Rukhmabai, the able advocate of the child widows' cause in India. The business proceedings were followed by a garden party with tea on the lawn.

All our medical women should be Phrenologists. We are glad to say many are already interested in the science.

Correspondence.

THE BLACKPOOL SANDS IN AUGUST.

To the Editor of the "Phrenological Magazine."

Dear Sir,—The "Blackpool Sands" having now become famous as the rendezvous of a multitude of so-called "Phrenologists" during "the season," and as the doings of these professors are now furnishing cause for a great deal of discussion at the Town Council meetings, and extensive comments in the local and other press, it would not be amiss if you furnished the readers of the *Magazine* with a reliable account of the methods of the most prominent of these professors.

Being a resident in the neighbourhood of Blackpool, and being naturally jealous of the good name of Phrenology, I have taken several opportunities during the past fortnight to visit the sands, and ascertain for myself the real character of, and the methods adopted by the various professors. I may here mention for the information of distant readers, that the central portion of the Blackpool Sands—that is the portion between the "North" and the "Central" Piers—furnishes an immense Fair-ground when the tide is down. Here, besides the phrenologists, we have lecturers on a variety of scientific and religious subjects, no end of ventriloquists, Edison's phonographs, punch and judies, acrobats, performing animals, bands, blind minstrels, auctioneers, corn cutters, ice

cream and toffie vendors, dealers in jewellery, drapery, refreshments, &c., &c., *ad lib.* The Sands, North of the "North Pier," are given up to bathing, donkey riding, and the like; between the "Central" and "South" (or Victoria) Piers to the children and bathing, and those sands South of the last-named Pier, to a *Fair*, similar to, but smaller than that on the Central Sands. The extent of these Sands, from North to South, is about three miles.

Before giving you my own experience, allow me to supply a few extracts from the many articles that have appeared in the local press—anent this development of Phrenology on the Sands.

Under the heading, "How the Public are Gulled," a contributor to one of the Blackpool papers, says:—"On Saturday morning I spent an hour on the Sands, and was quite astounded at the way in which the great B. P. can be led by a glib tongue and ready wit, coupled, of course, with a suave manner and a knowledge of human weakness. I devoted my attention particularly to the phrenologists, whose numbers are 'legion,' and I was compelled to believe that the requisite training was very limited, and that the success of an exponent of the principles of 'Bumpology,' as it is called, was, in a large measure, comparable with the extent of the hirsute growth, or the glossiness of a half-guinea silk hat. After some musings with regard to the æsthetic appearance put on by some of these professed phrenologists, I was at last awakened to the sense of my surroundings, by the invitation to have a delineation of my character written in a book for 6d. or 1s. Impelled by a strange impulse, I took a seat, and a lady phrenologist, after ascertaining that I was desirous of paying the shilling for 'A guide to fame and fortune, and for stepping-stones to success,' commenced to operate on my cranium."

After giving a satirical description of the good qualities attributed to him by the lady delineator, the writer finishes with the following:—"I am now going to read up a stock of Phrenological phrases, and next season, may be, Mr. Editor, your humble servant will rank among the brotherhood, whose *modus operandi*, I must admit, seems largely to suggest, that success is measured by oratorical powers, and by skill in the subtle art of flattery. This is the conviction I have arrived at, after noticing how many illiterate men and women can draw spondulix from their less keen-sighted brethren."

Another editor says, "The earnings of the phrenologists on the sands are said to be amazing. Estimates of from £10 to £20 a week during the busiest times, are probably not far from the mark. Written and spoken testimonials of character are evidently a source of rapid revenue. Such is the vanity of man, and also of woman. It is a most comical spectacle to see a lady seated on a camp stool with a demure smile on her countenance, or trying desperately to look unconscious while the phrenologist fingers her 'bumps,' or looks into her eyes and describes her admirable qualities before an admiring audience. The scene gets very funny, when, for once, his mature shrewdness fails him, and the phrenologist tells the audience that 'the lady is kind to her children,' and she ejaculates, '*aw'm noan wed yet.*'"

(To be continued.)

Book Notices.

A NEW edition of *The Face, as Indicative of Character*, by Alfred T. Story, fully illustrated, has just been brought out at a reduced price. It can now be had of the publishers, L. N. Fowler & Co., for 1s. paper, 2s. cloth.

THE *Junior Photographer* has made its appearance, and bids fair to be a popular magazine among amateur photographers. It contains much useful information, and we are glad to see Phrenology brought to the front in it, as each month there is to be a "Prominent Amateur Photographer Phrenologically Considered."

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

F.H.—This lady has an intuitive cast of mind, and a natural insight into character. She has a mental-vital temperament, is organized to live and enjoy life, is full of feeling, emotion, sentiment, sympathy, and love. She is a magnet and draws others to her ; she makes friends without making any enemies. She has a mind capable of high culture ; she has a great thirst for knowledge, good powers of criticism, and a natural mental capacity. She should be characterized for frankness, candour, sincerity, and openness of mind. She would sustain herself, in any labours of life, where sympathy and charity were required. She is healthy, ambitious, and should be long-lived. She easily adapts herself to the situation and quickly grasps the bearings of a subject. She is an apt scholar and an ardent student. She has the power to use all her organs and functions to a very good advantage. She has a character that must directly influence those with whom she comes in contact, and her ready sympathies secure her many opportunities of affording aid and help to others.

MISS W. (Harlington).—This young lady has a very refined organization. Several characteristics are strong and influential. She is very susceptible. Her sensitiveness is too great at times, for it makes her fancy slights have been given her when they have not. Her quality of organization is good, and provided she has plenty to occupy her mind she should enjoy her share of good health. She has gifts above the common and should be able to excel (1) in teaching, (2) in art, (3) in writing. She is rather too reserved to be as demonstrative as she might be, and should come out of herself and go into company.

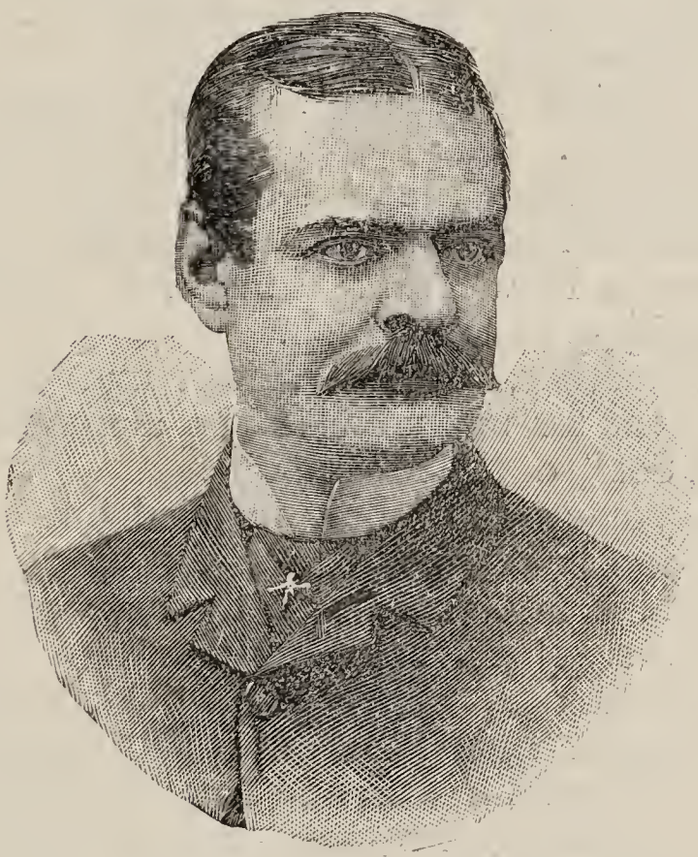
She does not know how much she might do with her abilities if she would only make more of herself. She is quite ambitious and capable of doing excellent work when she makes up her mind to do so, but she is too quiet and unassuming. She is critical and sometimes sees too much, and wants to perfect her work so much that she becomes dissatisfied with it before it is finished. She needs more Hope to give her buoyancy and elasticity of mind; she dwells on her disappointments too much. She appears to have musical ability, and with the combination of other qualities she should appreciate music highly. She may be nervous and fail to appear to a good advantage as a performer, but when she has full command over herself she will be successful. She has an executive spirit and does a great deal of work in a quiet manner. Her head is above the average size, and it appears to be active and very well proportioned. She is kind-hearted and sympathetic, and may be rather too easily influenced by others. She will not be so original as capable of carrying out the directions of others. She must seek to improve herself by every opportunity she has offered her, and take care of her health by being out in the open air a portion of every day. She can devote herself to several kinds of work that do not require her to take the principal responsibility; still she must cultivate more self-reliance and independence of mind. She would succeed as a travelling companion, in artistic work, or in a philanthropic sphere.

H.L.B.—The photo of this young lady indicates that as she grows older she will grow stronger. With proper attention to diet, exercise, fresh air, bathing, &c., she can alter the condition of her health considerably. Her face is too long for its breadth. She needs, and will in time show, more symmetry and harmony of strength. She is anxious, solicitous, and desirous of doing her duty. Her head is high in proportion to the width. She is conscientious and sensible of her obligation to others, and desires to carry out all that is expected of her, and she will have a good moral influence over children. She is not so well adapted to a business life as to a philanthropic one. She delights in doing good, but will not be able to accumulate money. She is not close, mean, or inclined to save every penny for the future; she is more inclined to be generous and philanthropic, and help others as far as she can. She would excel in mission work, and provided her education enabled her, to be a private secretary or correspondent. She enjoys reading, and the more books of travel and biography she reads, the more her mind will be stimulated to intellectual life. She has a fair amount of Imitation, which will enable her to adapt herself to many circumstances. She has an affectionate nature, and clings very tenaciously to her friends. Her life is largely in the hands of her friends, for although she does not say much she thinks a great deal, and may not be understood, for she finds it difficult to express herself appropriately and fully. She will think of others before herself. She might devote herself to some artistic work, but she will not do for an ordinary dressmaker, where she would be confined to a sedentary life. She must combine some active outdoor work with her daily occupation. She must walk to her work.

THE

Phrenological Magazine.

OCTOBER, 1894.



WM. WALDORF ASTOR, ESQ.

Proprietor of the "Pall Mall Gazette."

A CHARACTER SKETCH BY THE EDITOR.

IT has evidently become the fashion for American millionaires to find themselves on this side of the Atlantic, and finally engage deeply in the publishing line. Therefore it is no particular surprise that we find the present William Waldorf Astor has invested some of his wealth in the *Pall Mall Gazette*, and the *Pall Mall Magazine*.

To look back a little way into heredity, we find the founder of the Astor fortunes, John Jacob Astor, a shrewd, keen, business man, with a good broad calculating head, finely cut features, and wonderful foresight. His eyes were bright with intelligence; his nose indicated longevity; his lips were firmly set, and his chin showed a masterpiece of geniality and friendliness. He first became interested in the fur trade, but as he

became wealthy he pictured to himself the growing importance of the young country, and he determined to own as much of it as he could put his hands upon. He purchased almost with the key of magic and the gift of prophecy. His wealth was estimated at from twenty to forty million dollars. This inheritance passed to the second son, William B. Astor, as his namesake was an imbecile. William B. went to Germany to be educated, as the Astors have never forgotten the little town of Waldorf, where the father of the first John Jacob lived. William B. Astor had three sons, John Jacob, William, and Henry. The eldest was perhaps the strongest figure in the family since the days of its founder. He married an elegant and charming woman from South Carolina, who became a power in New York. They had one son, William Waldorf, the subject of our sketch.

The second brother, William Astor, married Miss Schermerhorn, who was for many years the acknowledged leader of the "Smart Set" of the Metropolis.

Henry, the youngest brother, married out on one of his father's farms, and has remained there.

It is a noticeable fact that since the days of the first John Jacob, the wives of the Astors have been chosen "with wisdom and discretion." They have been known for both brains and beauty and good descent. Through them the two present heads of the American and English families—William Waldorf and the fourth John Jacob—are connected with some of the most historic families of America. They each have held to this wise tradition, the subject of our sketch—the elder—marrying Miss Mary Paul, of Philadelphia, and the younger Miss Ava Willing, of the same city.

These two men are to-day figure-heads, and interesting from many standpoints. In both is the dominant Astor qualities, that strong individuality and keen insight that has marked and created the Astor family.

William Waldorf has inherited from his mother the Southerner's taste for Politics and the Law, and would probably have chosen to take a share in the political affairs of his country if he had been differently situated, and not handicapped by the prejudice against men of great fortune engaging enthusiastically into that warfare.

He is over six feet tall, thin, muscular, active, alert in all his movements. Quiet and simple in dress as in every other personal taste.

Mr. William Waldorf Astor has much of the shape of head and style of build of the great grandfather, John Jacob Astor, and bids fair to preserve the family name and char-

acter. His intellectual and self-perfecting faculties are well represented. So are also his moral and intuitive faculties.

He is a man of great decision and will power—he seldom, if ever, gives up a project he once sets his mind upon ; he, however, takes care to make sure of his ground before he treads upon it. He looks before he leaps. His head is broad on the top and along the superior parietal region. It does not slope off at an angle of 45 degrees like an Australian native's, but indicates a manly character, a reliable chief, a man of his word, and one to impress those who meet him with a feeling of assurance. He does not need remind people that he means what he says, it goes without saying, for it is stamped in his large development of Firmness, Conscientiousness and Cautiousness.

He is shrewd and prudent ; he is not a man to squander recklessly, or spend a pound where half that amount will answer the same purpose. His head indicates that he knows the value of money, and although he will want twenty shillings to every pound, he will give it himself. Such a nature is just in small as well as in "big concerns." He cannot stoop to meanness.

His ideas are comprehensive ; he takes in everything almost at a glance. If Conservative in politics he belongs to the Liberal section. He believes in order, regulation, discipline. He is no friend of Anarchism. He may be a Christian Socialist, for his views on the "Living Wage" would be those of paying a man according to the quality and quantity of his work, not by the sweating system.

He is a man of critical judgment, a connoisseur in art, and must show great taste and elegance of style, yet is not showy.

His head presents thought as a speciality ; his cousin, John Jacob Astor, indicates scientific, practical observation as his speciality ; hence the two are very dissimilar in characteristics.

The one would reason out a thing, the other would demonstrate it. This difference must show itself in the novels they have written. Mr. William Waldorf Astor possesses keen mental grasp, criticism, discernment of men and things, sympathy with the masses, perhaps not to the extent of a philanthropist, yet it will be well-organized charity.

He is a good financier, and a capable opponent in debate. He would have succeeded well in the Law had he continued in that profession. He is not one to waste many words, or any time. He knows how to be perfectly at home, and can put strangers at their ease in his company. He is genial without committing himself. He has the gift when he cares

to use it of drawing people out to their best, which is an art that everyone does not possess.

He was born in 1847, though few people who see his portraits would recognize him from them or take him to be as old as he is. Mr. Astor was educated at Columbia College, and then entered the Law School, and was admitted to the bar. But besides his duties as junior member of the large Law firm, his father made him come into his own business office and learn the details of managing his great estate, which would be difficult to estimate. It includes the Old Astor House, which was built on the site of the home of the first John Jacob Astor, and could not be purchased for two million dollars, and it is one of the least pretentious. The Astor estate necessarily requires the greatest regularity and attention to detail. The training, therefore, that was given to these two cousins was of a kind that could not have been obtained so thoroughly out of their own offices. Here they learned the value of the money they were to inherit and look after as their great-grandfather had earned it. The rent rolls in the Astor offices are in themselves an impressive sight, and, strange to say, only two collectors are entrusted to bring in the vast revenue. It is the respectability of the Astors' possessions that has proved them so far-sighted. They have bought in the districts where the land has gone up in value rather than the reverse. It is said that few changes take place in the Astor offices. There are now men in the office who were engaged by the first John Jacob, who died in 1848.

When Mr. Waldorf Astor was twenty-nine, the Republicans asked him to accept a nomination for Assemblyman in his district. He served in the Assembly and in the State Senate, and President Arthur gave him the appointment of Minister to Italy. While there he wrote two novels which have been well received.

Launt Thompson, the sculptor, has said that he is the most versatile man he ever knew. He learned to paint and to model with a knowledge of technique in true professional style, in fact, which but few could acquire.

He organized the Beefsteak Club when quite a young man, which possessed a magazine of its own. This organ Mr. Astor published, and threw into it his own tastes. Those persons who knew him then, and have watched his movements in England, may not have been surprised to find him the possessor of the *Pall Mall Gazette* and the *Pall Mall Magazine*. He secured as editor Mr. Cust, the heir of the Earl of Brownlow, and the same regularity exists in the business office here as in America.

Mr. Astor, it will be remembered, has purchased one of the historic estates of England, Clieveden, formerly owned by the Duke of Westminster, for six million dollars. His little son of twelve years is named John Jacob, who makes the fifth of that name.

To Mr. Harold Parker I am indebted for many facts concerning the early Astor family.—ED. *P.M.*

PHRENOLOGY IN PARLIAMENT.

NOTES OF L. N. FOWLER'S LECTURE GIVEN IN JULY, AT THE MEMORIAL HALL.

THE crucial test of a Science of Mind is its practical utility. There was a time when philosophy was pursued for its own sake, and its application to the affairs of every-day life was deemed a profanation. Not so at the present day. The first question that is applied to every branch of science is: What is the use of it? or, How can we turn it to account? This is particularly the case with reference to Phrenology. We can make use of it in private and public life. Phrenology should assist in the selecting of men for Parliamentary business. The choosing of mayors, County Councilmen, magistrates, as well as for minor offices is so often done by favour, and according to the financial position of the one selected, that mental calibre has often to take a back seat. But the day is coming when brains will supersede mere wealth and position, or even wire-pullers. In the study of our statesmen we find it very interesting to compare their various ways of looking at the same subject. To take a scientific survey of the various sections of thought—the representative thought of the country. To do this we ask ourselves,

WHAT CONSTITUTES A GOOD ALL-ROUND STATESMAN?

A statesman requires a large and fully-developed intellectual lobe of brain, to understand and comprehend the weal of the public, and the best measures to promote it; Benevolence, to give a philanthropic spirit to do good, whether the effort be appreciated or not, and a vigorous constitution.

We have next to enquire,

WHAT CONSTITUTES AN INDIVIDUAL LEADER IN PARLIAMENT?

In replying, scientific enquiry notices a difference in the individual poise of political opinions. If a "Liberal" were

asked what constituted a true statesman, he would naturally give you a description of a progressively minded man. If a "Conservative" were asked the same question, he would probably describe an individual who looks after the Constitutional Rights of his country. But when Phrenology takes a survey of the Members of the House of Lords and the House of Commons, it has to see beyond Party sentiment, and therefore in my lecture this evening I will invite your attention to some of the various Leaders of Parliamentary thought, and compare their intellectual leanings. We will commence with the present Government,

WHAT IS THE CHARACTER OF THE LIBERAL?

He has a mesocephalic or high head. He is not averse to progression by any means, but courts it. He does not bind himself down to old forms and red tape, he believes in pulling down and re-building. He has less Veneration than Conscientiousness and Benevolence among examples of the Liberal Party. We find that

LORD ROSEBERY'S

head represents a favourable balance of organization, shows uncommon abilities, and great versatility of talent. He should be remarkable for his practical talents, his available power, and his ability to turn off business—not only with dispatch—but with care; few persons will go through a difficult task with less friction and exhaustion than he. He is particularly observing; has superior judgment of practical matters; quick to inform himself of the condition of things, and knows how to apply his knowledge without hesitancy; few men work with so much ease, and do their work so accurately as he does. Although he is not so highly nervous as many, yet his mind is clear, and his knowledge is thorough, and his ambitions are great. It costs him less nervous power to do what he does, than men generally. He has capacities for a literary sphere of life, or for statesmanship where there are many statistics to be considered. He is copious in the use of language, but he requires motive to call him out. His head indicates that he takes rather broad and liberal views of men and things, of politics and religion, and all his relationship to life; he is not likely to trouble much about ordinary affairs. He has plenty of good humour, and should exert a pleasing influence over others. He is capable of making many friends, and cannot very well make enemies; but he is a plucky man when called out, and he is not easily stopped in his course when he once gets started.

He is very tenacious of his position when taken, and can be relied upon to carry out the plans that he has commenced. He will allow a great many troubles and difficulties to roll off his shoulders on to others which others would worry themselves with. He exerts a positive influence, and is as far removed from the character and disposition of Calhoun (the American orator) as possible.



What is the character of the Opposition Party in the House ?

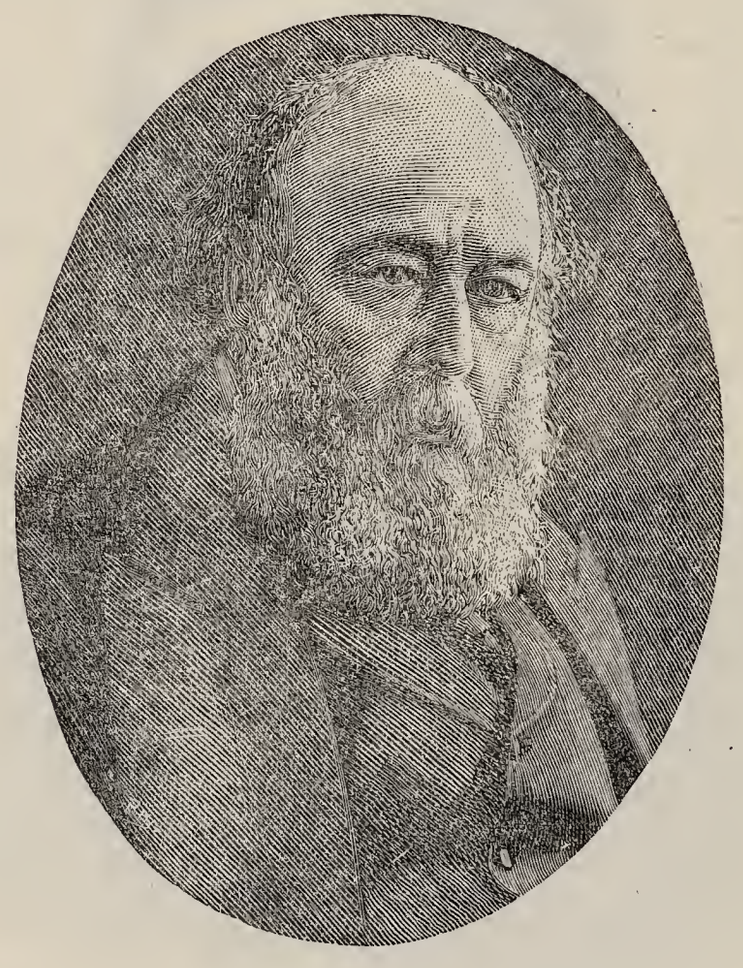
THE CONSERVATIVE

is the back-bone (or thinks he is) of the nation. He cares for and protects the rights of the constitution. He will vote with his Party and hold to the constitutional views of his side. He will take time to consider all round, before he changes his views. He does not take to new methods with impulsive haste, neither does he uproot that which is old and established by the new. His Veneration is more fully developed than his Benevolence, and he has a brachycephalic or broad head.

Of Conservative Leaders

LORD SALISBURY

is a fine example. He is cool and deliberate. He is not in a hurry over anything. He conserves energy and knows how to keep his powder dry. He has large Language, but is more thoughtful in expressing himself than impulsive or rash. He has large Veneration and adheres strictly to constitutional rule and discipline. His temperament is the vital-mental, which disposes him to be easy-going. He is not animated by or stimulated through great ambition for the new or



novel in fashion or anything else. He has full perceptive faculties, and must delight in observing nature and in examining natural phenomena. His presence commands respect. He is developed in the crown of the head, indicating dignity and coolness, when others are restless, uneasy, and excited.

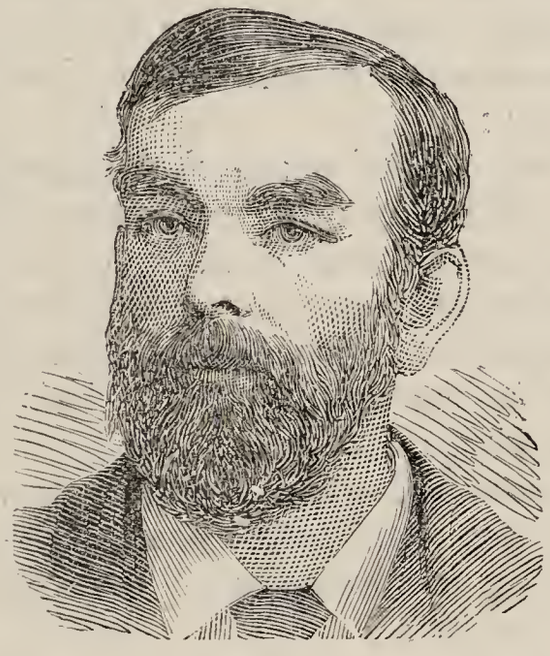
THE INDEPENDENT LABOUR PARTY.

Another party of increasing strength is the Advanced Liberal section, which contains as representative men, John Burns, Ben Tillett, Tom Mann, and Keir Hardie. Such men are not content with Liberalism as it is, but they believe in forming an Independent Labour Party, which endeavours to advance socialism and kindred subjects in hot haste. We find that

MR. JOHN BURNS

is endowed with a strong constitution, which favours a great amount of energy and force of character.

His temperaments are more evenly balanced than the Parliamentary Representative for West Ham, yet he is organized on a high key, and under excitement will be liable to go to extremes, for he has great determination of mind, a quick circulation, and a great amount of arterial blood. He is no half-way man; he throws his whole force into everything he undertakes. All his mental operations are quick, clear, and distinct. He is capable of being a positive man; and he is equal to almost any emergency, and is able to turn off work with great dispatch. His head is fully developed in



all departments, and organized to prefer difficult and complicated undertakings to light and easy ones. He is in his element when he is doing what other men deem impossible. He knows how to husband his resources, and in some things is strongly Conservative. He knows how to use his strength and means to the best advantage, and for so quick and electrical a man he will seldom miss his aim. Constructiveness is large, and, joined to his available perceptive intellect and his vivid imagination, renders him ready in the use of words, and in contriving ways and means. He will want to go at express speed, but he will be on the look out, and have both sets of brakes in working order. He is kind-hearted with those who need sympathy, but he has none of the latter to spare on lazy people.

(To be continued.)

HUMAN NATURE AT HOME; OR, MOTHERS AND DAUGHTERS.

By a Daughter.

(Continued from page 379.)

I WOULD not have it thought that I am without sympathy with the daughters who are asking for a larger measure of freedom than their mothers are willing to accord to them. I only wish to suggest to such of them as can be at all truthfully described as "in revolt" one or two considerations which appear to me to have been overlooked in the recent discussion of the question. Mrs. Crackanthorpe has given us the questions that should be put to the mother who is standing her trial. I should like to give a list of questions to be addressed to the daughters who sit in judgment. I should like to say to them :—

You, young women, who are demanding a larger share of liberty than your father and your mother allow you to enjoy, while you remain under their roof, have you considered that you have the legal right to take your life into your own hands, and earn an independent livelihood; and that they have an equal legal right to turn you out of their house, and refuse you material support?

Have you considered that that which prevents their casting you off—as they are legally entitled to do—is a feeling compounded in varying proportions of love, duty, self-interest, and conventional habit?

Have you ever honestly analysed the motives that restrain you from leaving home and renouncing your portion for the sake of winning the freedom you demand of your parents?

I cannot help thinking that most of the young women described as "in revolt," and yet remaining at home, would be constrained to answer that they remain at home because, on the whole, they gain more by staying there on the terms allowed by their parents than they would by going forth portionless into the world to win fortune under the auspices of their goddess Liberty. And the moment they make that admission, they admit themselves in debt, not only to their individual parents and their particular home, but to the antiquated, and, as we are given to understand, exploded, theory of family life and family duty, out of which has sprung the idea that parents are something more to the children they bring into the world than material support in the period of helpless infancy and elementary education up to their

fourteenth year. And upon this admission of benefits received and valued should follow, I think, a confession of duty owed. Very probably the mother cannot give a satisfactory answer to Mrs. Crackanthorpe's questions. She may have failed to give her children the companionship, the sympathy, and the friendship they needed. But, as Mrs. Crackanthorpe has said, it is too late, when the daughter is grown up, to repair that error. The mother can do nothing to undo the past. But again we are reminded that the daughter has a freedom which the mother has not. The daughter can forgive what the mother cannot undo. From that height of wider education and fuller knowledge which enables her to survey the world with so much confidence, conscious of strength to trample down feminine infirmity in herself, and defy masculine wickedness in the world her books have taught her to know without experience—from this high level to which she has somehow risen, in spite of parental tyranny and social restrictions, the modern daughter ought, I think, to be able to understand and pardon the mistakes of her old-fashioned mother. That, I think, is the first use she should make of the liberty she already possesses. The second use she should make of it is a more difficult one. Recognising that she is free to go, she must choose whether she will really go or stay. The question that confronts her is, after all, only the question that confronts every human being acknowledging full responsibility and claiming full competence—whether it is better to accept the part in life offered to us by the stewards of the older social conceptions, or, breaking with the past, to take our stand in the present as simple human beings, owing nothing to those who have gone before us, and therefore claiming nothing from them, and carve our own portion out of the future to which we feel that we belong.

I anticipate the storm of indignant protest with which the discontented members of the rising generation would meet such an offer of bald alternatives. They are not without natural affection for their parents ; they would not for the world break their hearts by making an open rupture. They only want a reasonable amount of liberty. Or they have never pretended that they are capable of making their own way in the world quite independently. They only ask to be equipped for the struggle as their brothers are equipped, and supported in their independence until they can support themselves. These are but rough and general statements of the position. I do not attempt to make them more particular, because my whole contention is that the question is one that admits of no discussion that is not based either upon the most abstract and

elementary rights and duties of human beings, or upon the entirely special relations of individual daughters towards individual parents. It has not in it the making of a "social question."

Until the progress of civilization can be stopped by Act of Parliament, the new generation will always want something that the older generation will think it had better do without. Until human nature can be perfected by Act of Parliament, the infirmities of the parents will clash with the infirmities of the children, and there will be discord in every family where the individual members have not learned the secret of mutual respect and mutual forbearance. But even here I feel again the daughters have the best of it. It may be too late for them to begin the career for which their mothers have not trained them, or for which their fathers will not furnish the necessary capital. They may find it impossible to wrest from the prejudice of their mother those concessions as to places of amusement which have made such a bewildering part of the daughters' programme in the magazine controversy; they may be thwarted for ever in their search after the higher education. But their true birthright as the children of the present cannot be taken away from them. It has been said that—

> "The only thing old people ought to know well
> Is that young people ought to know better."

The whole claim of the daughters in revolt is based upon the conviction that they do "know better," and knowledge, we all know, is power. We cannot hope that the recent controversy will make life happier between the mothers and the daughters already at war. Indeed, we much fear that it will have inflamed the quarrel in many a household, by furnishing the combatants with poisoned weapons to use against one another. But we may hope that some of its lessons will have sunk into the hearts of some daughters not yet openly revolted, and that they will take warning by the sad case of the poor mothers arraigned in the *Nineteenth Century*, and see that, when their turn comes, they make friends with their daughters in childhood, and rule themselves, their families, and their households upon right principles. It is sometimes wholesome, and always refreshing, to turn from the heat of contemporary controversy to the calm wisdom of our ancestors. And when their wisdom happens to agree with our own, it is particularly delightful to do so. Now, in that charming book, more than two centuries old, the "Miscellanies of the Marquis of Halifax," there is a treatise called "Advice to a Daughter," in the course of which principles

for the early management of childrren are laid down, which correspond exactly with those implied by the questions which Mrs. Crackanthorpe addresses to the mothers. Lord Halifax wrote in a simple age, when it was taken for granted that daughters would, in the natural course of things, become wives, and wives mothers ; and so, without apology, he instructs the daughter in the duties of the wife and the mother. I should like to quote much that he says about the faults of husbands, and how a wise woman will deal with them, but, as these are of more questionable relevancy, I pass them by and content myself with an extract bearing obviously upon the present question :—

"There is nothing in those Duties which are expected from you that can be a lessening to you, except your want of conduct makes it so. You may love your children without living in the nursery, and you may have a competent and discreet care of them without letting it break out upon the company, or exposing yourself by turning your discourse that way, which is a kind of *Laying Children* to the *Parish*, and it can hardly be done anywhere, that those who hear it will be so forgiving, as not to think they are overcharged with them. A woman's tenderness to her children is one of the least deceitful evidences of the Virtue, but yet the way of expressing it must be subject to the Rules of good Breeding ; and though a Woman of Quality ought not to be less kind to them than mothers of the Meanest Rank are to theirs, yet she may distinguish herself in the *manner*, and avoid the coarse methods, which in women of a lower size might be more excusable. You must begin early to make them *love* you, that they may *obey* you. This Mixture is nowhere more necessary than in children. And I must tell you, that you are not to expect Returns of Kindness from yours, if ever you have any, without grains of Allowance ; and yet it is not so much a defect in their good nature as a shortness of thought in them. You must deny them as seldom as you can, and when there is no avoiding it, you must do it gently ; you must flatter away their ill Humour, and take the next opportunity of pleasing them in some other thing, before they either ask or look for it. This will strengthen your authority, by making it soft to them ; and confirm their obedience by making it their interest."

Here we have, in detail, Mrs. Crackanthorpe's advice : "Make friends with your daughters while they are still children." And immediately following are some precepts which show how thoroughly the writer realized what a tremendous discipline to the parent is involved in the wise training of children :—

"You are to have as strict a guard upon yourself amongst your children as if you were amongst your enemies. They are apt to make wrong inferences, to take encouragement from half words, and misapply what you may say or do, so as either to lessen their duty or to extend their liberty further than is convenient. Let them be more in awe of your kindness than of your power. You are to so live with them, that they may never chuse to avoid you, except when they have offended ; and then let them tremble, that they may distinguish. But their Penance must not continue so long as to grow too sour upon their stomachs, that

it may not harden instead of converting them. The kind and severe part must have their several turns seasonably applied ; but, your *Indulgence* is to have the broader mixture, that *Love* rather than *Fear* may be the Root of their *Obedience*."

Not only are we apt to think of our ancestors as dealing more sternly with their children than is the custom with modern parents, but we flatter ourselves that we give more time and thought to the training of the young, having advanced to the rank of a philosophical system, if not an art or a science, what was erst a matter for rough-and-ready empiricism. But what modern mother could give more elaborate thought to the training of her family than is recommended here ? This deliberate indulgence of the children, guarded by principle, and supported by continual watchfulness over self, involves not only a never-tiring patience, but a never-tiring self-discipline on the part of the parent. Lord Halifax realized this perfectly, and he knew that it could only be carried out, with good temper and regularity, by a mother content to impose upon her own life a strict rule of method and punctuality :—

"You are never," he says, "to neglect the Duty of the *Present Hour* to do another thing, which, though it may be better in itself, is not to be unseasonably preferred. Allot well-chosen hours for the inspection of your *Family*, which may be so distinguished from the rest of your time that the necessary cares may come in their proper Place, without any Influences upon your good Humour, or Interruption to other things."

Such advice to the daughter who is soon to be wife and mother savours little of those thoughts of liberty that animate the present discussion—all points to obedience, if not to an individual, then to a duty, and through the duty to a higher power. "The first thing to be considered," says Lord Halifax at the beginning of his discourse, "is *Religion*. It must be the chief object of your thoughts, since it would be a vain thing to direct your behaviour in the world, and forget that which you are to have towards Him who made it."

The characteristic quality of this treatise of Lord Halifax is its shrewd knowledge of the world. He estimates character, and values tact in dealing with character, with a judgment that is above all the judgment of a man of the world. But, before entering into detail of domestic management and behaviour in society, he devotes a chapter to religion. This is not the place for a sermon. But I may conclude my paper, as Lord Halifax began his, by reminding the daughters, who will probably soon be mothers, that the happiness of their relations with their daughters, and the peace of the households over which they rule, will really depend upon the measure in which they recognise the authority that is over parents as well as

children. Obedience is no exception to the other virtues; it is better taught by example than by precept. The mother whose daily life is evidently one of obedience to a higher law than her own will, is the mother who wins the confidence and the respect of her children. A daughter may possibly take a different view from her mother of the exact reading of the higher law, but a daughter kindly and wisely brought up in a household where the supremacy of the higher law is recognised by the elders, will not fail to respect the serious conviction from which she differs; and, where respect and affection temper differences of opinion, we do not hear of revolt, though a real revolution may be peacefully and unconsciously taking place.—*Journal of Education.*

NOTABLE PERSONAGES AND SOME FACTS ABOUT THEM.

THE LATE MAORI KING TAWHIAO.

We have in King Tawhiao's portrait a fine representative of the powerful race of Maoris. Anyone who has been to New Zealand, or who has even had the opportunity of studying the racial peculiarities of these New Zealanders in this country from those who have visited England, will say the same.

His head is high rather than broad, and hence he must have shown a kind and persevering spirit.

The lower frontal arch was well developed. He must have examined things closely with the eye. His Weight, Size, and Form enabled him to give excellent judgment of whatever his eye fell upon. He had the talent of a marksman. His constitution was a powerful one, and yet with all the solidity and strength of his physique he had not a broad basilar brain. Destructiveness was not a prominent feature of his character. Although Tawhiao was the son and successor of Te Whero Whero Potatau, the first native monarch, a mighty warrior in his day, he did not inherit his father's fighting instinct. He succeeded his father in 1860, just before the war. He is said to have been present in some of the engagements, especially the battle of Rangiri, but he always contrived to escape with a whole skin and never seemed to relish war.

This fact is a proof of how Phrenology agrees with his

known characteristics, and shows how the former can be, and is, a true guide in indicating character. Had he been broader in the centre for Destructiveness, which is over the ears, he would have been a terrible chief to deal with; but, instead, he was peaceable, and doubtless those of his followers who were more fierce and bold considered he submitted and yielded too much of his rights and privileges as a chief. His head is high in the particular centre for Firmness, which made him persevering in his efforts without being quarrelsome or malignant. His head does not indicate a cunning contriver or an adroit plunderer, but considerable dignity. He was not wanting in Benevolence, and must have been kind-



hearted and mindful of the wants of others. He was intuitive, remarkably so; but he was too credulous, trusted others too much, and believed in the supernatural.

He knew how to appreciate his own property, yet was not so greedy to get what did not belong to him, as those do who possess a broader side head.

He must have been quite mindful of his personal appearance, and had fair taste in the selection of many things of native value. Of his palace, which was built of reeds and ornamented with native carvings, there was not so much scope for artistic taste beyond the lines of tattooing on his face and body.

He was tall and well-proportioned, as is characteristic of the Maori race.

He showed a persevering and determined spirit in coming to England in 1884, with the idea that the Queen of England would restore to him some of his confiscated property, though when he went to Sir George Gray he did not get any encouragement in his project of coming to England. He possessed more than ordinary intelligence, and published and edited a Court Journal, which was printed in Maori language. It was supported by voluntary contributions, and presents of pigs and potatoes. He wrote his Royal Proclamations and Edicts with his own hand, though he had a smart native secretary, who had received a liberal education at a Wesleyan College. It will be noticed that his forehead does not retreat like the native Australians, and indicates a rugged capacity to collect facts, obtain information, and ability to express his ideas in a clear and matter-of-fact way. One little incident marked an important step in his history. He was much addicted to strong drink, and it was during a conversation with Sir George Gray on his intended visit to England that Sir George asked him the following questions :—

"What do you think of a man who in some way causes the death of another ?" "Of course I think he is a bad man," replied Tawhiao. "If a man causes the death of several other men," Sir George pursued delicately, "what would you say of him ?" Tawhiao could not think that any man would be so wicked. "Well," continued Sir George, "what would you say of a man who destroyed the happiness of a whole nation, the happiness of his own people, by wrong proceedings ?" Tawhiao saw there was something under these parables, and with one or two more of them Sir George led him to the point.

"Yes, yes ; I know what you mean," exclaimed the king, and he began to cry. The lamentableness of the head of the Maoris going to England and perhaps getting drunk two or three times before he was there long, came home to him. "What can be done ?" he asked Sir George. Sir George drew up a form pledging Tawhiao and himself to abstinence for so many years. This they both signed, as did all the chiefs who were with Tawhiao. Tawhiao, when Sir George saw him last, was still faithfully honouring that pledge, although the specific period of it had long expired.

King Tawhiao was also a Good Templar. On becoming one the king obtained leave to expel all the drinking saloons out of the king's country, which was done.

He possessed a good social nature, and was domesticated in his tastes.

It is stated that he died from influenza, but he never recovered from the grief occasioned by the death of his eldest

son, Prince Tu Tawhiao, a fine fellow, whose manners were equal to those of an English gentleman.

PROFESSOR HERMANN VON HELMHOLTZ,

The Eminent Physiologist and Scientist.

He is entitled to a large share of the credit due to the discovery and statement of the great generalization known as the "Law of the Conservation of Energy," but his most elaborate work was done in his studies of sight and sound. His books on "Physiological Optics" and the "Sensations of Tone" are, to speak broadly, an investigation into the mode in which the vibrations that form the physical basis of sound and light act upon the structure of eye and ear, and reappear in the form of conscious seeing and hearing. He was thus a leader in the task of bridging the gulf between matter and consciousness, to which so much of the investigations of modern science is now, and more and more tends to be, devoted, and his researches immensely enlarged scientific knowledge in this most important direction. His name will live as one of the great names of science.

When I saw him last at the British Association in Edinburgh, one could not help but admire his fine quality and tone of organization, his massive intellect, fine features, and logical utterances. He was a man the world could ill afford to spare. He lived in advance of his age, and was exceedingly industrious. His calculations showed a mind of exceptional mathematical expertness.

Professor Hermann von Helmholtz, the eminent physiologist and natural philosopher, died at Charlottenburg in September in his seventy-third year. The deceased, after studying medicine in Berlin, became an army surgeon at Potsdam in 1843. In 1848 he was appointed to the Chair of Anatomy at the Academy of Art, Berlin, which was given up in the following year, when he accepted the post of Professor of Physiology at Koenigsberg. In 1855 he filled the chairs of Anatomy and Physiology at Bonn, and three years later he was Professor of Physiology at Heidelberg. In 1871 he became Professor of Physics at the Berlin University. Helmholtz gained his scientific reputation by his work on the "Conservatism of Energy," which he published in 1847. Among his other works, which principally deal with the eye, the ear, and the nervous system, may be mentioned a "Manual on Physiological Optics," and the theory of the "Sensations of Tone." He was the inventor of a speculum for the examination of the retina of the eye. Another

important service to science is his "Analysis of the Spectrum." A large number of the professor's papers have been read before the Royal Society of London, which awarded him a medal in 1873. In 1883 the Emperor conferred the title of nobility on the distinguished savant, whose seventieth birthday in 1891 was celebrated amid manifestations of regard and recognition from all the leading scientific men of Europe.

To English readers (says the *Telegraph*, which recalls the scientist's visit to England a few years ago) the name of Helmholtz has been rendered familiar by his remarkable speculations on the origin of the sun's heat, and the time the great luminary, on which the life of the solar system depends, is likely to last. Adopting the idea that the sun became a hot body by the collision of the particles of which it is composed —drawn together possibly from enormous distances by their mutual attactions—Helmholtz showed that this, and no other suggested process, would explain the millions of years during which the source of our heat has certainly been in existence. Sir William Thomson (now Lord Kelvin) worked out this hypothesis, and he has shown that it will afford the geologists twenty million years for the probable past of the globe, and give humanity ten million years to come before the sun himself grows dim with age and nature sinks in years. The geologists are not likely to be content with less than a hundred million years for the world's history, and it is quite possible that in the end the higher limit may be extended thus far. By remarkable calculations Helmholtz proved that the work done by the contraction of the sun's mass, one-tenth per cent. of his diameter would give off heat enough to serve the earth and its fellow planets for 20,000 years. In another still more marvellous line of research Helmholtz and Lord Kelvin have been associated. In 1858 the eminent German physicist proved mathematically an astounding theory, to the effect that in a perfect fluid vortex, motion—such as the tobacco-smoker often sees in the shape of smoke-rings—would be eternal. Such rings would continue to revolve, and nothing would be able to separate, divide, or destroy them. Lord Kelvin took up this startling conclusion, and built upon it a theory of the universe. This perfect medium (the ether of space) and these vortex motions, said the great English physicist, represent the universe. A perfect fluid fills all space, and the things we call matter are portions of this fluid animated by vortex motions. It is probably at once the most abstruse and most daring physical theory that was ever propounded. Unfortunately, it is one on which only a possible senior wrangler is legitimately

entitled to express an opinion, so deeply plunged is it in an abyss of mathematics.

THE MOST LEARNED MAN—PROFESSOR JEBB.

SOME curious facts of learned men have just been published, and Professor Jebb is mentioned as possessing the greatest number of degrees, at least the greatest pluralist in Doctors' Degrees. He is D.C.L. of Oxford, Litt.D. of Cambridge, LL.D. of Edinburgh, Glasgow, Dublin, and Harvard, and Doctor of Philosophy of Bologna.

Of other men who are noted for their degrees, who closely approach Professor Jebb, are—The Bishop of Oxford (Dr. Stubbs) who is a D.D. of Oxford, LL.D. of Cambridge, Edinburgh, and Dublin, and Doctor Utroque Jure of Heidelberg; and is, or has been, a Fellow of four Oxford Colleges. Dr. Salmon, the distinguished Provost of Trinity, Dublin, is D.D. of Dublin and Edinburgh, D.C.L. of Oxford, and LL.D. of Cambridge. Sir George Stokes and Sir John Evans are, both of them, D.C.L., LL.D., and Sc.D.

Among eminent politicians Lord Rosebery and Mr. Balfour have perhaps the most degrees; whilst among non-university men perhaps the record is held by Lord Wolseley, Lord Roberts, or Mr. H. M. Stanley.

THE QUEEN OF CHESS AND HER DAUGHTER LILIAN.

IN a recent interview with Mrs. W. J. Baird and her daughter Lilian, it clearly shows that there is something in heredity; that certain qualities can and do descend from one member of a family to another. Again, it is often brought forward that clever parents often have dull children, but there is a cause for it, and it can be traced and accounted for in a satisfactory manner.

In the case of Mrs. Baird, her parents were noted chess players, also gifted in poetry, music, and languages. Their three children have followed in the same lines, and have made for themselves names in the chess-playing world. They were born and reared in the atmosphere of chess, and Mrs. Baird early showed an aptitude for puzzles.

She thinks it is a very good thing for a woman to devote herself to some study or occupation with a determination to excel in it. She does not recommend chess as a means of livelihood, but to those women who have money it affords occupation of an educative character. She is wrapped up in

her little daughter who is also gaining a world-wide reputation for chess-playing and problems, and whose ambition it is to "beat her mother" in problem-making. The mother and daughter are both remarkably developed in Causality, Comparison and Intuition, and in the child we notice an increased intensity and susceptibility of mind.

We regret to hear of the sudden death of Mr. Robert Clough, the well known Temperance worker, of Rochdale, who was intimately acquainted with Mr. L. N. Fowler, and highly esteemed by the latter. Few men have been more versatile than Mr. Clough.

Orion.

PHRENOLOGY AND TEMPERANCE.
HOW ALCOHOL AFFECTS THE NERVOUS SYSTEM.

By Jessie A. Fowler.

In all parts of the world I have found, first, that human nature is essentially the same. Secondly, that alcohol is a great temptation to a woman's susceptible nature. Thirdly, that the results of alcoholic stimulus to women are pernicious, whether a person is residing in the damp or humid climate of England, in the sultry tropics of India, or the electric atmosphere of Australia or America. Fourthly, that the same excuses are given for taking alcohol, which indicate that there is an insufficient amount of scientific knowledge relative to the effects of alcohol on the human system, and that a large majority of those who take alcohol in the form of beer, porter, ale, or spirits, take it because they like it, still leaving a large number who are induced to take it because the doctor orders it. Therefore the same fallacies have to be met to-day, the same arguments controverted, and further scientific facts given, to bring enlightenment into our homes.

It is with this object that, as a phrenologist, I am desirous to keep abreast with the times in relation to this fearful evil of inebriety among my own sex, and desire to further inquire how alcohol affects the nervous system, as well as how this evil can be stayed. The nineteenth century has opened a wide field of labour and enterprising work for woman, and it behoves her, on the threshold of the twentieth century, to be more than ever sober and clear-brained to meet the emergencies of the call for a higher and fuller education; more

comprehensive and accurate knowledge, and a keener understanding and perception of the arts and sciences.

THE COMING WOMAN.

We are jealous for the future of the coming woman, and as we know her perfection in every way rests upon her being possessed of all her mental powers and physical strength, we are wishful to strike a deadly blow at the upas tree—alcohol—and convince, and persuade, and logically show that alcohol, taken in any form, is harmful to the nervous system.

It is a scientific fact that, taken in large averages, woman's brain weight is less than man's; but as she has a superior quality of organization, which more than outbalances mere weight or size, it is particularly needful for her to be a total abstainer. It is no visionary hypothesis that supports the theory that a woman's sensitive and susceptible nature, and refined and delicate organization, is more easily influenced by the presence of alcohol than man's, and therefore she injures herself more directly in a moral, physical, and social way when she indulges in alcoholic drinks.

The coming woman will need to retain, preserve, and improve her powers in every possible manner, in order to enjoy to the full all the opportunities that are open to her, for if she is not a total abstainer she will find that the ravages of alcohol, even when moderately taken, will play sad havoc with her future work, and the future development and health of her children.

HEALTH IN THE FAMILY.

In her family a woman has first to look to its health, as a point of paramount importance, and understand how it can best be sustained. She must study the laws of heredity; she must have all the physiological knowledge possible to enable her to minister to the slight indispositions of the various members of her family, and she must know all that the "Hints in Sickness" can possibly give. I am thankful that the apathy for this knowledge, which a few years ago seemed to dwarf the possibilities of escape from "doctor's orders," is now passing away, and woman is claiming, as a rightful privilege, all the scientific evidence and light that can be thrown upon the subject of health. She is learning that prevention is the best policy, and instead of curing the evil that alcoholic medicine entails, she is adopting the plan of not using it at all. She is emancipating her home from the thraldom of alcoholic heredity, but she has learnt this by the unnecessary sufferings, ay, the death of hundreds of her sisters, and still there is need for further knowledge on

ALCOHOL AND HEREDITY.

Few of the children of parents addicted to alcoholic stimulation can be found who do not experience a hankering after drink, and it is for the children's sake that we appeal to every mother in the kingdom that she join the noble army of temperance women, and practice total abstinence. Teachers have testified to having observed a difference in the intellectual and moral faculties of the children of intemperate parents, as compared with those of the temperate. That the former are worse to manage, less studious, and more difficult to teach than the latter, and this fact, which is no speculative theory, corresponds with the great physiological law, that alcohol acts as a paralyser to the intellectual and moral sentiments, and thus destroys the rudder which should guide the selfish propensities. This influence is often noticeable in children before they have themselves touched a drop of alcohol.

We rejoice to know that in one country 13,000,000 school children are taught, as part of the national education, the injurious effects of alcohol on the human system. In a recent examination by an English commissioner it was stated that about 30 per cent. of the school children in Europe have abnormal nervous systems. And is this to be wondered at when our own national drink bill remains at about £139,000,000? Were I inclined to be pessimistic, the fact that children have to suffer so much from the inebriety of their parents would drive every optimistic idea from my mental horizon, but I have faith left in the common-sense of the English motherhood, and to that I appeal in my following remarks on the direct influence of alcohol on the nervous system.

ALCOHOL AND THE NERVOUS SYSTEM.

The nerves of the head and face are connected immediately with the brain, and the great majority are connected with the spinal nerves, which form a sort of trunk, growing out of the brain and extending down the vertebræ. From this, numerous branches of nerves lead off to every part of the body, ramifying it with a million thread-like divisions. Thus does the whole system join with, and centre in, the brain. From this arrangement it is evident that the *brain* is the most important part of the *nervous system*. Here is the centre, the power, the life of all. What the heart is to the circulatory system the brain is to the nervous. It stands, as it were, the crown of the whole body, erected upon the highest point, guarded in the most wonderful manner, composing the great bulk of nervous material, supplied with one-

fifth to one-tenth of the blood of the whole body, and using one-fifth of the nourishment taken into the body, showing that its labours are great, and is in the highest degree sensitive, and from all these considerations evidently the most useful, and worthy of our thought from a scientific point of view.

Cassio's lament in Shakespeare's play of Othello is ours to-day: "O God! that men should put an enemy into their mouths to steal away their brains." Since these words were written, science has been steadily proving that alcohol is a disturber of the body, and especially of the nervous system, and most of all of the brain, the centre of the nervous system, hence of the mind and character, for whatever disturbs the brain disorganizes the body.

We find, first, that alcohol affects the brain through the instrumentality of the *Arterial System*, as the blood courses through the veins and arteries. Second, through the *Nervous System*, by the delicate white tracings of the minute yet sensitive nerves. Third, through the *Muscular System*, by the muscles that control the head and body, &c. It has been proved by experiment, observation, and by facts which are daily repeating themselves, that the brain is the workshop of the mind, the grand throne-room of the spirit, the great dwelling-place of the soul, and from the former is sent out the thousand inventions, reports, sciences, speeches, dramas, poems, books, monuments of art and wisdom, which have marked the career of man and wreathed his brow with imperishable honours. This being so, is it not necessary that alcohol should in some way assist its workings? According to the most trustworthy evidence we confidently say, *No!* Baron Liebig calls the action of brandy on the nerves a bill of exchange, drawn on the health of the labourer, which, for lack of cash to pay it, must be constantly renewed. The workman consumes his principal instead of his interest, hence the inevitable bankruptcy of the body and mind.

The effect on the brain of the poison is first to make it a poorer and weaker brain through being imperfectly nourished. The brain substance has such an attraction for alcohol that when death occurs shortly after excessive drinking a quantity of it may be found in the brain, and extracted from it in the liquid state. Indeed, the brain is in some cases so saturated with the poison that if a light were applied it would burn almost like a sponge dipped in spirit! The direct effects of alcohol on the brain are, therefore, brought about very speedily when strong drink is introduced into the system, and are greater than the effects upon any other organ.

PARALYSIS OF THE THREE REGIONS OF THE BRAIN.

If we divide the brain into three regions, as Dr. Schofield has done, we shall notice the effect of alcohol in the three stages of intoxication, which accurately illustrate successive interference with these different localities. The first, the highest both in position and function, consists of the convolutions representing the seat of the intellectual and moral being, and when a woman takes even a moderate amount of alcohol, it is always this highest centre that is first paralysed.

The region below is thus released from the control of the will and conscience, and it acts more freely without the guidance of reason, while the imagination becomes intensified along with the æsthetic faculties. Poets have written in this state of intoxication, but not the finest bits, such as Milton's "Paradise Lost," Thomson's "Seasons," Locke on the "Human Understanding," Edwards on "The Will." Orators may be eloquent, like Pitt, Fox, and Sheridan, yet their wit is not of the highest quality; it will be characterized by sarcasm, declamation, hyperbole, and a remarkable flow of words. Others are made animated, musical, or momentarily cruel, because the vital force is uncontrolled by intellectual power and reason. The second portion is situated centrally between the convolutions above and the cerebellum below. This region is where the special senses are found, and acquired reflex action is in working order, and when a little more alcohol has been taken, the second stage of intoxication takes place. The animal life now ceases, the person is no longer bright and sparkling, animated and witty, and impulsively generous, for she is unconsciously drunk. By this time the *cerebellum* has become affected and the creature lies insensible (in the street or in her home) of what is taking place around her. At this second state the woman is not dead, for the lowest centre keeps her alive by carrying on the functions of life. Below is the third division or the little brain and medulla, which give balancing power and natural reflex action. Now let a woman be given a little more to drink and it will paralyse the only region that kept her alive, the very base of the brain and the medulla.

MODERATE DRINKERS

shield themselves by thinking a certain amount will not hurt them, that it is the excess that injures the brain, the health, and vital functions. Unfortunately they do not understand that the brain is sensitive to every disorganizing element that enters it, and leaves an impression.

THE CIRCULATION OF THE BRAIN.

Since the brain requires a large proportion of blood to sustain it, it is easy to see the damaging effect that alcohol has on this straw-coloured fluid, for it changes the composition of every substance in the body into which water enters, and has a special chemical affinity for it, and when we find there are 790 parts of water in every thousandth part of blood in the system, we can realize then more clearly the astounding fact that alcohol tends to thicken or coagulate this life fluid, and robs it of its water, sometimes forming little clots that pass into the blood vessels of the brain and produce paralysis. Alcohol further injures the blood that flows through and around the brain by changing the composition of its corpuscles. By a stereopticon I could illustrate to you how the red discs of blood are distorted in shape by alcohol; how the colouring matter is also changed, and how there comes into the blood a foreign growth. With the white of an egg in spirit I could also show you how the latter can harden the egg and make it eventually tough, just like the grey and white matter of the brain is hardened. The spirit with which it is drenched dries up the water, and the effect on the brain is to destroy its capacity to perform its most delicate functions.

THE NERVES OF THE BRAIN.

I have said that alcohol affected the brain through the thread-like nerves, by gradually paralyzing them. This is owing to the brain being composed of minute nerve cells and nerve fibres; these are too small to be seen with the naked eye. Through the medulla, nerves go from the brain, as I have already explained, into the spinal cord, which passes down the central column. Here they branch out on each side, and spread a beautiful network over every part of the body, thus enabling the brain to communicate with its remotest parts.

THE MUSCLES.

I also said that alcohol affects the muscles and interferes with mental control. If we admit that thought originates in the brain, we shall be able to realize how if I desire to move my arm my brain must first command the movement and generate the impulse, while the message is taken from the nerves of the brain *along to the muscles*.

The nerves are like telegraph wires laid on between station and station, and it is the originating battery—the brain—which sends a message along the wires—the nerves—to work the machine—the muscles—at the other end. Just as we

have two electrical currents, positive and negative, so in a nerve we have opposite nerve currents. The one from the brain being the downward current, while the messages from the skin and muscles to the brain are carried by the upward current. We note, too, that the nerves that carry the orders of motion are the motor nerves, and the second bundle of nerves which travel from the senses to the brain are the sensory nerves; thus if any part of the body is injured the brain is instantly communicated with. Let anyone who doubts the effect of alcohol on the sensory and motor nerves, and the voluntary and involuntary muscles, take note of the trembling hand, the quivering lip, the staggering gait of a drunken woman, and she will realize that mental and physical motion and sensation have become paralysed.

EVIDENCE.

Ask your intelligent judges, lawyers, and mayors, and governors of prisons and asylums, if criminal business has not its origin in drink, and then ask them to trace what characteristics the persons have shown, and you will find in the large majority of cases that the animal passions have lost the control of the higher faculties. It never excites the intellectual or moral faculties to make a man or woman better by taking it. It may make a man temporarily more generous, but not better permanently, in the sense he uses the term.

Since the religion of Christ consists in the ascendency of the moral and intellectual faculties over the animal, and the subjection of the propensities, and since all stimulating drinks morbidly excite propensity, and, of course, violate this cardinal requisition of the Gospel, we therefore think that wine and spirit drinking Christians are an anomaly.

MENTAL SCIENCE

shows, by explaining the various faculties of the mind, why alcohol enfeebles the self-control and conscientious feeling of right and integrity. Why does it not render the pious man more devout, and the literary more intellectual, the mountain climber more sure-footed? Why does it not transform ordinary men into Franklins, Gladstones, Farrars, Herschels? Why does it not make infidels into Enochs? Deists into John Wesleys? Sceptics into Swedenborgs? The law in question answers, not only does alcohol under any guise not augment talent and enhance literary attainment and personal virtue, but it actually diminishes them all, and instead it prostrates the judgment, intellect, and talent, as in the case of Edgar A. Poe and Edwin Landseer. Coleridge has truly said,

"Evil habits first draw, then drag, then drive." The effects of alcohol upon character are seen in the perversion of talent and the changing of the characteristics.

HOW ALCOHOL AFFECTS THE CENTRAL NERVES OF THE STOMACH.

A great many persons know what it is to feel a sinking in the region of the great nerve centre, or solar plexus, which lies in the region of the stomach, at 11 o'clock a.m. The solar plexus is in itself a system of nerves of the organic kind. It is the source of that vital force on which other nerves depend for life. Alcohol has a great power in removing this feeling of sinking, while it increases the exhaustion. It gives a feeling of relief at the time when it is aggravating the evil from which relief is required. Alcohol does not put the wrong right; it only silences the sensory nerves which tell that something is out of order. This feeling of momentary relief is the real danger of the sufferer. The thermometer tells a woman that she is cooled, though she feels warm. So every true test tells that her nerve force is lessened, and that she will soon feel worse than she felt before the delusive drug was taken. The sinking returns, but it goes again when the alcohol is used in a fresh dose; but the whole vital system is being lowered and deteriorated, and the nerves of sensation are becoming paralyzed.

A lady once said to me, when I was explaining to her the effect of alcohol on her brain, "I never thought the wine or spirits I took injured my brain and nervous system. But," said she, "I shall never take it as a beverage again." It is because I am constantly meeting people who do not know the paralyzing and clogging effects of alcohol on the brain and nervous system, even when taken in small doses, that we must go on giving scientific instruction to adults as well as to children.

WHAT CAN WE DO TO STAY THIS EVIL?

Several ways are open to us.

1. We can enlighten our sisters on the scientific benefits of abstaining from all intoxicating drinks.

2. We can distribute literature on the subject, which may convince even when an address will not.

3. We can discountenance licensed grocers by dealing only with those who hold none.

4. We can avoid following the "doctor's orders" to take alcohol by asking for a substitute.

5. We can urge upon mothers to give up their drinking habits for the sake of their children, and nurse their little ones

upon good wholesome food rather than on beer and porter or Bass's ale.

6. We can explain on every possible occasion that food, when cooked without alcohol, will sustain health and strength much better than when alcohol is added.

7. We can do everything in our power to enlighten every class of society that there is greater need to abstain for example's sake, and make it a sin against society, against common sense and moral principle, to behold a drunken woman in the street or in a drawing-room.

8. We can do as the temperance women of Norway have done, who asked the public authorities a short time ago to make it unlawful for women or girls to serve in public-houses. (The request was granted, and now a drink-seller cannot employ any other woman than his own wife.)

9. We can point out the terrible loss of physical power and mental ability the nation is yearly called upon to sustain, owing to the blasted lives, the weakened energies, and crippled intellects of its people.

10. We can study our own individual characteristics by the aid of Phrenology, and prove that alcohol is a foe and not a friend.

CHILDREN AND THEIR POSSIBILITIES.

THE training of a child is the most important work in which it is possible to engage. It is the greatest work in life; a work which demands the closest attention, and one upon which all others depend. Could parents realize their responsibility; could they see the finished pictures of human lives which they are engaged in producing, how often would they stand aghast; the revelation would strike them with sorrow or gladness.

For are they not moulding both criminal and saint? filling our goals or chiselling our statues of honour? They mark out the path for their children's feet, and to an extent of which they scarcely dream—decide their destiny.

How many of the griefs which snap the heart-strings, have their origin in errors of training. More than we may tell of the happiness of life is founded in maternal wisdom, whose teaching follows us to the confines of another world.

Doubtless our schools are doing great things, but the responsibility of the parent can never be shifted to other shoulders. If good home-training does not precede, and then join hands with school efforts, so-called education misses its

mark. In the home is exerted the greatest influence upon the moral nature, which life brings. It is in the home that this nature is first awakened, and neglect or erroneous training may mean the forging of fetters which shall not be struck off by age. The children of to-day will be the women and men of the future, therefore time spent in studying these "bundles of possibilities," is time well spent. Observe the gardener, who studies closely his young plants and trees to find out what soil and treatment is required to bring each to perfection. It is his hope that all shall flourish; but he knows that a variety of means will have to be used, different influences brought to bear upon them, if that end is to be accomplished. We do not find him putting all in one category, regardless of their different natures; on the contrary, he uses the utmost discrimination. Just so should we deal with our children, who, as the embryo of future society, claim our special care, for with them lies the secret of kingdoms' woe and weal. We want young shoulders fitted for their coming burdens; young heads well stored, young hearts well tuned, young hands made strong for life's duties.

A child is the nucleus of all that a human being can be; as truly as in the acorn is every quality of the oak. A child thinks and acts under the same general laws and impulses as the maturer being. What inherent difference do we find between a young tree and an old one? None. They differ simply in proportion. A child's tendencies index its future career. The unfolding traits of its character are like so many threads which will weave themselves through the tapestry of life; and may be as lines of golden beauty if wrought in with care. How momentous, then, is the slightest influence brought to bear upon the elastic mind. Those who have the care of children should remember that they are now writing the first impressions on the pure unsullied scroll of minds whose impressibility is such that they cannot with impunity be regardless of the words and actions uttered or performed before them.

Lord Bacon has said: "A child before the age of six learns more than in all the rest of its subsequent life." How important, then, that these first impressions be good and true.

"We live, and with a silent power
Mould other lives to love or hate."

This is especially true of parents and teachers.

Benjamin West, when seven years old, drew a likeness of his infant sister sleeping, and, taking it to his mother, she imprinted upon his forehead a loving kiss. In after years he was wont to say, "That kiss made me a painter."

Many timid young souls dare not dream of great achievements. When Charles Dickens was asked in the early part of his career to write short stories, he said, "The work would just suit him, as he did not think his powers were equal to a novel, with its orthodox style of plot, and the inexorable three volumes."

"Train up a child in the way it should go." For each there is a different way; a *special* road upon which she or he is most adapted to travel. Says Akenside:—

> "Since the claims of social life to diff'rent labours urge
> The active powers of man, with wise intent
> The hand of Nature on peculiar minds
> Imprints a different bias; and to each
> Decrees its province in the common toil."

It is sad to see buoyant youth, through the error of parents, started on a line of pursuit which crushes aspiration and is repugnant to the individual taste. Yet these need not despair, for much encouragement comes from the thought that many of our famous ones did not at first find their niche in the world's temple. Handel was intended for the law; as also was Luther. Mary Somerville had a hard time before she was able to study. Herschel was educated as a musician; but it was the music of the spheres in which he was to excel. "Inclination for any calling is a great presumption that the child either is, or will be fit for it." Only a child?

> "Only a little brain
> Empty of thought;
> Only a little heart
> Troubled with nought."

What are we all in this puzzling world but children with little knowledge and much questioning? One might as well say only Shakespeare, only George Eliot, only Milton. Only a bud. But, soon we perceive a slight opening; the process of unfolding has begun; we catch a glimpse of the beauty it enshrines. Then, when it has burst into full-blown glory, do we say—only a flower? Our children are buds of promise; a nation's power; living symbols of brightness and innocence. As Longfellow has it:—

> "The sound of thy merry voice
> Makes the old walls jubilant,
> Jubilant, and they rejoice
> With the joy of thy young heart,
> O'er the light of whose gladness
> No shadows of sadness
> From the sombre background of memory start."

Bright should be the world to these young spirits.

> "Its sorrows, passions and alarms unknown."

The line which divides severity from indulgence is difficult for many to discern. But it will be well to remember that either method may bring about the sad result. The simple, but pitiful truth is that a "spoilt child" has not received the treatment which its own particular nature required. Sympathy is the genial atmosphere in which a child's best nature grows.

ELIZABETH A. HAYES.

Phrenology, as we have so often pointed out, HAS DONE, IS DOING, *and* CAN DO *in the future a great deal for child life. Would that we had a clarion voice sufficiently loud, sweet, attractive, and penetrating, that by it we could arouse parents and teachers to the importance of studying the Phrenological developments of their children, and show them the responsibility they incur if they neglect so great a duty.*—ED. *P.M.*

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET, LUDGATE CIRCUS, E.C., OCTOBER, 1894.

THE AUTUMN WORK.

WE have to call attention to the opening of the Autumn Session, which commences the first week in October at the Fowler Phrenological Institute. There are now many intellectual men and women who have availed themselves of our phrenological experience and the facilities for students, who are doing good work in the phrenological field. Inquiries keep coming in from all quarters of the globe,—"Tell us what you can about the best means for obtaining more phrenological light,"—notably from ministers, lawyers, speakers, teachers, principals of schools, heads of large firms, and employers of labour. Even the opposition that one meets is stimulative and healthy. To young men just starting out from home Phrenology is an inestimable guide and comfort. There never was a time in the history of the world when Phrenology was more greatly needed than to-day. In this, our modern Phrenological Institute, great care is taken in instructing and helping all classes of students. Certificates and diplomas are not granted, as is the case in some Institutes—to all students as distinguishing marks of attendance—but according to proficiency, which of course increases the individual value of each diploma that is issued. Business prosperity will largely depend in the future on the right understanding of Phrenology. No one will care to be out of date on the subject. Therefore we are looking forward with optimistic views to the future work of Phrenology.

We congratulate the Editor of the *American Phrenological Journal* this month, for it is exceptionally good. It contains a first-rate phrenogram of Mrs. Charlotte Fowler Wells, the President of the Institute, with the same cut that is given in the special August number of our *Magazine*. Mr. and Mrs. Baldwin are interviewed, and some fine full-sized portraits illustrate the article on "A Chat with a White Mahatma." I am glad to hail any improvement in Phrenological literature, and by shaking hands across the Atlantic, and comparing advances made in Anthropology and Mental Science in America, England and France, we shall rouse the lethargic state into which many have for the moment lapsed. When I look back on my sixty years' experience in Phrenology, I can say with a devout thankfulness that truly the best thought of the country has been awakened to the subject. That the English Anthropologists are as yet far behind the French scientists is a matter of regret, but the constitutional customs of the country prevent many researches in England which are permissible in France. The future of Phrenology was never so bright; the reception of the subject never so enthusiastic. As the population of the British Isles has increased, so have Phrenologists, many of them clever, talented, and respected men and women, holding public positions of trust and honour. The newspapers also have done the science good service in reviving the public interest considerably. Wherever we have been, from one end of the Island to the other, we have found willing and ready helpers in the Press of the country.

Miss M. Kendall has brought out another book of poems called, "Songs from Dreamland." Her gift is a rare one, for she is humorous in verse, which few women have successfully attempted. Miss Kendall can write seriously also, and this with a tenderness of sentiment and grace of expression.

A Testimony of Phrenology.

During a recent visit to ———, a prominent gentleman in the town told me that his first introduction to Phrenology was some ten years ago, when Mr. Fowler was giving some lectures in ———. He, with seven other students, went to the lectures. One of the gentlemen was examined publicly. Mr. Fowler hit so accurately upon an incident that had only just occurred on their going to the Hall, that along with the earnest advice given, they all were struck with the wonderful truth of Phrenology, and they had never ceased to take a deep interest in the subject.

Miss Fowler was recently reminded concerning her advice to the parents of three of their sons in different families. All are reported as doing well.

During August and September Miss Fowler has examined privately over fifty children of various ages in Keswick, Cockermouth, London and Folkestone, ascribing to each their line of work in the world.

Fowler Institute

MEMBER'S NOTES.

The act of the passing generation is the germ which may and must produce good or evil fruit in a far distant time.

—Nathaniel Hawthorne.

The following is of Psychological interest :—

In order to satisfy scientific men as to the real cause of Prof. Holmholtz's death, a *post-mortem* examination was made of the body at the desire of his relatives, the chief results of which are as follows : As a consequence of the paralytic strokes, the left portion of the brain was considerably softened, whilst the right portion was perfectly normal and sound. The brain displayed unusually numerous cerebral sinuations, such as are known to be generally observed in the brains of persons of very great intellect. The physicians and pathologists who conducted the examination were extremely interested with what they saw, and a cast of the brain was immediately taken. Other organs of the body showed some signs of disorder, but in his lifetime the deceased had not experienced any inconvenience therefrom.

The words, "The brain displayed unusually numerous cerebral sinuations, such as are known to be generally observed in the brains of persons of very great intellect," are of particular interest to us as phrenological investigators, for it is the brain as well, and not skull alone, that we must study in order to account for the manifestation of so many peculiarities in character and mental disorders. And we are glad that the physicians and pathologists who conducted the examination were so interested with what they saw.

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We have to thank Mr. G. B. Coleman for having forwarded the following :—

Dr. A. Gleeson, of New York, writing upon the subject of clairvoyance, remarks :—"I have, in many instances, been at once distinctly conscious of the presence of a person of thieving tendencies, not as a clairvoyant, in seeing the objects stolen, but in perceiving the general mental tendency of the person. I have never been mistaken in this

impression, and I suppose a dominant desire to thieve on the part of these persons was sufficient to impress this main characteristic on a sensitive brain." I myself, some few years back, had a similar experience of this power of sensing the faults of others. I went to a bank in Collins Street, Melbourne, to get a cheque cashed, and while waiting my turn to be attended to, the impression flashed upon my mind that the teller, who was a perfect stranger to me, was an embezzler. A few months afterwards he was arrested for embezzlement, when it transpired that his speculations had begun at a period previous to the time I called at the bank.

It would seem from the above that the worthy Dr. has probably not studied Phrenology, or he would have had a more scientific basis for his observations.

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HERE is an interesting item about Samuel Edison, father of the inventor, who is living at Port Huron, Michigan, in the ninetieth year of his age. He was born in Nova Scotia, and his ancestors were Dutch. He is tall and erect, and is looking forward to many more years of activity. "Why should I not?" he said to a recent visitor. "I had two aunts who died in their ninety-ninth year, and my father was one hundred and three years and twenty-two days old when he passed away. I come of a long-lived family." He pronounces his name Eedson. Thomas A. Edison, of whom they are all very proud, is known as "Al" in the home circle.

***

EDUCATION needs to be adapted to the requirements of the individual; to be more personal in order to be more effective. We generalise too much everywhere: nowhere so much as in the class-room. Because of this—because education runs so much to the multiplication of studies rather than to the stimulation of thought—our educated classes are inert and indifferent. The average college graduate finds that in the world about him there is no place he can fill acceptably to himself, and the fault is not so much with the world as with those who first gave direction to his education.

This is a very good instance of the great benefit which would be obtained by the teachers if the phrenological developments of each pupil were better understood, thereby understanding the position in life which the pupil is most adapted to fill, and for which he could be especially trained, ensuring the greatest success in after life.

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BEING aware that many of the members of the F.I. have had very interesting holidays during the summer, I should be very pleased to receive short accounts of their experiences and other items of news for this column as soon as possible. At the same time I should like to thank those who have already contributed.

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WEDNESDAY, October 3rd. An "At Home" to all friends of Phrenology. Members are particularly invited to make this known. The President's opening address for the Autumn and Winter work.

Music, &c., 7.45 p.m. Memorial Hall, Farringdon Street, close to Ludgate Hill.

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Wednesday, October 10th. Member's Meeting, subject, "Heredity," by Miss S. Dexter. Chair to be taken by Richard Sly, Esq., who has had a large experience in his public work, in studying the subject of "Heredity." Discussion at the close. Members and friends invited.

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Wednesday, October 17th. Lecturette by Miss Jessie A. Fowler, 7.45. "How to Study Phrenology during a Summer Holiday."

E. Crow.

Children's Column.

My Darling Children,—

You will I am sure be sorry to hear that your friend, Mr. Joseph H. Austin, has been very ill, but he has been able to send you a contribution on the "Moral Faculties" this month. You will be interested in the letters that have been sent me from two little girls and one little boy. I have received one from Kimberley, Africa, which we have not room for this month. I have been asked so many times when I would recommend a little girl to commence physical training, that I will tell you.

I would begin when she was two years old and teach her to stand poised from the hips and slightly forward, chest up, abdomen contracted, toes turned out at an angle of sixty degrees, and neck erect, so that the collar-bone should be horizontal. You can teach a little girl to know whether she is standing properly or not by having her occasionally walk up against a door. She should touch it with lips, chin, chest and toes. A plumb-line from the shoulders should pass through the hip and ankle joints. Then I would teach her to breathe slowly, inflating the chest upward and outward, not downward, keeping the abdomen contracted. This gives a wonderful feeling of buoyancy. As she grew older she should not take above ten breaths a minute, but they should be full, vigorous ones. Good breathing and good standing are almost enough of themselves to give good health and a good figure. In walking I would show her how to keep her face and chest well over the advanced foot, and to lift the body by the muscles and the inflation of the lungs. I would see to it that she turned her toes well out. Seventy-five women out of every one hundred walk with the feet straight or toe in. This increases the tendency to an inward turn of the knees, and encourages a pelvic contraction. The weight should rest on the balls of the feet, and the ball and heel should touch the floor at the same time. In her school-days I would take pains to have her sit at her desk properly.

So you see it is necessary to begin very early to make your little bodies grow properly. Now if your parents want you after this to go

through some gymnastic drill every day, and sit straight at your desks when you study and write, or should want you to take special breathing exercises, remember what Auntie Marjorie says to you in her letter, and when you are men and women you will be delighted that you had opportunities offered to you when you were young.

Good-bye, my dear children.

Your loving
AUNTIE MARJORIE.

T— on the Wold,
September 10th, 1894.

MY DEAR AUNTIE MARJORIE,—

We enjoyed reading your letter in last month's *Phrenological Magazine* about the boys and the wasps. We have been spending part of our holiday on a farm. There were such a lot of cats and kittens, but we could never get near them to catch them, because a little boy called Lorenzo, who had been staying there before us, had frightened them with running after them, so they never would come near children again. We liked going into the harvest field to see the reaper at work. There was one just come from America which cut and tied the corn so that the men had not to go round with rakes. One day a leveret got run over and was killed, but we made a pie of it, and it was very good. Perhaps every boy and girl does not know that a leveret is a young hare; at least, we did not until we came into the country, where people get to know things. We were never dull; we had such lots of things to do, such as feeding the chickens and gathering the eggs. We found some funny brown eggs with hard shells, laid by the guinea fowls, so called because they come from Guinea in Africa, where they are found wild; they have a very peculiar cry, and it sounds as if they said "Come back." Nellie had a ride on a horse one day, which she enjoyed very much. We have lots more to tell you about the pretty blue-bells and other wild flowers, but we think you will not have room for a longer letter.

We are, your loving little friends,
EVA AND NELLIE.

When we are at home it is 15, Market Place, Driffield.

A SEA CHILD.



THE lover of child Marjory
Had one white hour of life brim full;
Now the old nurse, the rocking sea,
Hath him to lull.

The daughter of child Marjory
Hath in her veins, to beat and run,
The glad indomitable sea,
The strong white sun.

—*From "Low Tide on the Grand Pré," by Bliss Carman.*

PHRENOLOGY FOR CHILDREN.

By Joseph H. Austen.

(Continued.)

We will now begin with the Moral Sentiments or Thoughts. There are six of them, and they all ought to enable us to think aright of our duty in life.

They are called Firmness, Conscientiousness, Hope, Spirituality, Veneration, Benevolence.

(1.) *Firmness.*—This faculty is situated in front of Self-Esteem in the back part of the head. It is a very useful faculty, and one that every little boy and girl needs to cultivate. It gives perseverance, and makes one succeed when things seem to get in the way to prevent one. It sometimes is not kept under control, and then little children show a naughty little temper. You will need this quality in whatever work you undertake.

(2.) *Conscientiousness.*—This part is found just under Firmness. It enables us to be afraid of doing wrong or saying wrong things.

A little boy once found a purse in the street, on the spot where a lady had just, a few minutes before, stepped into her carriage. He ran after the carriage, but could not catch it.

He took it home to his mother, who was a poor washerwoman, and very poor indeed. She opened it and found ten sovereigns and two shillings, but although she was poor and wanted money, she did not touch this. Several days passed by, and the poor woman and her son were turned out of home because they could not pay the rent.

But one day the woman saw an advertisement referring to the lost money, so she returned it, and was handsomely rewarded by the lady who owned it.

Now if that poor boy and his mother had not loved God, they would have kept the money for themselves, but they knew that it was a wrong thing to do, and so they did not do it.

(3.) *Hope.*—This part is next to Conscientiousness and under Veneration. It helps us to think that we are going to do well in everything.

Do we not often hear little boys say, "I hope I shall become a clergyman"; or a little girl say, "I hope I shall become a nurse"? and we often find, when these children are men and women, that they have become what they desired, because they have been hoping, and knew they should do well.

No one must hope for everything they desire, or else very often they are disappointed,—they do not get what they have hoped for.

(4.) *Spirituality.*—Now this part of the brain is situated next to Hope, and helps us to believe in things we are told exist, but which we have not seen.

Now we all believe in God, but we have not seen Him.

We all know that there is a country called America, but many have not seen it. We believe what we hear.

(5.) *Veneration.*—This part comes next to Firmness, and above

Hope and Spirituality. It helps us to respect sacred things, and to have respect for everyone, especially the old. There was once an old man going along the street. It was a very windy day, and his hat was blown off. He could not catch it, and so he asked two boys who were passing to pick it up, which they wouldn't do. By-and-by a little girl came along, and she, without being asked, picked it up and rubbed off the dust.

She had large Veneration, and so was sorry for the poor old man.

Besides having respect for old people, we should have respect for the Creator who has made this beautiful world. He is with us in play-time, in school-time, and at night-time, so we should show our love for Him by always thinking of Him if we can do nothing else.

(6.) *Benevolence.*—This part comes next to Veneration. It makes us kind to others.

On March 4th, 1893, there was a landslip at Sandgate, Kent, and many houses were damaged; the poor people had no homes to go to on the 5th, so what was done? They were lodged in the schools and empty buildings until money was collected to help them in their trouble.

Now the people who gave the money were kind-hearted people—they were full of Benevolence.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MISS FOWLER, during her stay in the North, has been giving a course of lectures at Cockermouth. The first of the course was a very great success. The Public Hall was full, people having taken their seats quite half-an-hour before the time appointed for the lecture. The success of the meeting as to numbers was largely due to the indefatigable, business-like manner in which Messrs. Armstrong and Hall, of Cockermouth, had prepared for Miss Fowler's visit. The platform was ornamented with screens, curtains, pictures and plants, and its appearance amply compensated for any trouble spent upon its decorations. Miss Fowler introduced her subject, "The Utility of Phrenology," by showing the scientific basis on which Phrenology rests. At the close a Mr. Irwin, a very well-known gentleman of the town, was elected for examination. Some ten years ago he was publicly examined in Cockermouth by Professor Fowler, and many persons present had heard that examination. Several of Miss Fowler's remarks were loudly applauded. The Chairman, the Rev. Hildric Friend, and two other well-known Cockermouth gentlemen, were next examined, after which the very enthusiastic meeting closed. One very noticeable feature of the even-

ing was the splendid order and attention of the many rough-looking girls and boys who had stationed themselves in the side galleries. The enthusiasm with which the name of Professor Fowler was everywhere received must be a source of very great gratification to Miss Fowler.

The second lecture of the course was addressed to a very large audience, many people in the galleries having only standing accommodation. The Rev. J. Kennedy, as Chairman, gave a short address first, and then called on Miss Fowler for her lecture on "Character as Manifested in the Head and Face." The lecturer illustrated many of her statements by reference to the pictures on the screens. At the close of the meeting, the Committee on the platform were requested to select some well known ladies and gentlemen of the town from the audience for examination. The delineations were received with much interest, after which the Chairman, in a very able little speech, complimented the lecturer on the exceptional manner in which she had instructed and sustained the attention of her large and varied audience.

The third lecture was even more successful than the two previous ones. The house was crowded with a very enthusiastic audience. The lecturer gave her views on "The Greatest Talent in the World," and gave some very hard hits to both men and women as to their proper understanding of themselves. She gave some very valuable advice to the young people of the audience. Miss Fowler then addressed herself to the married portion of her audience. After the lecture the audience was immensely amused, as usual, with the examinations of a lady and gentleman of Cockermouth. The Rev. J. Bowran then announced that by special request Miss Fowler had agreed to give another lecture with lantern slides on the following night, especially on the "Education of the Young."

This lecture, which was given on Friday, August 24th, was presided over by Dr. Hutchinson, and closed a course of most enjoyable and enthusiastic meetings.

Miss Fowler interspersed her professional work in the day by drives in the beautiful neighbourhood which were arranged through the kindness of members of the Institute.

Miss Tolson, of Station Street, put forth every effort to make Miss Fowler's visit comfortable and convenient, as she made her private consultations at her house.

Miss S. Dexter, F.F.P.I., accompanied Miss Fowler on her visit to Keswick and Cockermouth.

"GALLANT little Wales has come forward with another Society" was the note by a Member in August *Magazine*. We feel proud to respond to the same, that another Society has been formed in Wales, the second Welsh Society, named the Manselton Phrenological Society (Swansea). We formed a Society in June, we have a membership of about 16, and we hope to add many to this number ere long. Since our formation we have decided to affiliate with the Fowler Institute. We are very much indebted to Mr. Williams, of Aberavon, for his information in giving us a start. We have also had a little donation from our worthy President,

Mr. John Williams, towards forming a library in connection with our Society. We are anticipating a prosperous Society in this district, with the hope that these Welsh Societies are but the first-fruits of many that will yet be formed.

Mr. and Mrs. John Thompson's Autumn engagements are: September 5th to 25th, Assembly Hall, Fawcett Street, Sunderland. September 26th to October 16th, Albion Assembly Room, North Shields. October 16th to November 6th, Mechanics Institute, Darlington. November 7th to 27th, Mechanics Institute, Jarrow. November 28th to December 18th, Athenæum, West Hartlepool.

Mr. J. W. Taylor, A.F.I., after a successful season at Morecambe, opens in Barrow-in-Furness on October 4th, and afterwards visits Newcastle, Blaydon and Penrith.

Mr. J. Healey Fash, of Glasgow, has several public engagements in and around that city.

Mr. Joseph Dyson, M.S.Sc., of Sheffield. Engagements booked for the season are as follows: Stavely, U.M.F.C.; Stonebroom, U.M.F.C.; Hull, Salem Congregational Church; Warren, near Chapeltown, Wesleyan; Staveley, Primitive Methodist; Parkgate and Rawmarsh, Congregational; Brimington, near Chesterfield, U.M.F.C.; Gleadless, Congregational; Pilsley, near Chesterfield, U.M.F.C.; Rotherham, Wesleyan; Hull, Dansom Lane, U.M.F.C.; Masbro', Congregational; Elland, U.M.F.C.; Chase Terrace, near Litchfield, New Connexion.

Mr. J. M. Severn's permanent address is in Brighton, where he expects to concentrate his labours until Christmas.

Mr. W. Musgrove, of Blackpool, is commencing Autumn work at Glossop and the Suburbs of Manchester.

Miss J. A. Fowler has consented to lecture in Birmingham, on Tuesday, October 16th, for the Birmingham Temperance Society, on "Alcohol and its Effects on the Brain and Nervous System."

Notes and News of the Month.

The *Annual* will be of unusual interest this year, and will be brought out as usual in separate form.

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Mr. R. B. Wells, of Scarboro', will shortly lecture in Newcastle.

Mr. Wm. Williams has been lecturing in South Wales—in Swansea Valley.

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Miss Fowler has again been among members of the Institute at Folkestone, where she had distinguished patronage.

She gave four lectures there on the 12th, 14th, 18th, and 26th of September.

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Miss N. G. Bacon, of Mowbray House, whose head I have had the pleasure of examining, is a young lady, not of formidable, or masculine proportions, but one who is ladylike, graceful, petite, in short, intensely womanly, and possessing all the nerve, energy, vivacity, and intellectuality of her sex. She has beaten the record of lady cyclists by travelling twelve hundred miles in a "Rational" dress, and since her return, looking hearty and well, she does not seem to have changed her nature with her dress. Why should she? She wore her costume for comfort, while scores of idle belles wear ties and shirt-fronts, and gentlemen's hats, and smoke cigars, for no good reason at all. She started from London at 4 a.m. on August 3rd, and reached Glasgow on the 16th, and accomplished her 1,200 miles successfully and alone. She arrived in London on September 1st. I thought when I saw her the other day she never looked better in her life. She carried about 10 lbs. of luggage. The cost of her trip, including repairs to her machine, was under £10; while her machine weighed 35 lbs. She rode about seventy or eighty miles a day easily, and only rode three times after sunset. She is also a good gymnast, and knows the value of physical exercise for enhancing mental work.

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The portrait of Mr. L. N. Fowler, which was so gracefully presented to him by Mr. Webb, is a never failing link of the kindly interest taken in his life-long work, and is a reminder of the earnest words which Mr. Webb expressed on behalf of the Committee and himself. He traced the history of Phrenology in England, and referred to Mr. Combe's reference to the Fowler Bros. when he was travelling in America, and to his own first personal interest in Phrenology when Mr. Fowler examined him in ——, when on a lecturing visit to that town.

Correspondence.

THE BLACKPOOL SANDS IN AUGUST.

(Continued from page 400.)

The writer then proceeds to give a kind of interview, which is very interesting, because it deals with a gentleman well-known to some of us, and who is one of the very few genuine phrenologists now practising on the Sands. He says, "Phrenology on the Sands was

commenced some years ago by Prof. Hemming, who is now the oldest phrenologist in Blackpool. He is held in high respect by his fellow-townsmen. He has been a resident in the town for nearly a quarter of a century, and for thirteen summers lectured on the hulking, but being threatened by the corporation he migrated to the Sands, where he followed his lectures by free delineations, trusting to private delineations for an income. One summer, the prospect of paying rates and taxes not looking very promising—and the introduction of opposition—led him to make a charge of 6d. a head on the Sands."

J. ALLEN.

Handwriting.

[Persons sending handwriting must observe the following rules: The handwriting must be clear and distinct, and accompanied by a remittance of 1s. for the leading traits of character, or 6s. for a fuller delineation, when the MAGAZINE will be sent for twelve months, free.—Letters to be addressed to L. N. FOWLER.]

N. K.—Your writing indicates a very refined and susceptible mind. You closely resemble your mother. You have a professional mind, and could excel in medicine and diagnosing disease correctly. You are exquisite in your tastes, and very sympathetic. You have also taste for chemistry, and should demonstrate it well. Let us hear from you again.

L. C.—You have a strong and vigorous mind, are alive to what is taking place around you, and should be an active worker. You like the wholesale rather than the retail business, and take on hand large projects. You are a practical observer of men and things.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

WELLINGBORO' (No. 1).—The photo of this gentleman indicates that he has a well-balanced organization; that body and mind work

harmoniously and without friction. He has a strong character, and a sharp, clear, penetrating mind. He is firm, decided and positive in word and action, and holds tenaciously to his opinions. He is just, conscientious, and particular to carry out every known duty ; is fairly hopeful and decidedly persevering. He is thoughtful for others, and will show his sympathy in a practical way. His ambition is strong ; he is desirous of excelling in whatever he undertakes. He values position and wealth so far as it extends the sphere of usefulness and influence. He has much independence of character, and prefers to rely upon his own resources rather than be under obligation to others. He has good practical insight into men and things ; is intuitive, keenly critical, and has good reasoning power. He shows discrimination in judgment, is not satisfied with superficial knowledge, but must trace causes and understand first principles ; does his own thinking, and investigates subjects for himself. He has an observant inquiring mind, is interested in what is going on around him. He takes circumstances into account, and his judgment is practical and reliable. He has a good memory of faces, places, and special occurrences. He should be a good speaker, clear, direct, and forcible in style, and able to express his ideas appropriately.

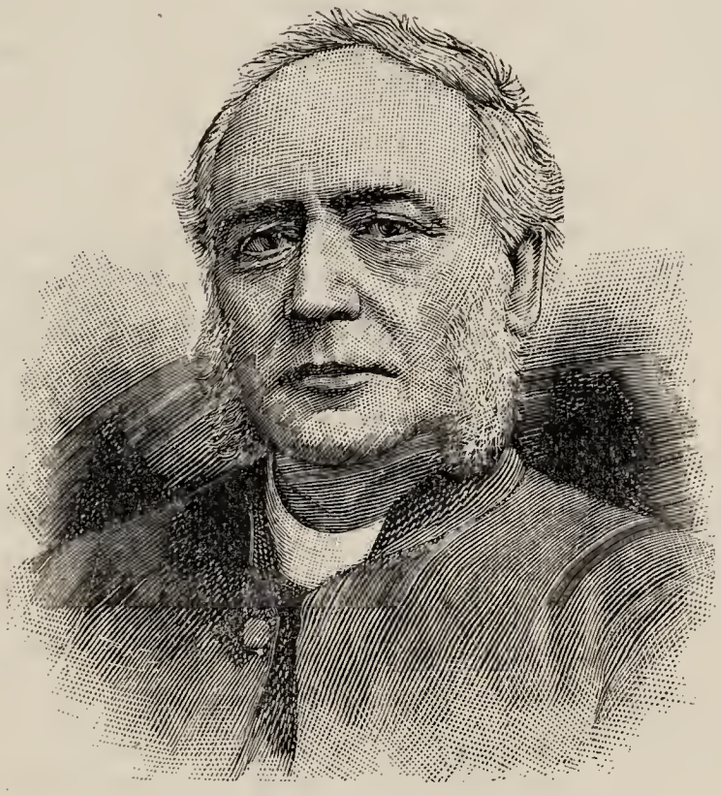
Wellingboro' (No. 2).—The photo of this young lady indicates that she has a fair organization for health and strength, but she cannot afford to let her spirit carry her beyond her strength. She is ambitious and aspiring. She throws a good deal of enthusiasm into whatever she does, and is not easily satisfied with her own efforts. She is mindful of the opinions of others and rather too sensitive to criticism. She will go out of her way to please others and gain their approval. She is capable of putting a good deal of force and spirit into her work, and opposition will call her out and make her appear to a better advantage than under ordinary circumstances. She is naturally frank and open-hearted, and says what she means without much preamble. She generally takes things rather easily and hopes for the best. She may sometimes act on the impulse of the moment, but as a rule she plans her work before she begins. She is kind-hearted and sympathetic and readily enters into the interests of others. She cannot easily say "No" when asked for help. She has a wide-awake mind, and knows all that is going on. She has good powers of observation, and should have a store of general knowledge and information. Her memory of what she has seen, heard, and experienced is good ; also of faces and forms. She can enjoy fun and humour. Her Social brain is well represented. She will be friendly, companionable, fond of children. She has good business capabilities, would succeed as a teacher or secretary, and an excellent wife if married to the right man.

True happiness is to no spot confined ;
If you preserve a firm and constant mind,
'Tis here, 'tis everywhere. —*Wynne.*

THE

Phrenological Magazine.

NOVEMBER, 1894.



(From Photo by Russell & Son.)

THE REV. WALFORD GREEN,

President of the Wesleyan Conference.

THE Wesleyan Conference is particularly fortunate in securing for its new President a man so exceedingly capable of filling the post as the Rev. Walford Green. He has a superior quality of organization, and more than ordinary versatility of mind and practicability of intellect. His powers are available. He has no waste in any part of his brain, and there is life and activity in every department. His head is high over the crown from the opening of the ear, as well as strongly developed in the anterior lobe. He is a man of thought, judgment, critical acumen, and intuitive insight. It is not difficult for him to form correct conclusions about people whom he has only seen but once. This is a gift which is very essential to a man in his position.

His Benevolence and Conscientiousness are the leading characteristics of his moral brain, but there is no particular lack of the other qualities, such as Hope, Spirituality, and

Veneration. He is not governed so much by his deep sense of adoration as he is by his keen regard for justice, truth, integrity, and consistency. He is firm, persevering, and determined in his style of carrying out and completing what he commences, yet with such versatility of mind it would not be a wonder if he found his programme was a little too extensive. He has a keen eye for outlines, with a close scrutiny which is accurate and powerful. His mind is lit up with mirthfulness and the sense that sees the witty side of a subject, and he has the power to turn off remarks with humour. He must have shown in his young days a considerable amount of ingenuity, power to devise ways and means, ability to mark out work, and see minute details. He is at present fully capable of superintending minds as well as men, of giving directions, and of taking the leadership and responsibility. His Order shows itself in a mental sense which gives him method, precision, and carefulness in the way in which he executes his work.

He is a man who would be as hard upon himself as upon any transgressor who happened to fall across his way. He is a strict disciplinarian ; at the same time he has a weakness, if we may call it such, of being tender, susceptible, and forgiving. His head shows compactness and power to reduce everything to practice. He has more than ordinary common sense, and this quality he will mingle with every part of his work.

He must show considerable taste, power to embellish and beautify, in an intellectual and literary sense, whatever he commences. He has robustness and much vigour of thought. His mind is wide-awake to the questions of the day and the aggressive ideas of the age. He is a man who puts his individuality into his work, and who would not falter when he had once laid his hand upon the axe.

He is a deadly foe and a sure destroyer to the upas tree of idleness ; he would have no drones in his hive, but live and earnest workers.

His Language works with his Ideality, Comparison, Causality, and perceptive qualities, and gives choice of expression, breadth of thought, and power to embellish what he wants to say. He is not wordy, but concise and artistic in his style of speaking. He believes in calling a spade a spade, and will get hold of the core of a truth if anyone can. He thoroughly appreciates the home circle, and has a domestic and friendly disposition. He is capable of collecting around him the young as well as those of maturer thought, and ought to be quite acceptable to both in the home or in public affairs.

He is not an idle man by any means, and will know how to get through and carry out as much work as two ordinary men.

Rev. Walford Green is a native of Whitechurch, Shropshire, where he was born in 1833. Both his father and mother were examples of godliness, and they have the joy of seeing their children walking in the same paths of usefulness and virtue. He joined the Wesleyan Church when he was sixteen years of age and soon afterwards joined the ranks of the "Local Preachers." He was accepted by the Conference as a candidate for the ministry when he was twenty-one years old, and entered Didsbury College in 1854. He was chosen to fill one of the posts left vacant by the terrible yellow fever in the West India Islands in 1855. In the following year he was brought home stricken down with the fever, and his life was despaired of. However, he recovered, and since 1858 he has been a continual blessing in vigorous and uninterrupted work. Soon after his ordination he was married to the daughter of Mr. Thomas Davis, who was an enthusiastic Methodist, and also a wealthy ironmaster and magistrate of West Bromwich. This lady has since become well-known for her generous gifts to Methodism, and also for her bright and earnest work. She is an ideal minister's and president's wife. One son is now Conservative Nonconformist candidate for Wednesbury. The Rev. Walford Green has had a varied experience of circuits in passing from place to place, in all of which he has proved himself a loving pastor and a wise administrator, and a thorough business man. In 1882 he was elected to a place upon the Legal Hundred, which, as everyone knows who is connected with the Methodist body, is a place of responsibility and trust.

He has been an untiring advocate in chapel-building schemes as well as in the building up of spiritual truths. He has shown much interest in evangelistic work, in fact it has been a conspicuous feature of his ministry. In 1885 he retired from circuit work and assumed the charge of the newly-constituted "Office of Connexional Funds and Common Cash Office," to which he has ever since gratuitously rendered invaluable service by his excellent management and by saving the Circuit £1,000 a year. By dint of great zeal and skill, he raised a sum of £25,000 for the Worn-out Ministers' Fund, in order to permanently increase the income by £1,000 a year.

He has also pleaded on behalf of the education of the children of Wesleyan ministers, and succeeded in raising in three months over £2,500 among the ministers, which

increased the sum already collected by another gentleman from the laymen to over £10,000.

During the recent and memorable Conference at Birmingham Rev. Walford Green proved himself to be an ideal President. His tact and sympathy, his practical and sagacious counsel showed what his head already revealed—rare insight.

It is to be hoped that his services, which will be severely taxed during his presidential year, will not prove to be beyond his health and strength, and that he may prove equal to them all. THE EDITOR.

EMOTIONAL EXPRESSION.

BY SIR JAMES CRICHTON BROWN.

An Address delivered at the York Medical Society.

The Address of Sir J. C. Brown touches even more than the Borderland of Phrenology, and will therefore be highly interesting to our readers.

SIR JAMES said they would all remember the three principles by which Darwin in his profound and elaborate work endeavoured to explain the origin of the expressions and gestures used by man and the lower animals under the influence of emotion, the principles of associated serviceable habits, of antithesis, and of the actions of the nervous system. Movements, Darwin argued, which had been found serviceable to escape from danger, or to relieve distress, which were at first voluntarily performed for a definite object, had by frequent repetitions become innate, or inherited, and were afterwards performed whether serviceable or not, whenever the desire or sensation out of which they originally arose was again experienced. Darwin again argued that movements which had never themselves been serviceable, but which were the opposites of movements that had been so, had come to be representative of states of emotion opposite to those in which the movements of which they were themselves the opposite arose. Darwin further argued that movements which were independent of the will, which could not have been acquired by habit, but which were expressive of emotional states, were the direct result of the constitution of the nervous system, and were to be ascribed to its mechanism or the existence in it of connections between its several parts and of definite channels through which nerve energy flowed. As regarded those three principles of Darwin he thought the time had come when they

might be subjected to criticism and revision. They had been eminently useful, had let in a flood of light on a very obscure subject, had guided to further elucidative researches, but the very illumination of which they had been themselves the cause had revealed flaws in their own constitutions. Referring specially to Darwin's third principle, the actions of the nervous system, Sir James said that the principles on which Darwin bestowed least consideration are now chiefly deserving of attention in connection with emotional expression. It might, he thought, be shown that the immediate explanation of all emotional expression must be sought in the structure and action of the nervous system, and that the ultimate origin of those was bound up with the larger questions of evolution. Since the time when Darwin wrote on the expression of the emotions their knowledge of the structure and action of the nervous system, and especially of its crown, the brain, had advanced enormously. They now knew that there was localisation of function in the brain or division of labour between its several parts, and that in one of its parts, what they called the motor area, that division was carried out to a considerable degree of subdivision, so that they had centres presiding over definite groups of muscular movements in the upper and lower extremities, face, neck, and trunk. What the changes in the protoplasm of the cerebral cells corresponding with functional activity really were they did not know, but thanks to the recent researches of Professor Mosso, of Turin, they had now positive evidence that certain chemical changes, with loss of heat, accompanied their activity. Discarding the thermopile, Professor Mosso had employed thermometers of extreme delicacy, and by the application of those to the surface of the hemispheres, had found that the temperature of the brain, which in deep sleep fell below that of the arterial blood, was raised even during the continuance of sleep by a noise or any sensory impression which impinged upon the brain without causing awakening, or by the direct application of the interrupted current to the cortex, and was raised very decisively by the transition from the sleeping to the waking condition. Strange to say, Professor Mosso had not found that variations in conscious activity were accompanied by variations in the temperature of the brain. It was certain that the special functional activities of certain regions of the brain might be evoked by that electrical stimulation of its surface which Mosso had shown to cause a rise of temperature there. It was the determination of that fact by Fritsch and Hitzig that was the starting point of all the discoveries in cerebral physiology since made. One spot

on the surface (and let them suppose that it was a monkey's brain that was under observation) was touched by the electrodes, and the knee of the opposite side was bent; the electrodes were removed, and it was straightened. An adjoining spot was touched, and the ankle was twisted; the electrodes were raised and it was straightened. Another spot was touched and the shoulder was raised, another and the elbow was flexed, another and the wrist, and so on through all the movements of leg, foot, arm, hand, fingers, face, neck, trunk. (Applause.) It was exactly like playing the piano—a key was depressed and a definite note followed, a spot was touched and a definite movement followed. And as every time that the same key of the piano was touched the same note followed, every time the brain spot was touched the same movement followed, while an adjacent spot on the brain gave an entirely different movement, just as an adjacent key on the piano gave a different note with the same unerring regularity. No puppet responded more accurately to the twitching of the strings attached to it than did the body and limbs of a deeply unconscious monkey to the touches of the electrodes of the experimenter, who could make it perform any movement that might be suggested. Numerous elaborate and careful experiments had made it certain that all the movements of the body were localised, or had their central springs of action in that middle region of the brain, and that they were localised there in a definite order, movements of the lower limbs being uppermost, those of the upper limbs next in order downwards, and those of the face lower still. Further experiments had made it certain that removal or destruction of those centres, stimulation of which caused movements, was followed by loss, temporary or permanent, of the movements represented in them, and that the movements observed when they were stimulated by electricity were truly due to their own excitation and not to any propagation of the stimulus to other parts of the brain. (Applause.) It might be objected that those movements had been localised in the brains of monkeys, and that they had no guarantee that they were localised in the same manner in the far larger and more complex brain of man, and the answer to that objection was that the ravages of disease had satisfied them that movements were localised in exactly the same way in the human and the simian brain. A man suffered from convulsive twitchings of his thumb; he died, and in a *post-mortem* examination a small tumour was found setting up irritation in the spot of the brain precisely corresponding with that electrical stimulation which caused twitching of the thumb in the monkey. Another man

suffered from paralysis of the corner of his mouth; he died, and a patch of softening was found destroying the spot of the brain precisely corresponding with that the electrical stimulation of which caused retraction of the angle of the mouth in the monkey. But further than that, it had been experimentally demonstrated that electrical excitation of a certain number of the motor centres in the human brain caused the same movements represented in the homalogous parts of the brains of monkeys. He regarded the central region of the brain in which those motor centres were localised as a great expressional area, whence proceeded all the movements of the body that were indices to the conditions of the mind. In that region was planted the delicate machinery by which emotional movements were produced and there they must study that action of the nervous system to which Darwin gave a subsidiary, but to which he should give a first place in the explanation of emotional expression. He pointed out as the true focus of such expressions the central region in that area where were localised the movements of the face. Very suggestive and telling as regarded emotional expression were the other parts of the body, but it was the face that spoke volumes, while they gave mere hints as to the state of the feelings. All the special muscles of expression were represented in the central region of the great expressional area of the brain. Every emotion radiated throughout the organism to its utmost confines. The motor impulses expressive of each emotion started as it were from one centre in the motor area when proceeded what might be called its signal symptoms, and if the emotion were slight and transient those alone might suffice for the expression, but if it were strong and sustained, and more particularly if it were gravescent the nervous vibrations initiated at that centre spread to other centres adjacent or with which they were in functional connection, and resulted in varied complex and extensive movements. All emotions of extreme and uncontrolled violence ultimately involved the whole motor area of the brain, and some such emotions, pushed to a pathological conclusion, must end in general convulsions. They virtually saw that conclusion reached when the religious emotion was powerfully stirred in persons of excitable temperament. Sir James then proceeded to illustrate these points by means of a series of photographs of different stages of emotional excitement as exhibited by muscular action, and by indicating how each of those stages corresponded with the implication of a new centre, or group of centres, in the brain. These included the expression of joy or laughter in its different degrees of diffusion; also of the various degrees of grief from

sadness to anguish, and of fear and its congeners terror and horror. Lucid expositions of the effects of the different expressions on the face and in the action of the hands and arms were given. Speaking of the emotional significance of symmetrical and unsymmetrical states of the face, Sir James observed that George Herbert said "Man is all symmetric," but he was entirely wrong, for it was woman to whom that statement applied. Man was decidedly a more lopsided animal than woman—(laughter)—and man's brain participated in the lopsidedness of his external contour, the comparatively greater dissimilarity of the two brain hemispheres in him when compared with those in woman being due to the presence of a greater number of secondary gyri or foldings. Hence they found that man was less symmetrical, less graceful, and more rugged and gnarled than woman in all his emotional manifestations. In conclusion, Sir James said evolution was still going on, and the faces of men and women were altering, and altering, he trusted, for the better every day. As in all evolution, the movement was from the homogeneous to the heterogeneous, from the simple to the highly differentiated. The expression of emotion was less violent, voluminous, and uproarious than it used to be, but it was far more subtle, delicate, and varied. The beauty of form of Greek statues might be unsurpassable, but the faces of the men and women of to-day were, he thought, far more interesting than those of classic times. A Roman lady required a lachrymerium or saucer to catch her tears, but their wives and daughters were content with a very small pocket handkerchief. (Laughter.) The faces painted by the old masters were on the whole somewhat insipid when contrasted with those seen on the walls of the Academy to-day—(hear, hear)—and a study of biography and history and of fiction made it clear that our ancestors gave vent to their feelings in a way one should be ashamed of, but that their range of feeling was in some degree more limited than ours. The language of the countenance like that of the tongue had been enriched in the process of the suns. Perhaps in some directions it had been degraded also, for there were many flippant and brutal faces about us to-day, just as there was much coarse and slang language, but on the whole expression had become and was becoming more refined and comprehensive. He had tried to demonstrate that the immediate explanation of emotional expression was to be found in the structure of the nervous system, and that its origin must be sought in the conditions that have determined the constitution and evolution of the brain. In doing so he had had to consider the emotions

purely on their cerebral side, and in connection with their material manifestions, but he would now add that whatever advance in that direction modern research might have secured, they were not one hair's breadth nearer comprehending the real relation between emotional and bodily states. Why emotion or consciousness should arise in connection with the activity of the cerebral hemisphere was as much hidden from them as ever, and the further they pursued the parallelism between mental processes and neural changes, the more deeply convinced did they become that it was a perfect parallelism after all, and that they must reverently bow their heads in the presence of a great and inscrutable mystery. (Applause.)

PHRENOLOGY IN PARLIAMENT.

Notes of L. N. Fowler's Lecture, given in July, at the Memorial Hall.

(Continued from page 411.)

MR. KEIR HARDIE.

As a Representative of the Labour Party for West Ham, he is encouraging certain qualities of his mind that are already stimulating in their action, and failing to use others which would act as a balance to them. For instance, he is wanting in Veneration and Self-Esteem, and allows his independence to outrule his approbative feeling. His head indicates that he would prefer to be unlike anyone else, than be an imitator in any sense. It is difficult for him to band himself to rule, or to make himself follow a set or narrow doctrine ; Progression to him is a very different thing to what it is to even many Liberals, for he must pride himself in his unique views. He is short of what Conservatives would call prudence and self-restraint. His language is capable of bordering largely on the extravagant and injudicious, but by many it might be considered a manly expression of a Leader of extreme views.

There is one curious passage in the speech which Mr. Keir Hardie recently delivered at the Labour Congress, Queen's Park Congregational Hall, Norwich, which is commented on by the *Westminster Gazette*,—

"Practically speaking, the members of the Independent Labour Party were Socialists, but he had more sympathy with the wild and mad enthusiast—the Anarchist—who sacrificed

his own life and those of his comrades in order to bring about that ideal state of society which the respectable Christian man said could never be realised, and that the suffering and misery must still continue."

As the sentence reads, it can only mean that Mr. Keir Hardie has more sympathy with the "wild and mad" Anarchist than with the Independent Labour Party. This, however, we must assume, is not Mr. Hardie's meaning.

Mr. Keir Hardie, however, is in any case rather too "Christian" to the "wild and mad" Anarchist. If the "wild and mad" Anarchist confined himself to "sacrificing his own life and that of his comrades," society in general might discover "extenuating circumstances." We have yet to learn that the bomb-thrower has exercised any such sublime principle of selection. If one "comrade" is guillotined, the others are generally out of range of the bomb.

Of another prominent Leader of Liberalism we find a most interesting psychological study.

MR. W. E. GLADSTONE.

Mr. Gladstone is one of the marked men of the age as to political standing, learning, and personal influence.

His phrenological organization is equally marked, and the science is fully sustained by what is known of his true character, aside from the opinion of his political friends and opponents.

His head is large, giving him his predominating power; yet he has a strong frame, a vigorous muscle, and a tenacious constitution. His strong osseous system has a great regulating and balancing influence, while his muscular system aids to give strength and stamina to his character. He has not a superabundance of arterial and digestive force, so that he does not show an excess of impulsiveness or animal feeling; hence he does not often go beyond his strength. He thinks, talks, walks, and works without much friction. He has more balance of power than most men. He has a great amount of force and executive ability, and has pluck to endure hardships and even severe labour. His frame is as well adapted to physical exercise as his brain is to the manifestation of thought and feeling, and he must always have had a distinct pleasure in work. His head is prominent in the crown and above the ears, giving him an acute sense of character, desire for position, influence, and appreciation, joined to a high degree of perseverance and determination of mind. His Intuition is not so large as his Benevolence.

He has a marked degree of intellectual power. His frontal

lobe is long, and very fully developed, and he is particularly large in the perceptive faculties, which give him great range of observation, definite and correct perception of things, their qualities, conditions, and uses ; also shape, proportion, the laws of gravity, colour, the order, and the arrangement of things and ideas, a ready power to estimate numbers, recall places, to acquaint himself with facts, and the results of experiments, and to give him general scholastic and experimental memory. His large Language, joined to his great variety of knowledge, enables him to express himself in a free and easy, and copious manner. His very large Order, connected with his great discipline of mind, enables him to arrange all his thoughts before utterance ; while his large Constructiveness and Ideality aid to give scope to his mental operations, finish to his style of speaking, and ingenuity in the constructing of his sentences. His Secretiveness and Cautiousness have aided to give reserve and tact in presenting his ideas ; while his very large Comparison and Causality have given him great analytical power, reasoning ability, and aptitude in getting hold of information, and great power of illustration, thus enabling him to make the most of his knowledge and experience.

His head indicates superior ability for scientific and literary pursuits, power to apply ideas, illustrate thoughts, and criticize positions taken, and make improvements, as well as originate, invent, start the debate, and lay the foundations.

The strength of Mr. Gladstone's character, however, is in his moral brain. His head indicates that all the organs are full or large in development. His hope is greater for the far than the near future, and shows a greater development in the upper than in the lower portion. Conscientiousness, Veneration, and Benevolence are all marked faculties, and must have an abiding influence on character and motive. There is something of the Hebrew prophet in his moral composition. Naturally slow to adopt innovations, and accept new ideas, he is conservative rather than revolutionary ; yet once possessed of what appears to be a sense of duty, and it is as if he were given a command from above to "go and do this thing." His large Cautiousness, together with his Conscientiousness, makes him hesitate at first in taking a new position, or a fresh responsibility ; but having taken the step, he withholds not his hand from the plough. Duty to God, duty to man, and duty to himself, as regards his allegiance to truth, must have always constituted the ultimate court of appeal in his character, and the decision therein come to, whether arrived at soon or late, compels his

obedience, and having accepted a position, few men would more resolutely and steadfastly manifest the courage of their opinions. His sanguineness has inspired him when the odds were against him, and it has also made him persevere when with less a sanguine mind he would have changed his tactics. Life to him is "real" and very "earnest," and though his mental constitution is such that he could have excelled in many spheres, he would not have been in his element save in one that brought him into direct contact with the actual problems of life. Had he more Intuition he would have made a rather different selection of men to assist him in public offices.

Yet another section of thought in the House of Commons is composed of Unionists.

The Liberal Party having been divided over the Home Rule question, we have to consider them by themselves. As a Party they are progressive, yet they are as much of a step behind as the Independent Labour Party is a step in advance. This individual thought is at once the weakness and the power of the Liberal Party. They cannot all think alike, as is the case with the Conservatives, therefore power, force, and interest are not concentrated.

MR. JOSEPH CHAMBERLAIN

is a prominent member of the Unionist Party. His head is narrow as compared with the breadth of Lord Salisbury's.

Mr. Chamberlain is one in a thousand for the availability of his power. He is a man for the day and the occasion. He lives in the interests of the hour; his gun is always ready loaded and ready for use. His entire constitution indicates prompt, clear, and distinct thought and action. His skin is thin and his nerves lie near the surface, and are easily acted upon. His predominating temperaments are mental and motive, and enough of the vital to give vivacity and action, but not enough to give much slowness of action or premeditation to thought. More of Lord Salisbury's build would be of benefit to him.

Such an organization means prompt work and ready response, with a clear and distinct action. He is seldom, if ever, in a muddle on any subject; as far as he can see he sees clearly, and can make himself distinctly understood, for there is no ambiguity in his nature. All the arts and tricks he may now manifest are the result of political training. His head is too high and too narrow to allow him to be underhanded in his movements. As a speaker it would be difficult for him to be governed by policy, or to hide his real opinions. The base of his brain is large enough, in combination with his tempera-

ment, to give ample force and industry. With a thorough business training he could be economical in the use of property ; but he has, by organization, a better faculty to make than to hoard money. Such a man generally has what he wants and enjoys as he goes along. Cautiousness is barely large enough to give prudence in speech and action, but not large enough to give undue restraint. In the majority of cases he has more propelling power than restraint, and in times of excitement he is guided by his wide-awake intellect and sagacity rather than by fear.

The head is high in the crown. Ambition is a strong feature of his character, and by it he is powerfully stimulated, and tries to do his best to please, make friends, and rise in society. Firmness is large and prompt in action. He is not long in making up his mind, but adheres tenaciously to his decisions when made. Height of head indicates an elevated tone of mind and sources of enjoyment superior to the animal and inferior nature. Such brains recognise a higher law and responsibility than common. The height of the front portion of the top brain indicates strong sympathies and deep interest in whatever will benefit mankind, rendering him liberal in his theology, and tolerant in his feelings towards others.

The forehead is high and prominent in development. He has large perceptive faculties, which make him alive to what is going on around him, and enable him to quickly gather knowledge from the outside world, and be a good judge of men and things, of the value and use of property, of the general state of society, and of the wants and doings of the day. His large Order and Calculation enable him to do what he has to do on strict and methodical principles, to be a good financier, and systematic in his general mode of transacting business. His large Language, as indicated by the prominent, sharp-looking eye, and the full centre of his forehead, gives him rare abilities for a scholar and speaker. His memory of time and place, and of ideas by association, appears to be very good. He is not an abstract thinker, dealing in far-fetched theories, but a man governed by facts and experience.

His intuitive powers are great ; his mind comes to a focus at once ; he acts upon the spur of the moment ; discerns the signs of the times, and is alive to the passing hour, and knows how to act as the occasion requires. For prompt action, for clearness of conception, for distinctness of character, frankness, and openness of disposition ; for strong social and domestic affections, warm, generous, and spontaneous sympathies ; for prompt decision, and tenacity of will ; for clearness and versatility of intellect ; for taste and scope of mind ;

for superior business capacity, intuitive perceptions of character and of natural truths; and for his rare literary and scientific abilities, as also for his talents as an orator,—few at the present day excel him.

Mr. Chamberlain is as well aware of his own failings as anyone else, though he may cover up his introspective glances by his large Self-Esteem, hence the public may not be aware of that personal criticism that he gives himself and others.

There is yet another strong ally among the Conservatives, one whose character,—indicated by his head—presents as



much Liberalism in his Conservatism, as Mr. Gladstone's head indicates a leaning towards Conservatism in his Liberalism, and

MR. A. J. BALFOUR

is a man of singular power and ability. His temperament, joined to an active brain, favours thought, reflection and criticism. His Causality, Comparison, and Human Nature are particularly well developed, and one would expect to find a clear logical reasoning on whatever subject he spoke upon.

His capacity for physical and mental action is remarkable. He has an available organization. He is particularly adapted to the use of brain and mind. His full eye gives him power to express himself, to tell what he knows, and to throw off knowledge in speech on ordinary conversation. He is very ardent, susceptible and impressible ; very intense in the tone of his mind, and arouses interest in whatever company he is in. He is rather more given to thought, judgment, and originality of mind than he is to mere perceptive power ; hence, strictly speaking, he is more philosophical than scientific, more sound and logical in judgment than quick or correct in observation. He has superior imagination, scope of mind, and takes large views of subjects. His head is high, which gives an elevated tone to all his actions. He has a deep sense of the seriousness of subjects ; at the same time, he can use as much humour and satire as anyone, which comes from his large Comparison, Human Nature, Mirthfulness and Combativeness. His humour is more intellectual wit than fun. He should be idealistic and gentlemanly in his tastes and manners, and should have no liking to that which is coarse or vulgar. He has a fair base to his brain, but the bulk of his power is in the upper half of his brain. He is highly sensitive and susceptible to surrounding circumstances.

Lord Beaconsfield, as a Parliamentary Leader, was exceedingly sagacious, far-sighted, shrewd and persevering. He was intellectually clever, and illustrated what energy and perseverance will do when not cast down by first attempts. He was placed in an attorney's office to be qualified for the legal profession. He commenced writing for different journals, and published several novels. He was a candidate for Parliament four different times before he succeeded. His first speech in the House was a complete failure. He was compelled to sit down before he had finished it, because the members laughed at him so immoderately during the delivery. He said, however, "I have begun several times many things, and have generally succeeded in them all at last. I shall sit down now ; the time will come, however, when you will hear me." His words were verified, for he studied his defects, remedied them, and held the office of Chancellor of the Exchequer for a year, besides occupying other prominent positions in the House and Country.

In short to sum up in a few salient words the characteristics of our Parliamentary Leaders, we must observe that,—

Lord Salisbury's head indicates dignity, deliberateness, positiveness, sympathy, Order, and Veneration, as compared with Mr. Keir Hardie's head which indicates Executiveness,

exaggeration, enthusiasm, Individuality, Hope, and a want of Veneration.

Lord Rosebery's head indicates energy, force, large Philoprogenitiveness, reserve, Benevolence, and Intuition, as compared with Mr. Chamberlain's head which indicates versatility, self-appreciation, perceptive talent, shrewdness, criticism, and activity.

Mr. Gladstone's head indicates Executiveness, sanguineness, cautiousness, tact, comprehensiveness, and calculation, as compared with Mr. Balfour's head that indicates quality, criticism, logic, sagacity, imagination and adaptibility.

Mr. Burn's head indicates force, energy, Combativeness, availability, magnetism, out-spokenness, or frankness, as compared with Lord Beaconfield's head, which indicated diplomacy, intellectual keenness, determination or perseverance, ambition, suavity, and expressiveness.

THE HUMBUG OF PHRENOLOGY.

A WRITER in the *Pall Mall Magazine* has thought well to spend a little of his spare time in skirmishing on a subject about which he apparently knows very little.

He endeavours to make up for his want of knowledge in trying to be witty, and in making assertions which he does not substantiate by facts. He says in opening his attack that "*the unmethodical often show a childish delight at seeing intricate things neatly and methodically done. Their feeling is akin to the envious wonder of the savage at the mechanical appliances of the European. And we believe some such vague admiration for a thing in itself generally misunderstood to be the motive which leads many to regard the shallow deceptions of Phrenology with blindfold favour.*" It is generally believed to be honest judgment to judge others by oneself, therefore no doubt that is the reason why the writer considers the subject of Phrenology to be "*generally misunderstood.*" He has probably lived outside the pale of intellectual and scientific discovery, for it so happens that never was Phrenology more clearly understood, or more scientifically studied in every profession than now. But this is only one mistake which will no doubt be considered by the writer as trifling, but which is nevertheless of paramount importance. He admits that he too was fired with enthusiasm for the study of Phrenology, and he even extended

his superficial knowledge by reading some phrenological books, and studying some plaster casts, but he did not examine the brain of a sheep or a cat to prove that the brain influences and gives the general shape to the skull, if he had, he would not have said that "*at the first touch of precise investigation the soaring fabric tumbled to the earth.*" Evidently he was not studying Phrenology, but a creation of his own brain,—a "*soaring fabric,*" which mental science does not pretend to be, as it is not a fabric at all. We cannot agree to what he calls "*the shallow deceptions of Phrenology.*" Phrenology is too democratic a subject to allow of shallow deceptions. There are too many practical proofs and visible proofs too, to allow of deceptions by the phrenological expert.

In the mock earnestness of the following paragraph, our writer has tried to show the impossibility of the theory of the plurality of the faculties preferring himself, no doubt, to believe in the old worn-out metaphysical idea that the brain is but one organ, and acts as a whole. Our readers will see the sarcasm rather than any sound philosophic reasoning in the following : "*There is something fascinating in the thought of those precise bumps represented upon Phrenological charts, each one a chamber for some busy occupant,—some genius of colour or song, some tiny cupid of love, some tireless calculator, some gentle spirit of benevolence or parental affection. It is so interesting to imagine all knowledge exactly filed and docketed and pigeonholed, like precious papers stored in the sections of an antique cabinet full of ingenious sub-divisions and hidden springs and secret doors.*"

If the mind is not the medium of mental manifestation, what is ? If the brain has one or two acknowledged centres, is it not equally possible for each of the characteristics of the mind to be stored up in and by the brain ? If the head differs in shape through use, as we know it does—for even hatters tell us that—what makes it increase ? It is not the skull that forms or moulds the brain, but the brain that moulds and shapes the skull, as the brain grows and developes. So the skull changes in contour to meet its demands. These are facts which can be proved. Mr. Gladstone's head has increased in activity even of late years. Sir Josiah Mason's head increased in size through active use.

Many more examples could be quoted to prove the truth of this, that increased action of any portion of the brain causes development of the skull.

Had the writer of the article in the *Pall Mall Magazine* given a little "precise investigation" into the objection of the frontal sinus and perceptive organs, he would have found

that objection met and answered, for the phrenologist is not unacquainted with the formation of the skull, and makes allowances accordingly in his examinations.

From what source does our critic derive the information that "some of the largest and most important bumps" are to be found resting on the base of the cranium ?

As a matter of fact there are portions of the interior of the brain whose functions neither the phrenologist, nor anatomist or physiologist, nor scientist have been able to discover. But that in no way disproves the truth of Phrenology, which truth has been demonstrated both publicly and privately.

If our critic were to test the accuracy of Phrenology by having a good examination he might—if he owned the truth —be enlightened upon the subject.

Admitting that there is in some skulls a frontal sinus, filled with cerebral matter,—which our critic disrespectfully calls mucus,—we cannot agree with him that there is no brain behind, that influences the bony protuberance. The frontal sinus accompanies the motive temperament, and where the sinus exists there is a rough and irregular surface of bone which indicates its existence. I doubt whether our critic has observed that where there is a prominent frontal sinus, there is also indicated in the character a particular desire to observe definitely the forms and outlines of things and other things which the Perceptive faculties give. The writer of the article goes so far as to admit that there *are* organs at the base of the cranium, but which he calls "*the largest and most important of all the bumps*," yet he ridicules the ideas of bumps at all. The inconsistency of the writer's arguments are again apparent. If, by certain observations and experiments, facts have been proved concerning certain portions of the brain, are we to give up our investigations because we have not ascertained everything about the most intricate subject we have to examine, namely, Brain and Mind ? In the very next sentence our critic says he does not dispute that there are sub-divisions of the brain, nor that, within recent years, the precise position of two or three mental organs has been determined. "But," says he, "these discoveries have been made not only without the aid of the bumps, but in contradiction to the whole theory of Phrenology." It is lamentable that when a writer takes upon himself to pull to pieces a subject so well established, that he does not possess himself of the facts of the case upon which he is arguing. The facts of the case are directly opposed to his statement, namely, *that the discoveries of recent years contradict the whole theory of Phrenology*, as the Phreno-

logical centre for language, in the third left frontal convolution; the gustatory centre in the second middle temporal convolution, the centre for fright, and the centre for imitative impressions, among others, prove that Gall's observations were on the same lines as of modern scientists and experimenters, and the fact that these centres were determined and located by means of electric currents, instead of by Phrenological observations, greatly strengthens the theory of the localization of the Phrenological faculties, as they correspond with Dr. Gall's observations made 100 years ago, before such evidence as the above. Where empirical observations and scientific experiments coincide, such statements of our critic fall to the ground.

We would also refer our critic to Dr. T. S. Dawse's, M.D., F.R.C.P. Edin., recent work on "Brain and Nerve Exhaustion," in which he says: "We know full well that the brain can be divided not only into white and grey matter, but into centres whose motor force is generated, and sensory impressions are received, and into areas where are foci for the special senses and intellectual faculties." Our critic is again out to sea in a capsizable boat when he says that "*men of the highest order of intelligence sometimes have their bumps all wrong*," although he should know better than to call "bumps" what he has previously termed subdivisions of the brain. Phrenology is not a science of bumps any more than the science of medicine is a science of quackery. I suppose the writer means to infer that a phrenologist expects to find a large head on the shoulders of intelligent men, and that sometimes he is possessed of a very small one. Most critics of Phrenology do not understand that a phrenologist does not look for a *large* empty case in searching for power and ability, but for quality of organization along with size.

Again the critic says, "*Were Phrenology an exact science, and were the bumps an unfailing guide, anyone might qualify him or herself to become a phrenologist; this, however, its professors admit is not the case. They claim for themselves peculiar and exceptional aptitudes which common people do not possess.*"

What professors of Phrenology does he refer to who consider themselves to possess that divine right and ability to alone practise the art? It has certainly been our life-long endeavour to teach Phrenology to all classes of people, that they may, if so disposed, use the means of understanding themselves. It is admittedly true that some persons make better professional men than others, and I suppose this may be true in Phrenology as well. THE EDITOR.

MEN AND WOMEN OF NOTE.

THE LORD MAYOR ELECT, SIR J. RENALS.

THE organization of this gentleman is one capable of exerting more than ordinary influence. He has a physique that well supports his active and finely-proportioned brain. There is no lack in the lateral or frontal regions, hence he will probably show more than ordinary intellectual enquiry and commercial enterprise, as well as versatility of mind.

He is a shrewd observer, but even a better planner, thinker and investigator, for his Causality and Comparison are both large. His appreciation for taste and elegance of style in everything must be a prominent characteristic. His interest in novel and extensive plans is noteworthy ; the grand and uncommon objects of nature fill his mind with appreciation. Language is by no means a small faculty. He not only has ideas to express and language to clothe them with, but he has force and energy to propel them forward. He is a man of resources. If one engine broke down he would have another ready to take its place. He has a peculiarly ingenious mind in mathematical investigation, though perhaps not inventive, yet he has a remarkable adaptability of mind, power to understand surrounding circumstances, and ability to make the best and most of them. He apparently has large Hope, and is of a buoyant and sanguine disposition. His mind is well adapted to the carrying out of constitutional matters, and the performance of well recognised forms and ceremonies. He has more respect for order and discipline than many, and would not slight any matter that was calculated to win respect. He is far-sighted and sees ahead of him, and few can tell him what he does not already know, for he has been to the well of knowledge before others were up. He knows how to fill a social gap.

LADY JEUNE.

THIS lady has an exceptionally active brain, and an organization that responds to it. She is wiry and knows what can be done by systematic effort. She is executive, and capable of sustaining herself in whatever she undertakes. I do not know when I have examined a head that is so completely called out in every part. Her skull is not a thick one by any means, and by the fine quality of her brain she is able to show much availability of mind and versatility of talent. Her

greatest drawback, if we may call it such, is in taking too much work of a varied character upon herself, and had she not wonderful recuperative powers she would have broken down in health many times before this. She is as active in her way as her husband is in his. While he is attending to the Divorce Courts, she is paying attention to the wants of the waifs and strays and one hundred other good works (more or less). She does not belong to the last but to the twentieth century. She works on the line of improvement. She cannot work on stereotyped lines but prefers to branch out on a way of her own. She has a happy amount of common sense, which makes her a mother in Israel, wherever a great mother-heart can be of service. She is quick to grasp the core of an idea, and equally responsive in making suggestions and in giving advice, Causality, Intuition, and Cautiousness all being strongly represented. She is full of hope and enthusiasm, and knows how to inspire others in their work, and thus must bring about happy results. She is social and knows the wants of society in private and public life better than most ladies in her position. Few have such broad sympathies, such democratic tendencies, such practical common sense, such active interest in humanity as Lady Jeune, and few will have, I should think, a fuller list of engagements.

Miss Madeline and Miss Dorothy Stanley are like their mother, full of enterprise and devoted sympathy. They are earnest and enthusiastic, and cannot fail to have a good example in their industrious mother.

Miss Dorothy is decidedly a hobbyist according to her head, and I believe autograph collecting is a passion with her, and certainly her Comparison and Human Nature fully appreciate character in everything. One branch of charity Lady Jeune takes a deep interest in, is her "Holiday Fund." She began with £500, and has had as much as £1,800 to spend in the summer months.

She is manager of two groups in the poorest parts of London —Shoreditch and Bethnal Green. Last year she sent away 1,200 children. Other branches of work that engage a part of Lady Jeune's time, is the factory girls and tired mothers, and her Rescue Home in the North of London, which contains a large laundry business. She believes in technical education, and she proved her own Phrenology when she said a short time ago, "Let every boy be taught a trade at school. Opportunity, as it is to-day, is levelled for all, and whether the boy is the son of a duke or the son of a working man—a Board School boy—their opportunities and chances of real and true success in life are more equal than formerly."

Despite the streaks of grey that will present themselves in her hair, Lady Jeune's eyes are bright and keen with intelligence. Sir Francis is tall and genial wherever he is to be found.

THE LATE DR. OLIVER WENDELL HOLMES.

THE death of Dr. Oliver Wendell Holmes removes the one surviving figure in American literature which has interest for the generation that is no longer young. To Englishmen and women of thirty and upwards the American authorship, which includes among its figures Emerson and Lowell, Whittier and Holmes, had an inspiration and a helpfulness quite apart from any judgment which might be pronounced upon its intrinsic literary qualities. It, quite as much as anything in our own literature, formed the youth of the last generation, and gave it much of the spiritual impulse and intellectual strenuousness it possessed. Of this group Holmes was certainly the wittiest and most cheery spirit. Those who remember the man in his later days are able to think of him exactly as their fathers thought of him forty years ago, when "The Autocrat of the Breakfast-Table" first appeared. They knew him in his house in Beacon Street, Boston, as their fathers knew him from his books: as a bright and charming companion. With what generosity and kindness would he talk about the men of whom he had been a contemporary—the men who, like Emerson and Longfellow, had gone before him! And with equal feeling and generosity would he talk of the young men who were coming—the men who were going to make the future of literature, as he had helped to make its past. He was yet another proof of the truth of Phrenology—a subject which he did his best to ridicule in "The Autocrat of the Breakfast-Table"; but, in spite of his opposition, and although he is often quoted as an authority, Phrenology is still "alive and kicking," as the *Medical Journal* expressed it. ORION.

"A VINDICATION OF PHRENOLOGY."

PHRENOLOGY has had a universal touch all round among the papers. The *St. James' Gazette* heads its paragraph with "The truth about Phrenology"; the *Daily Chronicle*, "The Science of Bumps"; the *Westminster Gazette*, "Phrenology"; the *Daily News*, "A Popular Teacher"; the *Pall*

Mall Gazette, "Can anything be said for Phrenology?" The *Daily Post* says:—

A VINDICATION OF PHRENOLOGY.

Phrenology, in common with other sciences which are believed by many sober minds to enable experts to divine causes or interpret effects whose signification is unintelligible to ordinary observers, has suffered from the claptrap of the quack. As understood by such men as Gall, Spurzheim, Combe, and others of like calibre, Phrenology is no more the mere classification of head-bumps comprised in the "head-and-book-one-shilling" system, than is mesmerism simply the display of vulgar cruelty by the showman-hypnotist who sews his victims together by the lip and cheek, and forces them to eat tallow and cayenne pepper under the name of cream ice. The publication of a work on Phrenology by the late Mr. Matthew Williams may, perhaps, do something to restore the science, and to encourage its serious study by members of the medical profession who are willing to profit by the researches of men whose integrity and singleness of purpose are beyond dispute. Mr. Williams was a worker of considerable industry and attainments in the cause of science, who for many years devoted his attention to Phrenology, a subject to him of absorbing interest. The volume which is now issued under the editorship of his son, Mr. George Combe Williams, embodies a general review of the progress of Phrenology during the century. It records the active support of its advocates as well as the adverse criticism of its opponents. It furnishes a variety of examples of the successful application of the principles of Phrenology in the analysis of character to patients in hospitals and asylums and prisoners in gaols. It may perhaps be regretted that Mr. Williams devoted so much space to the polemics of Phrenology; and the reader who, with the practical taste of the time, wants his science and his amusements up to date may complain that the book might have been published 30 years ago. It must, however, be remembered that no science when first brought to public notice escapes the ordeal of heated controversy, and that of late years Phrenology, so far as regards intelligent study or application of its theories, has lain dormant. The book is undoubtedly late in making its appearance, a circumstance that will, however, detract but little from its value. Phrenology first attracted general attention at the latter part of last century, when Dr. Gall took up the subject. It was introduced into England by his pupil and co-worker, Dr. Spurzheim, in 1815, and it is defined by the author

as the study of the development of cerebral structure in man and animals generally, and the comparison of this with the evolution of mind. Mr. Williams thus accounts for the commonly-received idea that Phrenology is bump-reading.

By far the most interesting feature in this work is the historical evidence collected by Mr. Williams from particular cases of observation and experiment that Phrenology is a practical science resting upon clearly-defined principles. Phrenologists allocate to certain portions of the brain the seat or fountain head of the various tastes, passions, capacities, and inclinations of the individual. In analysing the particular mental characteristics and innate proclivities which influence and guide the actions and powers of the subject the conformation of the skull is admittedly of assistance to the phrenologist, but it is not his only resource. It would be mere presumption within the limits of a short notice to pass judgment upon the soundness of theories which are so fully and ably advocated in these pages. It may, however, with fairness and propriety, be stated that Mr. Williams has established something more than a *primâ facie* case in favour of really scientific Phrenology. The volume is illustrated by a number of carefully-drawn plates that materially assist the reader in understanding the technicalities of a complex subject.

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET, LUDGATE CIRCUS, E.C., NOVEMBER, 1894.

HOW THE MIND IS AFFECTED BY THE WEATHER.

THE psychology of the weather is suggested by Dr. T. D. Crothers as a promising subject for study. He says, in *Science*: "Very few persons recognize the sources of error that come directly from atmospheric conditions on experimenters, and observers, and others. In my own case I have been amazed at the faulty deductions and misconceptions which were made in damp, foggy weather, or on days in which the air was charged with electricity and thunder-storms were impending. What seemed clear to me at these times appeared later to be filled with error. An actuary in a large insurance company is obliged to stop work at such times, finding that he makes so many mistakes, which he is only conscious of later, that his work is useless. In a

large factory from ten to twenty per cent. less work is brought out on damp days and days of threatening storm. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation. There is a theory among many persons in the fire insurance business that in states of depressing atmosphere greater carelessness exists and more fires follow. Engineers of railway locomotives have some curious theories of trouble, accidents, and increased dangers in such periods, attributing them to the machinery."

Dr. Crothers adds that the conviction prevails among many active brain workers in his circle that some very powerful forces, coming from what is popularly called the weather, control the work and the success of each one.

CLEOPATRA. THE only authentic portrait of Cleopatra that is known to archæologists is a bust which appears on a series of coins. It is on the reverse and bears the inscription in Greek, "Queen Cleopatra, the Divine, the Younger," while on the obverse is a portrait of "Antony, Dictator For the Third Time, Triumvir." The workmanship of the coin is far from good, and this accounts in some measure for the undeniably plain appearance of the queen. Yet the likeness, as far as the features go, is a true one, for the other coins of the same series, though of a different type, give her the same features, an aquiline nose, a strong chin, a long neck and narrow shoulders.

The fact is that her beauty was not so remarkable as one would think from the spell she cast over Cæsar and Antony. Plutarch, for instance, tells us "that her beauty in itself was by no means incomparable nor calculated to amaze those who saw her," but adds that the magnetic charm of her manner, the gracefulness of her movements, the persuasiveness of her conversation and her figure were most attractive.

COLOUR-BLINDNESS. PHRENOLOGY can be a great help to the captain. For the captain or mate of a ship to be unable to distinguish between green and red is almost the most complete disqualification for any career that can be conceived. Yet during the fifteen years from 1877 to 1892, during which the colour test has been applied to all applicants for Board of Trade certificates, sixteen persons had been rejected because they described red as green, and eighty-eight because they saw green, bottle-green and pale

green as red. The percentage of persons thus rejected is very small—·54 per cent. of applicants for officers' certificates, and 4·6 per cent. of "seafaring persons who do not intend to become officers, but are nevertheless desirous of testing their capacity to distinguish colours." But it is large enough to be alarming when one thinks of the dire results that may happen from the colour-blindness of a single individual on the railway or at sea. In all 72,771 persons have been examined during the fifteen years, and last year thirty-five were rejected in the first class and sixteen in the second.

Hygienic and Home Department.

AN OLD ALLEGORY.

RE-WRITTEN BY M. L. HOLBROOK, M.D.

AT a health resort in a distant land, a score of invalids were assembled to compare complaints and advise each other. They were afflicted with most of the chronic diseases to which the human body is subject. In the midst of them sat several interested personages, who counselled them to take certain medicines, which they were assured would afford relief or cure. One boasted of an elixir which would make the old man young; another of a drug of the greatest rarity and virtue suited to many diseases; a third of a medicine invented and prepared in France, which was an antidote to the gout; a fourth cried up a nostrum for hypochondria and the low-spirited; a fifth, a drink from some mineral spring for the gravel; a sixth, a balsam prepared from honey and tar as a remedy for consumption; a seventh, a soap for cutaneous eruptions; an eighth had a ring for rheumatism and a microbe annihilator; while a ninth had a pill to purify the blood; a tenth cried down the whole, and extolled a water which spouted from the earth a few rods from the place containing all medical virtues. The credulous multitude eagerly purchased of these medicines and thus enriched their proprietors, but with little relief from their complaints. Several of those who made use of the antidotes did not long remain in this world; others were made apparently better but became in the end worse. Some said the medicines were adulterated; others that those who prescribed them were quacks and had mistaken their disorders; whilst all agreed that they were spending money to little profit. While they were with

one accord giving vent to feelings of disappointment and vexation a singular sound was heard over their heads. Upon looking up, a clear, beautiful light was seen in the sky. In the midst of it appeared a figure, tall and comely, with a skin of marvellous clearness and beauty ; a rosy hue tinged the cheeks; the hair hung loose over the shoulders; a flowing robe disclosed a form which would have satisfied any artist. In the right hand was held a bow of promise to those who would obey ; in the left a scroll of parchment. The figure descended slowly and gracefully, and stood erect upon the earth ; it fixed its eyes, which sparkled with light, upon the afflicted company. There was a mixture of pity and indignation in the countenance. It stretched forth the right hand, and with a voice of strength, and yet one which was sweeter than melody itself, the following message was delivered :— "Ye children of men, listen to the voice of instruction ; ye seek health and length of life and survival where they are not to be found. The boasted specifics you have been using have no healing virtues. Even the persons who advise them labour under many of the disorders they attempt to cure. My name is Hygiea. Most of you have seen representations of me in art, but know little of my history. When I lived on earth it was often the custom to make gods and goddesses of those who held high positions, or did much to advance human progress. I was a daughter of Esculapius, a Grecian physician, and for centuries I have been called a goddess presiding over the health of mankind, but for a long time I have been absent from the world. I now return to earth to resume my labours in a field once all my own. I advise you to discard your medicines, and seek relief in temperance and exercise in pure air and good food, pure water, and healthful surroundings. Every thing you see in nature and around you is active. All the animals are busy in their instinctive pursuits; few of them are ever ill. Inanimate nature is active too : air, fire and water are always in motion, and unless this were the case, they would soon be unfit for the purposes for which they were destined. Shun sloth : it unhinges all the strings of life ; shun also excessive labour and all worrying and fretting, and all base passions ; avoid the causes of disease, and live rationally, and you will rarely be ill ; make yourselves fit to survive and your race will not become extinct. Take a part in your own evolution by wise marriages, a better physical culture and development of your bodies. Adjust yourselves to your environment ; but also make your environment what it should be ; become strong, brave, noble, manly and womanly, good in a large sense. Study thoroughly the laws of health as you

would the principles of mathematics if you were to spend your lives in measuring the distances of the stars or weighing them in the balance." Here she ended her address, and, promising to return again, dropped the parchment upon the ground; a cloud then received her, and she immediately ascended and disappeared from view. A silence ensued, more expressive of approbation than the loudest peals of applause. One of them cautiously approached the spot where she had stood, took up the scroll and read the contents of it to his companions. It contained directions to each of them, what they should do to regain their health and perfect their lives. So deeply did the goddess impress them that they prepared to obey her advice. Each one broke the bottles of elixir, and powder, and pills they had purchased and began wisely to train and educate their bodies, and care for them; some began to work in the fields or to cultivate fruits or flowers. The hypochondriacal and hysteric patients took journeys on horseback to distant and opposite ends of the country, and impressed it on their minds that they were not really ill, but had made themselves so by too long brooding over the thoughts of disease until it had become a part of their consciousness. Others went to the seaside and left their physiological sins in the briny deep; others took their morning baths in their own homes, and thus hardened and invigorated their bodies; others constructed sun-baths and took them instead of water-baths. Many put themselves under the care of teachers of physical culture and learned how to educate and train their bodies to obedience; others slept many hours each night and so gave nature time to restore their impaired constitutions. The melancholic threw aside their gloomy systems of philosophy, and even sent for dancing-masters. The over studious men shut up their folios and sought amusement from the sports of children and a love of nature. The consumptive man threw his balsams out of the window and took to pure air, good food, and to the dovelopment and enlargement of his chest and lungs. It is wonderful, said they all, what are the resources of hygiene and the ways it may be applied.

After some years they all returned to the place they had once assembled. It was a day for great rejoicing; joy appeared in all their faces. One had renewed his youth; another had recovered the use of his limbs; a third who had been half bent for many years, now walked upright; a fourth began to sing a joyous song without being asked; a fifth could talk for hours together without being interrupted with a cough; in a word, they all enjoyed perfect health and joined

in offering thanks to the Goddess Hygiea; schools were ordered to be erected to promulgate and put in practice the doctrines which she inculcated, and in future she will be beloved and adored by all the children of the earth.

This allegory I found in an old book dated 1808, and there it was ascribed to Dr. Benjamin Rush, the father of medicine in America. I have taken extensive liberties with it but preserved its tone and spirit. I have done this to bring it up to the better knowledge of our time. In doing this, I hope, if the spirit of Dr. Rush still exists, and has knowledge, he will be glad that I now have reincarnated one of his short papers and sent it again on its mission of love to the still suffering race.—M. L. H.

THE DESTROYER OF MEN.

By Kit Clover.

I was only a young housekeeper, and Birdie, my baby girl, was toddling along clinging to my skirts; but I had notions of my own, even then. Tom, my husband, used neither liquors nor tobacco, which made my interest in the subject of temperance an unselfish one. I cannot exactly declare my dislike for tobacco unselfish; I have ridden in day coaches and street cars, you see, and been obliged to climb down outside iron stairs that were covered with filthy tobacco juice. But this is not the story I started to tell. I was standing in my back-yard, baby clinging to one finger, chatting with my next door neighbour. Her round, jolly face just peeped over the weather-worn boards, while on the top rail beside her perched her three merry, handsome boys. As we were talking, her husband came out of the house, and called a cheery good-bye.

"Have you taken the flask, Hal?" she said. "I want that wine, sure, for to-morrow's pudding, you know."

"And bring some cracker animals, too, papa," the youngest boy called.

The father nodded and hurried away, and the boys, one by one, jumped off the fence.

"By the way, Kit," Mrs. Hal said, "you must have the recipe for that pudding, and the wine sauce, it is just delicious. You take—let me see—why I forget, but I'll run in and get it for you."

"No, no," I protested, "don't take the trouble, you know I never use wine."

"Fudge! that is not using wine; every one has it to cook with."

"If every one does, then I must be no one," I laughingly replied.

"Oh, why, I mean temperance folks, or any one else. Of course I would not put it on the table with glasses." Then, lowering her voice, she added, "You know Hal used to drink some when he was young, and I wouldn't have the stuff round common for the world."

"When he was young!" I did not repeat the words, but I thought them over. Little Mrs. Hal did not know, as I did, how her husband was still the care, and almost the disgrace, of the societies to which he belonged, as, whenever he "got out with the boys," he was sure to imbibe too freely for easy or rapid pedestrianism, and some brother or brothers were always obliged to "tow the water-logged"—I mean liquor-logged—"hulk into port." Of this his wife knew nothing, as he managed to let liquor alone while around home.

"I don't like to preach," I said, pulling Birdie out of a tangle of long grass, and setting her on her uncertain little feet again, "but aren't you afraid that your boys will acquire a taste for such things?"

"Oh, no," she said, "they don't notice what I put in. If they should get to going that way, why, I could stop."

"I don't believe it would do you any good to stop then. The wine sauces don't intoxicate, but they create a liking for the flavour, and that is just what one should guard against."

"Well, *you* don't need to worry; you might use liquors, for you've got only one little girl; and Tom, I know, never drinks anything."

"No, I don't think Tom, or baby, or I would ever become drunkards, but it is the principle involved. Because others might, I won't use such recipes."

My neighbour laughed, and tossed her head in the most sarcastic manner possible to such a rolly-poly, good-natured little soul, and declared that I was "just too silly for any use." "I'd smile to see myself," said she, "give up some goodie on 'principle.' If it didn't hurt me, I'd eat it, and those who were injured by it might let it alone." I retired, somewhat abashed, yet in my own mind knowing I was right.

This was years ago, and that double tenement house has passed into other hands and presumably other tenants gossip over the same division fence. There have been many little boys in our household since then, but they are not given brandied peaches or wine sauces, and we have hopes that they are following in their papa's "footsteps" in the matter of temperance habits. There is a roomy brick house, and lovely yard that we call "Clover Lodge," entirely paid for, but in all these years there has never been a penny paid out for liquors or tobacco, unless I except the fact that the

camphor bottle is sent off and filled semi-occasionally with alcohol, into which the children delight in chipping and dropping the camphor gum.

Shall I tell you of my neighbour? Her rosy face has grown haggard and careworn, for Hal, the youngest of the three sitting that day on the fence, is a wretched, worthless fellow, lying about saloons all day, and sneaking home only when they are closed at night. It is said he does chores at saloons for his board and the dregs left in the bottom of the glasses. Rob, the second son, ran away from home a few years ago, and has never been heard from since. James, the oldest, is serving a term in the penitentiary for killing a man in a drunken row, while the husband and father, having become partly intoxicated while in another town on business, attempted to board a train, was drawn under the wheels, and instantly killed. There is one daughter, who works hard to support herself and her mother, and keeps some little spot to which the ruined brothers may come at night, and call it home. Sometimes the tears will fill her eyes when she sees girls of her age hurrying away to school, for she is bright and ambitious, but no complaint escapes her lips. She is a girl who would deny herself on "principle," and feel it no self-sacrifice.

When a young physician asked me the other day if something could not be done for Lottie, meaning a chance for an education, I shook my head, with a heart full of genuine sadness. "Not while that beast of a boy lives," I said. Yet, even as I spoke, the bright, handsome face of little Hal seemed to reprove me across that back-yard fence. "Poor little Hal," I muttered.

"I don't think it is poor Hal at all, but poor Lottie," the doctor answered quickly.

Then I told him where my thoughts had been, and what a pity it seemed that boys of such promise should have so gone to destruction, and ended by asking if something might not have been done to have saved them.

"Oh, precept and example would undoubtedly have done much," he said, "but you see the taint was in the blood. This heredity! this heredity!" he added, shaking his head. "It is a fearful responsibility; a mighty power for good, or a fearful help to evil. When this is once thoroughly understood, and our men and women become alive to their duties in the matter, the beginning of the millennium will have come. But to return to our subject; Hal, the creature of hereditary influence and bad surroundings, has degenerated into a beast, as you say. Now I do not mean to have Lottie sacrifice

herself, woman fashion, on the altar of that particular beast, and some way must be devised to save her."

"She must be sent to school," I said.

"Exactly; she must have an education, and to secure that, something must be done to rid her of the drunken brother. I could secure the mother a place to-morrow as head cook in a hotel here, and Lottie could have her board there with her mother for small services and acting as governess for the children out of school hours. Now can you help me to spirit away the brother, so they need no longer struggle and starve for the sake of keeping up the farce of 'having a home' for him."

"No, much as I wish to do so, I can see no way to help these two foolish, loving women. I might as well appeal to stone as to those saloon-keepers; they have a right to hire whom they please for a chore boy, and would not be slow in telling me so, were I to attempt to interfere, and there is no law against a woman throwing her life away simply to add to the pleasure of some brute who would not sacrifice one drink of whisky to save her life. I see no way unless some wise, generous man marries her, and just simply takes her away from that room in the third storey that they call a 'home for the poor boy,'" I said.

"I have been thinking of that," the doctor answered, a blush dyeing his forehead. "I had hoped you would suggest it."

"May the good angels reward you," I said, giving him my hand. "Lottie is remarkably quick and bright, and she could be given private lessons at home."

"Yes, I mean to—that is if Lottie will——er,—well, Mrs. Clover, thank you, and I'm going directly to ask Lottie if she coincides with our ideas on the subject."

With a laugh my doctor hurried away, and I feel glad to know that the innocent sister need not be sacrificed also on the altar fires of King Alcohol.

Fowler Institute

MEMBER'S NOTES.

No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—PHILLIPS BROOKS.

THE Monthly Meeting of the above Institute was held on Wednesday, October 10th, at the Memorial Hall, Farringdon Street, two minutes' walk from Ludgate Circus. The chair was taken by Richard Sly, Esq.,

Vice-President of the Fowler Institute. After the minutes and business part of the meeting had been disposed of, the new members' names were read out, and the affiliation of a new Society announced.

Mr. Sly, who is a father in more ways than one (in a public and private capacity), and a man of great experience, gave an introductory speech full of characteristic vigour and earnestness on the subject of Heredity. He said Heredity put a mark upon us.

If you want to eradicate an influence you must watch the habit daily. Some heads may be filled with sawdust so to speak, but our object is to turn the sawdust into useful brain power as much as was possible. He then called on Miss Dexter, F.F.P.I., to read her paper on "Heredity." It was an exceedingly well-prepared one, and included the many issues at stake. She referred to the valuable advice of Herbert Spencer and George Combe and O. S. Fowler, and mentioned many facts to corroborate her statements. We hope to see more of the paper in another number. An interesting discussion followed, when Messrs. Harper, Whittaker, Eland, Elliott, Piercy, and Misses Salter and J. A. Fowler took part. Miss Dexter having replied to several questions, and the hearty vote of thanks that was expressed for her interesting paper, the meeting was brought to a close at 9.30.

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All our members and friends will be pleased to hear that Mr. R. Sly has promised to give us a special address at our next meeting on "How to train up Children," on Nov. 14th.

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B.C.—In reference to your question received you will find that the foot-notes in Dr. A. Combe's "Principles of Physiology" are known as the Journal Department of that book, and are by O. S. Fowler, and the answer to foot-note on page 82 of that work is to be found on page 49 (foot-note).

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WHEN WE GROW.

It is a curious fact that night is the time which nature utilises for growth. Plants grow much more in the night than in the daytime, as can be proved any time by measurement. Measure a vine at night, then measure it again in the morning, and the next night, and it will be found that the night growth is two or three times that accomplished during the day. During the day the plant is very busy gathering nourishment from various sources; and during the night this raw material is assimilated into the plant life.

The same fact is true of the animal creation. Children grow more rapidly during the night. In the daytime, while the child is awake and active, the system is kept busy disposing of the wastes consequent on this activity; but during sleep the system is free to extend its operations beyond the mere replacing of worn-out particles; hence the rapid growth.

MUSCLE AND MIND.

While many authorities are warning us that we are developing schoolboys' muscles at the expense of their mental cultivation, Mr. William Odell, a well-known surgeon of Torquay, has determined, in Baconian fashion, to collect data on the subject. Accordingly he has addressed a circular of inquiry to the head masters of our great public schools and others. Unfortunately the replies do not keep rigorously to the terms of Mr. Odell's question, which was simply whether the boys who "excel" in athletics "are, as a rule, equal to their companions in school work and at examinations"; but enough testimony has been obtained to show that on the subject generally there is a considerable divergence of opinion. Mr. Lee, of Christ's Hospital, says that good athletes hold their own in school work, and Mr. Hart Smith, of Epsom College, agrees, while Mr. Welldon declares that the experience at Harrow is that there is "no necessary severance" between proficiency in games and in work. Mr. Gilkes, of Dulwich, also does not find that boys who excel in sport are behind their companions in examinations; Dr. Wickham, of Wellington College, finds excellence in games and in school works "by no means incompatible," and Mr. Selwyn, of Uppingham, refers to the high places in school won by his athletes. This kind of testimony, however, is far from being unanimous. Dr. Shelley, consulting medical officer at Haileybury, for example, declares that it is a "rarely broken rule" that "excellence" in athletics and in intellectual work do not go together, though considerable proficiency in both is "the rule frequently." Dr. Hornby, of Eton, acknowledges that athletics in our public schools have now been brought to such a system that a boy finds in them a "great counter-attraction" to his reading; while Dr. Fearon, head master of Winchester, replies very emphatically "that, so far as his experience goes, he does not find that boys who excel in athletics are, as a rule, equal to their companions in school work," though he admits that there are notable exceptions.

Speaking as a teacher of some experience of children, I have generally found that those who are quick at mental work are equally quick at learning physical exercises, but frequently not so physically able to perform them.

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We have to thank Mr. D. E. Samuel for the following:—Mr. Thomas S. Dawse, M.D., F.R.C.P., Edinburgh, &c., &c., in his book on "Brain and Nerve Exhaustion," just published, says: "We know full well that the brain substance can be divided not only into white and grey matter, but into centres where motor force is generated, and sensory impressions are received, and into areas where are located foci for the special senses and intellectual faculties."

This fact is further evidence I think to show that the medical profession is more and more inclined to accept the principles of Phrenology, and is particularly interesting just now, as there are those who are trying to discredit the fact that the brain is divided into centres where motor force is generated, and sensory impressions are received, and into areas where are located foci for the special senses and intellectual

faculties. Mr. T. S. Dawse is a medical man of repute, a well-qualified M.D., and a Fellow of the Royal College of Physicians, and therefore his opinion in his recent work published in 1894 should have considerable weight with anti-phrenologists.

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I SHOULD like to thank all contributors for notes received, and shall be pleased to receive further items as soon as possible.

E. CROW.

Notes and News of the Month.

SECRETARIES of all Phrenological Societies will greatly oblige the editor by sending in their reports for the *Phrenological Annual* as early as possible, and not later than the 10th November.

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THE *Phrenological Annual* will be equally interesting this year for its character sketches and interviews, its articles on Phrenology and kindred subjects, and its calendar. Post free 7d.

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THE December number of the *Phrenological Magazine* will contain special and suitable matter for the time of the year.

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THE Fowler Institute examinations will be held in January, when candidates will be examined in the theory and practical side of Phrenology. Many have availed themselves of the opportunity thus afforded by this means, and it is to be hoped that many more will do so this year.

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REMARKABLE FRENCH VETERAN AT SARATOFF.—A subscription (says our Paris correspondent) has been started by the *Figaro* for M. Nicolas de Savin, now living in Saratoff, who was born in 1768, and who is consequently the most remarkable instance of longevity known. M. Savin, who was until lately a French professor, remembers all the events of the first Revolution. He was a soldier in the Egyptian campaign, fought at Austerlitz and Jena, and was decorated at Saragossa. He was taken prisoner at Berezina, and afterwards sent to Saratoff, where he has remained ever since. His daughter, who lives with him, is over eighty. M. de Savin's father was colonel of the guard in the reign of Louis XV. M. de Savin accounts for his prodigious longevity by the privations of his youth, followed in after life by abstinence from intoxicating liquors and from excess of all kinds.

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THE BRAIN OF THE CHILD.

IN *The Ascent of Man* Mr. Drummond says :—" The brain of man, to change the figure—if indeed any figure of that marvellous molecular

structure can be attempted without seriously misleading—is an elevated tableland of stratified nervous matter, furrowed by deep and sinuous cañons, and traversed by a vast network of highways, along which thoughts pass to and fro. The old and often-repeated thoughts, or mental processes, pass along beaten tracks ; the newer thoughts have less marked footpaths ; the newer still are compelled to construct fresh thought-routes for themselves. Gradually these become established thoroughfares ; but in the increasing traffic and complexity of life, new paths in endless multitudes have to be added, and bye-lanes and loops between the older highways must be thrown into the system. The stations upon these roads from which the travellers set out are cells ; the roads are transit fibres ; the travellers themselves are, in physiological language, nervous discharges ; in psychological language, mental processes. . . .

"Each new thought is therefore a pioneer, a road maker, or road chooser, through the brain ; and the exhaustless possibilities of continuous development may be judged from the endlessness of the possible combinations. . . . When it is remembered, indeed, that the brain itself is very large, the largest mass of nerve matter in the organic world ; when it is further realized that each of the cells of which it is built up measures only one ten-thousandth of an inch in diameter, that the transit fibres which connect them are of altogether unimaginable fineness, the limitlessness of the powers of thought, and the inconceivable complexity of these processes, will begin to be understood."

This is a beautiful description of how the brain cells in a child's brain become influenced and impressed, and if this process is true, how can we refuse the logical sequence that all thought impresses itself on the delicate substance of the brain ? and in the future we shall find many revelations will be made by the aid of the microscope that cannot be revealed by the naked eye in connection with the brain substance. With further researches on the brain itself, proofs will increase on the principles of Phrenology. There is only a short era left for doubters in Phrenology to exist in peace and quietness.

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SEPARATION !

Oceans divide us not,
Mountains divide us not,
Continents divide us not,
Muli—my darling !

We are but one, that's all.
No one can two us call,
We are but one my soul !
Whether we rise or fall,
Muli—my darling !

—T. J. Desai, of Bombay.

Prayer purifies ; it is a self-preached sermon.—*Jean Paul Richter.*

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MR. ALFRED HUBERT has had a busy summer season, and is now taking a much-needed holiday. His engagements for the coming winter are not definitely fixed.

THE Secretary of the Leicester Phrenological Society has sent the October programme, which was as follows :—

Thursday, October 4th, at 8 o'clock, Paper by Mr. J. Moody—"Phrenology and Matrimony."

,, ,, 11th, ,, Paper by Mr. Wm. Allen—"Phrenology and Education."

,, ,, 18th, ,, Paper by Mrs. Butt—"Phrenology and Criminality."

,, ,, 25th, ,, Public Lecture and Examinations by Mr. and Mrs. Timson.

October 6th and 20th, Lectures at Oadby Lecture Hall, Mr. Timson. In September Mr. Timson was lecturing in South Wigston and Wigston Magna.

MR. WOOD has been lecturing at the Public Hall, Douglas, Isle of Man, as for the last nine years, during the summer.

THE FOWLER PHRENOLOGICAL INSTITUTE.—This Institute held its first meeting of the Autumn Session on the 3rd inst., at the Memorial Hall, Farringdon Street, E.C. The subject of the President's (Mr. L. N. Fowler's) address was, "The Importance of Phrenology as a Useful Science." It is now being recognized as such by many men whose opinions are valuable, and who are looked upon as authorities in the medical, legal, philanthropic, and religious world. A knowledge of Phrenology aids those who have care of the young in schools or home life, enabling them to guide their charges to success. Brain and character building is a study which is worthy of all the attention which can be bestowed upon it. Mental qualities may be developed by training and by devoting one hour a day to summoning up happy thoughts and benevolent feelings; the health of the body may be improved as well as the mind, and as a natural consequence, the appearance.—*The Queen.*

After the address, the evening was diversified by music by the

Misses Kemp, Mr. Baker, and Mr. Desai. The latter gentleman played an Indian air. Miss J. A. Fowler examined Mr. Desai's head, after which the gentleman gave an extensive and valuable proof of what had been said respecting his character. After light refreshments and more music, the "At Home" was brought to a close.

On Wednesday, Oct 17th, Miss J. A. Fowler gave a lecture on the subject, "How to Study Phrenology on a Summer Holiday." She showed how Phrenology can be studied in the journey, the characteristic people in the train, the town, the streets, the buildings, and the people of the town, the scenery of the town, the influence that the secnery has upon the people, how the temperament of the individual is influenced by the country, and how Phrenology can be studied everywhere. She enlarged on the people of the various towns she had visited, namely, Keswick, Cockermouth, Grasmere, Ambleside, Windermere, Preston, Birmingham, Reading, and Folkestone. Many curious experiences and characters were explained.

During November classes are held in connection with the Leicester Institute on Thursday evenings 8.30 to 9.30. Saturdays 3 to 5 p.m. The last Thursday in each month a public lecture (followed by examinations) at 8 p.m.

The Aberavon Phrenological Society has re-opened, after a vacation of ten weeks, with a lengthy and encouraging programme for the ensuing season.

Under the auspices of the Manselton Phrenological Society, Mr. W. A. Williams, F.F.I., has been delivering a very successful course of lectures on the science of Phrenology and kindred subjects at Libanus Chapel, Manselton, and the Public Hall, Treboeth. Councillor John Thomas, President of the Aberavon Phrenological Society, and Mr. John Williams, President of the Manselton Phrenological Society, presided at the several lectures. As a result of the visit several members have been added to the Society's register, and much general good has been done.—*The Leader.*

On Sept. 25th, 26th, and 27th, Miss J. A. Fowler and Miss Maxwell, F.F.P.I., attended a bazaar at the Baptist Chapel, Walham Green.

On Monday, Oct. 15th, Miss Fowler addressed an influential drawing-room meeting at Edgbaston, Birmingham, in the afternoon. Dr. Fowler Breakspear convened the meeting, and the Mayoress, Mrs. Johnson, presided. In introducing the lecturess, she spoke of the time when she attended Mr. and Mrs. Fowler's lectures, and she was pleased to be able to meet Miss Fowler that afternoon, and to know that she was engaging in the same work. Miss Fowler then spoke upon "The Use

of Phrenology in Every-day Life," and phrenologically examined two ladies at the close. Among those present were Mrs. and Miss Bassett, Mrs. Tyndall, Mrs. C. Moreton, Mrs. H. Baker, Mrs. Hargraves, Mrs. Hoskiss, and Mrs. Gibbons.

In the evening Miss Fowler addressed a crowded meeting at the Temperance Institute, and illustrated her subject with limelight views. Mr. Moseley occupied the chair, and submitted his head for a phrenological examination, which the audience recognized as very correct.

On Tuesday evening, 16th inst., Miss Fowler lectured in the Temperance Hall, and again illustrated her lecture with other limelight views, on the brain and nervous system. Mr. E. Breakspear, Vice-President of the F.I., occupied the chair. Miss Fowler examined four ladies and gentlemen at the close.

On Sept. 25th Miss Fowler lectured at Folkestone, in Rev. F. Jeffrey's Church, on "Our Boys and Girls and How to Train Them." Mr. Stead, B.A., F.R.G.S., Head Master of the Grammar School, presided, and admitted in his opening remarks that he only partially believed in Phrenology, but he was open to conviction. At the close he said he was wonderfully surprised to hear the characteristics of two of his boys so accurately stated, though Miss Fowler knew nothing about them previously. One boy whom Miss Fowler called "the philosopher," the mother said was always called that at home.

The engagements for the rest of the month, on going to press, are: Oct. 22nd, Blackheath Literary Society; Metropolitan Association Bazaar, 26th and 27th.

On Saturday, 13th, Mrs. Piercy gave an "At Home" at Grove Park, at which Miss J. A. Fowler gave two addresses on Phrenology during the afternoon at 4 and 6 o'clock, and examined three heads, and Mr. L. N. Fowler was very much "At Home" in giving four delineations of character. A number of gentlemen who could not come at 4 o'clock attended the second address.

Book Notice.

"THE NEW SCIENCE OF HEALING."

Those who devote their energies to the associations for which they have ability, are the most likely to become the leaders in those associations. Judging from the portrait of Louis Kuhue, author of the *New Science of Healing, or the doctrine of the oneness of disease*, he is eminently suited to become the founder of a system of diagnosis which he refers to as the "science of facial expression," and is to form the substance of another volume in the future.

The opening chapters describe his experience with the "natural cure," that only relieved, but failed to eradicate the cancer which the writer had inherited. Years of observation and practice were required before

the new art of healing as now presented was established, and while it "greets Homœopathy as a faithful ally in the crusade against the ruinous belief in medicine, with Allopathy it has but one point in common—that the subject of both is the human body."

On October 10th, 1883, Louis Kuhue opened an establishment for the treatment of diseases, and declares that by his method "any disease, whatever name it may bear, is positively curable—any disease, but not every case."

The honesty with which the author expresses himself throughout this intensely interesting volume is very marked, and the principles adopted are both fully explained and illustrated. Disease, whether under the name of cancer, consumption, gaup, fever or what not, is traced back to one original cause—ferment, which arises in the stomach, and to the stomach the cure is primarily directed.

It is a remarkable fact—a fact which tends to prove the truth of the assertion—that Herr Kuhue of Leipzig, and Mr. J. Wallace of London, probably unknown to each other until this volume was published here, should both have declared disease to originate with a common cause—ferment; and that their methods of cure be very similar. Judging from a number of testimonials at the end of the volume, in the one case, and from experience in the other, the percentage of cures effected by this system, far exceeds that in those methods where each complaint is treated by the ever varying symptoms in disease, which if regarded in the light of the "oneness of disease," will be understood as merely passing changes necessary to eradication.

To those who desire a simple, complete, natural and reliable guide for the general treatment of disease, this volume can be thoroughly recommended. G. B. C.

Children's Column.

My Darling Children,—



You are now in the midst of your autumn work. I want therefore to tell you of how you must use your persevering faculty so as to finish well before Christmas what you have commenced. I think you will be interested if I tell you how Samuel F. B. Morse, the inventor of the electric telegraph, when he was a young painter studying in London, was encouraged by Benjamin West, the famous painter. Young Samuel made a drawing from a small cast of the Farnese Hercules, and, being anxious to gain a favourable opinion of the great master,

spent a fortnight upon the drawing, and thought he had made it perfect. He took it to Mr. West, who examined it critically, commended in this and that particular, then handed it back, saying, "Very well, sir, very well; go on and finish it." "But it *is* finished," said the young artist. "Oh, no!" said Mr. West; "look here, and here, and here," and he put his finger on various unfinished places.

Samuel saw the defects at once, and devoted another week to remedying them. Then he carried the drawing back to the master. Mr. West was much pleased, and praised him for the improvement, but handed it back, and said: "Very well, indeed, sir; go on and finish it."

All but discouraged Samuel asked, "Is it not finished?"

"Not yet; you have not marked that muscle, nor the articulations of the finger joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time. But the critic was not yet satisfied. The work wanted finishing, though it was remarkably clever.

"I cannot finish it further," said Samuel in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings. It is not numerous drawings but the character of one, that makes a thorough draughtsman. *Finish* one picture, and you are a painter."

Now, dear children, bear this in mind when your teachers are particular you should give great attention to what you may think are very unimportant matters in study, drawing, and finger exercises on the piano, and learn to finish well what you begin.

A young lady has just sent me a sweet little Christmas story, which I think you will be pleased to read, about two little Waifs and Strays.

If you can find time to answer some of the questions which appeared in August and the present number, Mr. J. Austen will be very pleased to award the best series of twelve answers with a book, at Christmas time.

With kindest thoughts,

I remain,
Your loving
AUNTIE MARJORIE.

FROM L. Thompson, Kimberley, I have had a letter in response to my appeal about favourite occupations. She writes:—

DEAR AUNTIE MARJORIE,—I read your letters every month, and have enclosed six months' subscription. I should like to be a teacher when I am old enough.—Your loving friend, L. THOMPSON.

Highbury, N.

DEAR AUNTIE MARJORIE—

May be interested in hearing of how I spent my holiday with grandmamma on a farm. Friday before Bank holiday mother packed up my clothes and sent father off with me to see my grand-

parents, who live on a farm in Yorks. We left King's Cross at 10.35, where dear mother bid us good-bye, but the nice ride and prospect ahead of me took away the sad feeling that might have been in my mind at the thought of leaving poor mother to take care of my chickens, cats and toys. I soon had my cap on and got father's papers to look at. By this time we must have been at Peterboro', where my little eyes got tired of looking at the *moo*-cows, lambies and gee-gees in the fields through which we passed. Before this, father and me were hungry, and ate the nice lunch mother had fixed up for us. Everything was remembered for our comfort, down to the sponge to damp my dirty face, as I had to keep the best face possible, for I am always taken to be older than I am, and am '*spected* to be much more perfect than boys of my age generally are. By-and-by we left the train at a small country station, and Auntie Jane and Auntie "Specky" came up with *my* pony trap. We soon came to our journey's end, and grandmamma and grandfather were hugging the tea-pot until we came. We made a good tea, and then I gave them some very nice pears, which seemed to just touch the right button of grandpa's waistcoat father said, for we were great friends after that. I felt a bit lonely before going to bed, but one thing I have learnt when I can't have all I want, I take what I can get, and if I couldn't have mother I determined to enjoy my holiday, as by being good-natured everybody was pleased to have me near them, excepting the cats, of which there was a crowd always about the kitchen door when I was not about, as they had heard what tartars little boys are to cats. The next morning I woke up fresh and bright, and ready for anything, which father found as he was dressing me. Bear in mind this was father's first trip with his little son, but with Auntie Specky's assistance he got on very well. After the first morning he left me to the care of grandma and Auntie Specky. Well, after breakfast, grandma took me round to see the chick*ens*, ducks, *moo*-cows and piggies, which let me feed them. Then there was the garden, the wood, the orchard, and any number of things to interest me, as I am very fond of animals and pets.

The rest of our time was filled up with drives about the country, where we called to see old friends, who saw great progress in me since last year. Auntie Jane took me into a toy shop to buy a horse and cart, and the lady who served us took such a fancy to me, that she gave me a cage with a monkey in it. There were no other little boys or girls to play with, but grandma was always on hand when I wanted amusing. By the way there was the pet lambie, which I never tired of seeing, though I was somewhat afraid of it, and when it came near me, I told it to "go and get some grass." It was very fond of milk, and I used to go when it was fed out of a little feeding bottle, and take it to the cow pasture for the rest of the day, then there was nothing to interfere with me running about as I liked. I liked being out best, and I used just to look up at grandma and say, "Take me to see lambie again," and she always used to go, then when we could not be out any longer, I used to want to see piggies, and then she took me upstairs to look out of the window on to the yard where the piggies

were, and there was one had a curly tail. Before I close my letter I must not forget old Jimmy, the cowman, who had such a pretty curly head of hair, one curl wanting to push the others off his head. He was always on hand to look after Denny when we came in from a drive. At last the time came for our return, though it was hard to say good-bye to so many pets. We had a nice journey home. I was very glad to see mother again after a week's absence. I guess grandmamma and auntie have felt relieved ever since our departure.

Your loving friend,

PICKLE BOY.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

THE SELFISH SENTIMENTS.

(35.) How many Selfish Sentiments have we ?—Three.

(36.) What is a Sentiment ?—A thought.

(37.) Name the first of these selfish sentiments ?—Cautiousness.

(38.) Where is it ?—Just above Secretiveness.

(39.) And next is what ?—Friendship.

(40.) Of what use is it ?—To help us to be careful in what we do, and say.

(41.) If we have too much of it what happens ?—We think every-one does not do what is exactly right.

(42.) If we have too little what happens ?—We run into all kinds of danger.

(43.) Name the second selfish sentiment ?—Approbativeness.

(44.) What does it mean ?—Love for being praised, fondness of show.

(45.) Where is it found ?—Just above Cautiousness.

(46.) When little boys have it large what do they do ?—They desire to be praised.

(47.) Anything else ?—Yes, to be clever men.

(48.) When a little girl has it, what does she do ?—She likes to be made to look nice, and to be told so.

(49.) Is it good to have too much ?—No, for then we should be too fond of praise, &c.

(50.) Is it good to have too little ?—No, for then we should have no desire for praise, or want to be clever people, at all.

(51.) What do grown-up ladies do sometimes when they have large Approbativeness ?—They follow the fashion, to be as others are.

(52.) Is this a bad thing to do ?—Yes, very bad, if it injures the body, as well as their health.

(53.) Name the third selfish sentiment ?—Self-esteem.

(54.) What does that mean ?—Desire for respect.

(55.) Where is it found ?—Above Approbativeness.

(56.) Is it good to have too much ?—No, for then we should think we knew everything.

(57.) Is it good to have too small a part ?—No, for then we should think too little of ourselves.

(58.) What bird has Self-esteem large ?—The peacock, for she likes to be showy, and likes praise, so she spreads out her beautiful feathers.

(59.) What other part has she large then ?—Approbativeness.

(60.) Do little children have this part large ?—Yes, and then they think they can look after themselves.

Handwriting.

[Persons sending handwriting must observe the following rules : The handwriting must be clear and distinct, and accompanied by a remittance of 1s. for the leading traits of character, or 6s. for a fuller delineation, when the MAGAZINE will be sent for twelve months, free.—Letters to be addressed to L. N. FOWLER.]

ELBOW.—Your writing indicates versatility of mind, and power to devise ways and means. You are very perceptive, practical in your work, and study the utility of things. You always say, "What can we do with it?" You are energetic and even restless, anxious to be up and doing. You will in all probability do better by going abroad than to stay where you are at present.

"N'OUBLIEZ PAS."—You have a distinct character of your own. You never deviate from your word if you alone are responsible for your actions. You carry this watchfulness and anxiety into the camp of others' conduct, and are, or ought to be, a fine monitor over others. You like people to be particular in carrying things out to the letter. You are very critical in intellectual, literary, and social matters ; few are more so. Could have taken great pleasure in study, and may have given attention to it. You hate the trivialities that bless or hinder one's happiness in life ; are very practical and economical. You lay out money with thought and judgment ; are very particular in household matters, and like things well done. You believe in having buttons put on with double thread, so that they may last out the garment. You have a full degree of language, and can express yourself well when you like.

NEXT to acquiring good friends, the best acquisition is that of good books.—*Colton.*

THE

Phrenological Magazine.

DECEMBER, 1894.



DR. FOWLER BREAKSPEAR,

OF BIRMINGHAM,

VICE-PRESIDENT OF THE FOWLER INSTITUTE.

DR. FOWLER BREAKSPEAR possesses a very refined organization ; her quality and temperament are exceptional. She is more than ordinarily well-balanced in mind and body, hence is capable of getting through more than ordinary physical and mental work. Her head indicates several very marked characteristics. She has inherited a unique cast of mind. Her moral and

intellectual faculties appear to be in the ascendency, although her executive and social qualities are not deficient. In her moral brain her Conscientiousness and Benevolence take the lead, and her strong conscientious beliefs must have sustained her all through her life. Her moral brain being so strongly marked, she cannot swerve an inch from the moral standard she has marked out for herself; hence she can be relied upon, and her word is her bond. She must possess strong ideas of principle, and at times be liable to worry herself too much over the inconsistency of others. Very few are so true in their nature, thought, and action as she is; and although strict with others and with herself, she has almost unbounded sympathy, which arises from her large Benevolence and her active practical mind. The happiness of others is her own. She delights in doing good and rendering assistance in almost every department of life.

Her sympathies are not of a theoretical nature, they are practical and to the point. She is truly utilitarian in her philanthropy, and ought to show not only sympathy in words but generosity in gifts.

Her Veneration, joined to her large Intuition, Comparison, and Individuality, causes her to value character. She cares more for the latter than the worldly reputation or wealth of the individual.

Her Hope must have sustained her, and her faith lifted her up in many an hour of doubt and trial, for she is capable of being influenced by both faculties. She will keep her hold on life while others would despair and die. Her tenacity of mind and practical judgment know how to appeal to Nature's laws.

Her intellectual faculties demonstrate the power of close observation, order, method, and system. She has remarkable power to arrange and remember the outlines of objects and things, while her artistic and perfecting faculties add a great charm to her nature. She is very executive, forcible, and plucky in times of danger, as well as cool in emergencies. The crown of the head is particularly well represented and enables her to take responsibilities, give advice, and show great ambition for the higher occupations of life. She is conscious of surrounding atmospheric changes and the condition and variety of mind she meets with. She is a true type of a woman, and her social brain being large makes her beloved and respected by all who know her. She is particularly companionable as well as interested in the home and domestic circle. To whatever she devotes herself she concentrates her whole mind for the time being, hence

rarely, if ever, meets with failure in any undertaking. She has the indications of long life, and will probably sustain the family characteristic and live to be the joy of many a household. Dr. Fowler Breakspear has been a medical practitioner for the last forty years, and had for thirty years a constant strain upon her time, night and day. She is now living in one of the delightful suburbs of Birmingham.

On interviewing her for the readers of the *Phrenological Magazine*, she kindly told me some facts about her busy professional life.

She commenced her medical practice when she was 26 years of age, at Orange, New Jersey, and it became the largest of any physician in that city.

Questioning her on her belief in Phrenology she said,—

"My knowledge of Phrenology has been of incalculable help to me all through my practice, and I have been much better able to bear with other people's peculiarities and shortcomings in consequence, and better able to adapt myself to them."

Have you had a varied practice, or have you confined your attention to ladies and children ?—"Oh, no ! My practice has included men, women, and children of all ages and classes of society."

Would you mind telling me of some of your cases, gentlemen patients I mean ?—"I was once visiting a house on behalf of the mistress. She called her husband and said, 'Doctor, I want you to prescribe for this man, he is getting no better.' He said, 'It will be of no use for it requires faith to have your medicines do good.' I replied, 'Only one grain, and that smaller than a mustard-seed—just sufficient to take the medicine.'"

"He was suffering from acute bronchitis, and a few days served to convince him that there was something besides faith in the remedies.

"I once had a gentleman patient suffering from serious and extensive carbuncle at the back of the neck. As he was an abstainer, to the great surprise of his friends I succeeded in bringing him through, otherwise failure must have been the result."

How would you treat cases of *delirium tremens ?*

"The old practice was to 'taper off,' indeed I am not sure that it is quite extinct even now. I tried the experiment and sadly failed, and was obliged to resort to 'total prohibition' with the most happy result. The patient was an officer in the army who had received a gunshot wound, and the army doctors had saturated his system with alcohol until he had

completely lost control of himself. I was led to believe that he was 'tapering off,' but suspected after a time that was not true, as the symptoms did not correspond. I chanced to meet his coloured attendant in the hall and asked, 'How many bottles of whiskey do you give the patient in the day?—as though two or three bottles were nothing.' She replied, 'One and a half generally, but never less than one.' I said, 'Thank you,' and left the house. On my next call I said to the patient, 'How much do you take now?' He said, 'Only one ounce a day.' I said, 'Well you have been some time getting down to that, I think that will do, and we will have no more.' He looked unutterable things but had not a word to say. Visit after visit found him no worse but better, and six months later he called on me to thank me for taking away the whiskey; he said the day I did it he hated me, but now he had come to thank me."

You are of course a total abstainer; did you often find patients who thought they required stimulants?

"I am a life-long abstainer, and am thankful to say my parents were before me, which I think accounts for my ability to withstand disease and fatigue; for I have many times been sixty hours without having laid my head on a pillow, and after a bath and change of dress no one would suspect me of having lost an hour's sleep. I often found patients who wished me to prescribe stimulants, but have managed to persuade them to pursue the other and wiser course."

What do you recommend instead of brandy, wine, &c.?

"I do not put anything in the place of these things, but try to prescribe for the disease, and give proper nourishment."

Have you lost any patients through being an abstainer?

"Not that I know of, but I have had many on account of my total abstinence. Those who wish to give up drink are very glad to go to a physician who is an abstainer, and can help them."

Are you interested in the advancement that has been made by women during the nineteenth century?

"I should be very sorry to say I was not. I think it shows the advancement of civilization. It seems to me to have had its beginning in the time of Christ, and will go on till the millennium."

You advocate of course suitable women taking up the profession of medicine, do you not?

"As a physician I should naturally do so."

But did you not find your work very wearing to your constitution?

"Certainly, but I found I could endure more than my horses and coachmen, as I often had to change both two or three times during the twenty-four hours."

Do you believe in Vegetarianism?

"I think a judiciously mixed diet is best."

Have you taken any part in the anti-vivisection movement, or do you believe in vivisection?

"I have never taken any part in it, and so far as I know, believe that light has been thrown on the functions of diseases of the body by vivisection—and especially of the brain."

THE EDITOR.

NOTABLE PEOPLE.

THE LATE ALEXANDER III., CZAR OF RUSSIA.



THIS photograph of the late Czar is an accurate portrait of him when the character was written in 1881, and indicates a marked outline of head and a distinct character. It was his lot to be invested with the greatest political power of any man living, and to rule with more despotic sway more human beings, covering more territory, than any other man in supreme authority; and there was not another man living whose life was so unsafe. He breathed as though every breath might be his last; he dared not go out into the street alone; his person

was continually surrounded by three lines of soldiers, and yet he was not safe. And although at the head of the government, and supposed to have all power, and the desire to do what was right, and yield to the urgent demands of his people, yet he was almost powerless to act, because to swerve at all from the course pursued by his ancestors and the rules of government hitherto pursued, would have been to acknowledge that the Imperial Power had been in the wrong, which was too humiliating for a Romanoff to think of. So much is needed by way of improving the government and benefitting the people, that it seems almost impossible for one man to produce the necessary change. At least Alexander III. did not appear to be able to do so, although said to be disposed to tread the path of progress. Such a predicament as the one in which he had been placed in does not often fall to the lot of man. It is interesting to notice how the prediction of 1881 has come true, and how much he had been moulded by circumstances.

His photograph indicated a man well preserved, full of physical strength and vital force, and well qualified to enjoy life and its luxuries. There was a favourable proportion of head, face, and body, with a superior physique. The fault of his bodily condition was that he had a surplus of vitality, the result, probably, of not having enough Destructiveness and force of character to work off what his superior digestive power secured to him; and there was always a danger, that if not used up in actual labour, mental or physical, it would be in his way.

His head was high over the ears, in Firmness and the crown of the head, indicating sensitiveness of character. His head was not as broad in proportion as it was high; hence he had more of manliness, pride, and will-power than of the force, executiveness, energy, courage, selfishness, and hardihood to put into execution his will or properly sustain his pride and ambition. The restraining powers were naturally greater than his force and courage, so that he preferred to avoid danger than fight his way through it. In this respect he was inferior to his ancestors, Peter the Great and his grandfather, the Emperor Nicholas; for both had heads wide between the ears, as well as high in the crown and over the ears. Acquisitiveness and Secretiveness were not large, and could not enter largely into his natural character. Cautiousness was larger, and must have had a strong restraining influence.

His moral brain was favourably developed, and had its modifying influence, helping him to be as honest, moral, pious, and kind as his surroundings would allow. His head

also indicated fair ingenuity, taste, imagination, versatility of manner, and sense of humour. The perceptive intellect was strongly developed, and must have aided much in giving him practical talent and a correct perception and estimate of things and their conditions and uses. Individuality, Form, and Size were quite marked in development, and must have had a distinct manifestation in art and scholarship, as a marksman, and as a close observer of men. His scientific abilities appeared greater than his mathematical, and the literary qualities were quite equal to the philosophical. His conversational talents were likely to be held in check by his large Cautiousness.

The forehead was high and rather broad, a form which was favourable to great sagacity, practical judgment, and general comprehensiveness of mind, without special wit or ability for abstract reasoning or invention. A mind with such a brain might be willing to make all the changes necessary to be on a par with the more liberal institutions of other countries, but surrounded as he has been by so many time-honoured impediments, it is hardly to be wondered at, that some things lay beyond the power of his genius, tact, and courage to overcome and meet the demands of his people. The amount of reform, therefore, that has taken place in Russia during the late Czar's reign has depended a great deal on the pressure that was brought to bear upon him.

There is no physiognomical indication of any lack of affection and love of family, but the indications are rather the other way, and he was probably characterised for more than ordinary domesticity and devotion to his family.

The Romanoff head is of quite a distinct type in many respects, as I can testify from personal observation, having some years ago examined the heads of a number of the Imperial family.

The Czar was a man of peace, the name of war was a terror to his soul. He is described as "the one man who has held back the horde of warmongers who would have unsheathed the Russian sword." For this, Europe owed him everlasting gratitude, and to the English mind this was the one part of his policy for which he could be praised.

Alexander Alexandrovitch succeeded to Imperial rule in the great Muscovite Empire, on the assassination of his father in March, 1881. He was born on March 10th, 1845, and was married in November, 1866, to Maria Dagmar, daughter of the King of Denmark, sister to the Princess of Wales and to the King of Greece.

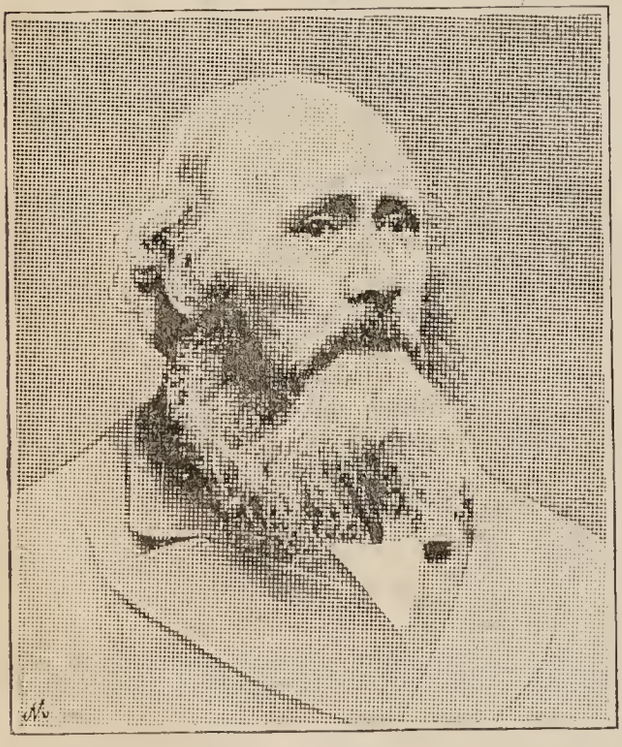
The late Czar was not, as was pointed out years ago, likely to rule by war. His elder brother, who was heir-apparent to

the throne, was perhaps better trained by education for the responsible position, and no one was more aware of this fact than Alexander III. himself, but he succeeded in doing what another Czar in his place would probably not have done —namely, held the peace of Europe. He was the only monarch in this last decade of the nineteenth century who believed in the divine right of kings, and this explains his vigorous measures to Russianise the Baltic provinces and University of Dorpat; to root out the Polish language and nationality, on the one hand, and the violent conversion and systematic persecution of the Jews, Roman Catholics, Buddhists, Tartars and Stundists, on the other.

The bomb that killed his father in 1881 was but narrowly escaped by himself. The world will never know how many plots have been formed against his life. The terrible catastrophe at Bourki on October 29th, 1888, is believed to have been a deliberate attempt to wreck the train and destroy the Imperial family. From this shock the Czar never thoroughly recovered. L. N. F.

THE JUBILEE OF MR. FORD'S PHRENOLOGICAL LIFE.

I well remember an ~~little~~ often hearing Mr Ford's Herbalists shop, & seeing Phrenological busts in the ~~window~~ ~~[illegible]~~ g.w.



In the early history of Phrenology in England I have heard that the Derby Mechanics' Institution was visited by Dr. Spurzheim, who gave a course of lectures there.

Some years since, an elderly lady stepped into my shop in Derby, and in looking round my cabinet of casts we came to the cast of the head of Dr. Spurzheim, and, said the lady, "I heard him lecture in our Institute, and at the close of one of the lectures I took his arm as he descended from the platform." If this is not proof of his presence in Derby, What is?

After this introduction of the then new science, a class was formed and conducted for a number of years with some degree of success. A cabinet of casts was purchased, and

casts of living heads were taken by one of its members. Some of the leaders of this class were Thomas Madeley, Richard Moasley, and Thomas Oakley; and it has been said that one of our M.P.'s, in his juvenile days, read at the class papers on Phrenology.

In 1838, six years after the death of Dr. Spurzheim, the writer of this paper became a member of the Institute. In June, 1844, the committee engaged an E. T. Hicks, Esq., then of London, to give four lectures in the hall, on Physical, Mental, and Moral Education, which were delivered in accordance with the principles of Phrenology and Physiology, and amongst his attentive listeners was W. E. Ford; and when the course was concluded he had a private consultation with the Professor, and from him a marked chart and a written phrenological description of character. Then he commenced the study of it, by the aid of works by the late Dr. Jabez Burns (a London Baptist minister), and George Combe; and in 1851 he acquainted himself with the works of Professors O. S. and L. N. and L. F. Fowler; also, in 1851, he visited the Phrenological Museum, in Oxford Street, London. There he purchased books, busts, and other phrenological requisites for sale, and combined Phrenology with his practice of Medical Botany, and thus became a help to the people to build up "Sound Minds in Healthy Bodies," and when Messrs. Fowler and Wells came to Derby in 1860 and 1861 they found him so doing. Some time after this the old friends of Phrenology, of the former Society or Class, were gathered together, and an Association was formed, and was kept alive for twelve years. Lectures were given by Dr. S. T. Hall, Professor Hagarty, E. T. Craig, and others; also, when Professor Fowler and family visited Derby, we held our annual soirée.

The following were some of the officers and founders of the Derby Phrenological Society:—President, Alderman Madeley; Vice-President, Councillor Adair; Secretary, J. Bacon; Librarian, W. E. Ford; Treasurer, G. Ashley. Of these now only one remains to tell the tale—the Librarian, and he is seventy-two. The old lady referred to is also passed away.

Bath Street, Ilkeston. W. E. FORD.

Mr. Ford is a thoroughly practical man; he has a full arch over the eye, and knows how to quickly perceive what is going on around him. He has also a philanthropic cast of head, and must have early manifested a desire to interest himself in the welfare of others. His head is well sustained

in the superior parietal region, hence he is a man faithful to his principles and convictions.

JAMES ANTHONY FROUDE.

THE death of Mr. Froude has created a sensation of real loss to English literature. Mr. Froude has lived a long and a full life. He has been a notable figure in great controversies, religious, political, critical, and historical. He was closely identified, both in his own person and in that of his brother, Richard Hurrell Froude, with the Oxford Movement, and his early revolt from it supplies in a large measure the key to his historical temper and methods. Withal he was a man of strong character, and of great literary talent, the dramatic bent of which informed an admirable style, vivid, highly but never ungracefully coloured, and animated to the point of passion. One title to which he has claims will always be disputed. Mr. Froude wrote much and brilliantly in the historical vein, but he hardly possessed the qualities of a great historian. He was rarely a judge, almost always an advocate. He marshalled his authorities, and no man with greater skill, as a great lawyer selects and produces the materials of his brief. If the record told the tale of which its manipulator approved, it was endorsed and emphasized; if not, it was tossed carelessly aside. Carlyle, his spiritual master, who, like Froude, made the history of man a stage on which a few imposing characters could strut, possessed more balance of judgment than the accomplished writer who damnified or glorified with unhesitating partisanship. The result was that nearly all his verdicts on men and epochs were disputed by cooler and closer investigators. His facts were questioned, his treatment of them was resented, his readings and translations of documents were condemned as sketchy and inaccurate. His Henry VIII., his Becket, his Carlyle, the entire and capacious gallery of Mr. Froude's heroes and villains, were promptly re-dressed in garments widely differing from those which their adroit *costumier* had fitted on them. To-day no one seriously accepts his picture of the Ireland of '98, or of our modern colonies. No doubt the discrediting process went too far. One merit Mr. Froude unquestionably possessed. He was no sentimentalist, and he judged large movements of the human mind with a fairly steady eye on their issues. He will not soon lose his place among the nineteenth century masters of English prose. His work, judged in its entirety, had the defects of its qualities, and as

the qualities were splendid so were the defects grave. He possessed in a marvellous degree the great gifts of sumptuous but never garish pictorialism of presentment, and singular effectiveness of lucid and attractive exposition. He was, in short, a masterly rhetorician, and his wide knowledge and clear intelligence gave to his work a weight and substance in which mere rhetoric is generally deficient. On the other hand, his natural instinct for pictorialism, and indeed for all the elements of literary effectiveness, necessarily gave to his work a forensic rather than a judicial quality, and those who can escape from the spell of his insinuatingly persuasive exposition know that they are listening to a special pleader. Still it is magnificent pleading : it is the work of a master of all—or nearly all—the resources of language, and for their style alone the "History of England" and the "Short Studies on Great Subjects," especially, perhaps, the latter, will be prized by all lovers of letters.

Mr. Froude had gifts and wonderful descriptive power. He knew how to use his Sublimity, Ideality, Spirituality, and Human Nature to a good account.

ORION.

HEREDITY.

PAPER READ AT THE FOWLER INSTITUTE MEMBERS' MEETING.

OUR subject this evening is one whose vast importance is daily becoming more largely recognized, not only by our medical men and Social Reformers, but also by the educated, observing, and reflecting public generally. I use the term "vast importance" advisedly, for it seems to me that Social Reform will make great strides ahead only when Hereditary Influence, together with its sister subject, "Harmonial Marriage," is made a subject of study, and its laws brought to bear upon the development of the highest type of mankind. We, individually, may call to mind instances corroborating this statement, in which, with the addition of a strict regard to the laws of health, admirable results have accrued to separate families. With our prophetic eyes we may look into the future and gain some idea of the influence of one such family, but none can estimate the enormous changes in society that will be when these Social Laws become guiding principles of the many.

This is seen if the hereditary influence of *physical* characteristics alone is considered. The fact that particular styles of build, of feature, of complexion, of appearance generally, down to very minute peculiarities, are given by parents to children, or, indeed, are passed on from generation to generation, cannot be denied. It is evident to the most casual observer, and to the student, and ethnologist, it is a matter of very great interest and research. We see it frequently verified, in the girl who is "the very image of her mother," or in the boy, who is spoken of by his father as "a chip of the old block," whilst the ethnologist sees it in the stalwart *race* of men, who from boyhood upward, seem to find their pleasure in great feats of strength, and deeds of daring, or in the slender, slightly built, but agile race of men, noted for their speed, skill, and dexterity.

Again, the ethnologist has particular proof of hereditary transmission of qualities, in his study of the skulls of different nations; the contour and quality of many being quite peculiar to the nationality. This affords a very true proof of the transmission from ancestor to descendant, for, in individual cases, the transmission is often so obscure as to be scarcely noticeable, whilst in examining different races, the mental and physical characteristics are often very marked indeed. In O. S. Fowler's valuable little work on "Hereditary Descent" many facts are to be found in proof of the transmission of physical qualities from generation to generation. Attention is drawn to the fact that men or women of great striking peculiarities have so impressed their personality upon the race, as to perpetuate it in their descendants, in spite of intermarriage, more than five hundred years after. He also points out how greatness, or smallness of stature, weight, muscular strength, physical peculiarities, &c., are passed on by hereditary transmission. Many of us could cite instances of physical peculiarities distinguishing certain families. Many of us have met with families, the members of which become grey at a very early age, or who on reaching a certain age seem to change in temperament, many becoming stout; or of families in which there is a peculiar formation of body, *e.g.*, a bent finger, a squint, &c. Longevity is also known to be transmitted, but this needs to be received with a little explanation; for if long-lived parents have been dissolute and out of health *before* the birth of children, those children may inherit constitutions inferior to those originally possessed by their parents, and may not arrive at old age;—also children may not live as long as their parents, through less hygienic modes of life, through more overstrain and worry, or through the

fault of depending upon an original good constitution, and neglecting to keep it up to its original good tone. Much of the transmitted longevity of life is due, not alone to the inherited good physique, but also to the transmitted mental and controlling faculties, which accompany the peculiar physique. Thus it follows that he who, inheriting a fairly good constitution, obeys Nature's laws of health, and improves his physique by harmonious exercise, may, if wisely married, justly expect his children to be of a physically higher type than himself; whilst another, also inheriting a fairly good constitution, but not recognising the fact that physical health is one of the talents that may be multiplied, one who thinks not to keep the amount of good health entrusted to him, and who perhaps marries one of less physical ability than himself, cannot justly and reasonably expect his children to inherit even so good a physique as he himself received. Thus we know how different diseases, such as rheumatism, gout, insanity, hydrocephalus, run in families, and how it is not unusual for people to frighten themselves into disease by believing themselves fated to the disease of which their ancestors died. They forget that it is not the disease itself that is inherited, but that the organs to which the disease is peculiar are enfeebled in the children of such parents, and liable to contract disease, unless special precautions are taken to strengthen the organs, and so make them capable of resisting the disease. Many can speak feelingly on this subject, having continually to guard against some tendency to disease, transmitted perhaps by the sin or carelessness of life of some ancestor. Those of us who have had bequeathed to us strong and healthy constitutions, good and sound limbs, with all the blessings that should pertain to these, ought to look to it that we pass these treasures on improved, and not impaired. This refers not only to parents, but to all, for we gain inspiration, help and courage from the strong, harmonious man or woman in numberless ways, just as we have sometimes to shake off the depressing influence of the unhealthy dyspeptic person.

We should be most careful how we speak to people about inheriting tendencies to disease. It does not follow that because near relatives have suffered and died of consumption, cancer, gout, apoplexy, rheumatism, dyspepsia, hemorrhage, or insanity, that the descendant must necessarily have the same malady, but it *does* follow that when any special complaint is known to be in the family, and when it is also known that some member of the family takes after a relative who has suffered with the complaint,

that every precaution should be taken to strengthen the constitution, especially in the probably weakened organs,—that the laws of health and hygiene should be studied and adhered to rigidly, in order to produce strong and vigorous members of society, who may transmit to their offspring healthy, instead of enfeebled organizations; and it does follow that persons who know themselves to be predisposed to such diseases, as a sacred duty to their probable children, and to humanity, should be careful that they do not pass on this tendency to disease in an aggravated form, by marrying one who is similarly disposed to disease. We are told, by those who have made the subject a study, that a person having a tendency to consumption, &c., may have strong and healthy children, if the other partner in marriage is strong and free from all tendency to the same disease, and if strict hygienic precautions are taken, for it is more in accordance with Nature's laws that offspring should inherit the strong, rather than the weak organs of parents. It is almost miraculous how health and strength may be gained, how life once despaired of may be sustained, simply by strict, undeviating obedience to Nature's health laws. I heard of a case of the kind quite lately. A gentleman who has been suffering with a most dreadful disease, and whose life was despaired of by the doctors, is now rapidly regaining health and strength, by almost dogged attention to the physician's laws of diet. The gentleman has been most unswerving in his obedience to the minutest detail of his diet, and may certainly ascribe his recovery to his own conscientious obedience to the physiological laws. We find people who "take after" one side of the house specially, or after one particular person, and we find also that such often possess the same talents, abilities, peculiarities, and tendencies to disease as the ancestor whom they favour. This is a law in heredity, and where the ancestor has died of some special disease, great care should be taken to prevent all favourable opportunities for the growth of a like character in the descendant. Again, we sometimes find that where one parent is diseased and the other healthy, the children who take after the healthy parent seem to escape all tendency to the disease of the other parent.

Herbert Spencer says, "Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Though the evil consequences inflicted on their dependents and on future generations are often as great as those caused by crime, yet they do not think them-

selves in any degree criminal. It is true that in the case of drunkenness the viciousness of a bodily transgression is recognized, but none appear to infer that if this bodily transgression is vicious so too is every bodily transgression. The fact is that all breaches of the laws of health are sins."

These words seem rather severe at first, until we realize that we not only deteriorate our own physical and mental stamina, by even the smallest of these physical sins, but that we may possibly pass on to other human beings weakened organs, and even tendencies to disease, whereas they have a right to *demand* of us physical constitutions as good as we ourselves received, if not improved upon, as far as this is within our power.

George Combe says, "The first duty of parents is to transmit sound constitutions bodily and mental to their offspring, and this can be done only by their possessing sound constitutions themselves, and living in habitual observance of the natural laws. Parents should not look to their own happiness merely, they are under solemn obligations to the children whom they bring into the world, and assuredly those parents are not guiltless who wilfully keep themselves in ignorance of the organic laws, or knowing these refrain from acting in accordance with them in the rearing of their children. The latter have a positive claim (which no parent of right feeling will disregard or deny), on those who have brought them into existence, that they shall do all in their power to render it agreeable."

We find that children born of parents of a mature age are generally of a higher type than other children born of the same parents when of immature age. On this point George Combe writes: "Before these years (22 and 25) maturity of physical strength, and of mental vigour, is not in general attained, and the individuals, with particular exceptions, are neither corporally nor mentally prepared to become parents. Their corporal frames are not yet sufficiently matured and consolidated; their animal propensities are strong, and their moral and intellectual organs have not yet reached their full development. Children born of such parents are inferior in the size and quality of their brains, to children born of the same parents after they have arrived at maturity, and from this defect they are inferior in disposition." Most of the men of the world noted for great moral and intellectual worth have been younger children, or the children of parents who were fully matured, and thus less swayed by the propensities, many of whom were some years past middle life. As examples we may cite Benjamin West, Franklin, Pitt, Burke, Fox, and

Bacon. We are told that the race is improving very rapidly —physically and mentally, and this improvement may be expected to be even more rapid, as the children born of parents in their teens become more and more the exception rather than the rule. The law may sanction the birth of children of such youthful parentage, but Nature shows us that she gives of her best only to strong, healthy, matured, and well adapted parents who obey her laws. We find also that the offspring of blood relations are seldom of a superior type to their parents, and are often very inferior. Many persons (often those wishing to shirk the responsibility of hereditary transmission), bring forward instances in which apparently these hereditary laws have taken no effect. For instance, in the case of children of blood relations, they cite cases where such children are strong and healthy, but they cannot show that such children if of strong healthy parents, are of a superior type to their parents, and if these inter-marriages of blood relations were to be kept up in the family for one or two generations, the type of children would gradually but surely deteriorate. Then with regard to other instances. It is not often comparatively that the action of one hereditary law shows out markedly in children, for among so many transmissions, and so many counteracting influences from the two sides of the house, striking peculiarities may become nullified or much lessened, or striking deficiencies may become less pronounced, or even cease to be deficiencies in offspring, according to the qualities and faculties of the two sides of the house. Also it is a law in heredity, that one generation, as we say, "is skipped," and it is very often the case that children take after grandparents much more than after parents.

We may now pass on to a higher stage in our subject. If we acknowledge the transmission of physiological peculiarities of size, of outline, of feature, of quality, of cerebral development, we cannot but acknowledge the transmission of that of which the body is simply the index, of that which governs and gives to the physique its peculiar characteristics, viz., the mind. Of proof that mental traits are transmitted from parent to child, and are peculiar to long lines of ancestry, we have ample and undisputed proof. We, as phrenologists, admitting the transmission of the characteristic outline of skulls in different nations, cannot but admit that the mentality thus denoted must also be transmitted; and we know that this is so,—that nations, races, clans, and families are noted for particularly characteristic mental traits;—the Scotchman for his shrewdness and forethought; the Irishman for his natural

fun and wit ; the Frenchman for his vivacity ; the Spaniard for his cunning ; the American for his largeness of thought and plan ; and the Englishman for his solid common sense. Monsieur G., in his book on "Heredity and Education," quotes a very good story, showing how nations inherit particular states of mentality. The savages of the Philippines have for centuries been distinguished from the other Polynesian races by their great love of liberty. During a massacre on the Island of Luzon, a little boy of three was taken prisoner to Manilla. An American gentleman adopted the child and had him baptized Pedrito, and thoroughly well educated. The old residents, knowing the nature of the Negritos, laughed at these attempts to civilize the child, and predicted that he would eventually return to his freedom among the mountains. On this the American took Pedrito to Europe, and after two years returned with the youth, who could speak English, French, and Spanish, and appeared quite a polished gentleman. Shortly afterwards Pedrito disappeared and could not be heard of; but some years after a Prussian naturalist climbing Mount Maravella, near Manilla, came upon a swarm of blacks, one of whom stepped forward and enquired in English whether the gentleman knew an American of the name of Graham. He was Pedrito.

We, ourselves, if we care to do so, can perhaps call to mind instances of families in which the members have inherited, perhaps for generations, particular mental bents, families of which the æsthetic faculties seem to be specially characteristic, the members being noted for their exquisite taste, love of the beautiful, sense of refinement, and shrinking from all that is essentially coarse and vulgar, even though veiled.

And here it may be said that according to one authority it is this *quality* of mentality and these æsthetic refining characteristics that are most markedly, or easily transmitted. The children of naturally refined, high-toned parents, bear a particular stamp upon them. Those of us who have much to do with children, even without thinking about heredity, know what a great difference there is in the quality and tone of children, and how instinctively one judges of the quality of the parents from the children. So it is the stamp of a high-toned quality rests upon the children of the mentally refined and cultured, however poor they may be, is a part of them, and although it may be partially erased by a later abandonment to the propensities, it is never wholly lost. For proof of this allow me to ask you to look around among acquaintances, among families you may casually meet at church, in travelling, in the street, &c.

Many of us can call to mind musical families, in which the love of music, and the ability to perform, has been transmitted from parent to child.

Patrick Henry, who was one of the greatest of natural orators, came of parents and grandparents on both sides of the house, known for their literary ability and command of words.

Elihu Burritt, whose erudition was almost proverbial, must have inherited his wonderful intellect. His grandfather was a remarkable man, who, although possessing but moderate advantages, had a wonderful amount of knowledge, and was a very great reader. The members of the family of Howard, the philanthropist, are said to have been distinguished for their largely developed organ of Benevolence.

The moral faculties, the propensities, indeed, the whole mentality of the child is given by the parents *before* birth, and after that the parents' duty to the child is continued in cultivating and restraining that which has already been given. Monsieur G. says, "The child's whole moral destiny is contained in it, while yet unborn, and in later life this destiny develops itself relentlessly." This thought throws an awful responsibility upon parents, and may lead one to think that often when children and adults are punished and reprimanded for offences and vices, they are, as O. S. Fowler puts it, "more sinned against than sinning." Monsieur G., likens the child to a hypnotised person, showing that, through life, the human being acts from instinctive and hereditary suggestions, just as a hypnotised person acts under hypnotic suggestion. He shows how we are full of these natural or moral instincts, which are continually giving their commands. He says, "We hear the voice of conscience, and localise this voice within us, although its origin is far more remote, and although it is a distant echo transmitted from generation to generation." Again, he says, "Every individual, by the series of acts constituting the framework of his life, and ultimately co-ordinating themselves for his descendants in hereditary habits, exerts a 'moralising' or depraving influence over his posterity, just as he has been 'moralised' or depraved by his ancestors." This law is God-given, and its beauty and wisdom denote its just and loving Author. By means of it man, endowed with perceptions to recognise this law, with reason to apply this law, has power to give unto the offspring that he loves, powers of mind and body like his own, but improved upon, increased, and strengthened,—has power to look ahead and see what the race may become, and has

power to advance the race generation after generation, in perfection of beauty of form, and character. Or, on the other hand, it is in his power to give to his children a debilitated physical constitution, an inferior mental and moral tone, a predominance of the passional elements, an inferior quality, a tendency to weakness of self-control, and to intemperance in all its many forms. He has the power, the intelligence to realise the magnitude of the sum of his little acts, or habits of sinfulness or rectitude, and of the growing consequences in his posterity; but in many cases the full benefit of this knowledge is not felt by his immediate descendants, because of the rush and tear of life, the lack of time in the great competition for success, to give thought to the improvement of his all-round manhood. Perhaps some day the great thing will be for all men to be millionaires in physique, in intellectual ability and wisdom, and in moral worth, rather than in mere visible worldly goods,—then this subject of "heredity" will be seen to be a great law for good, and not a law of hardness and injustice. We have not yet learned how perfectly endowed the children of men may be, but by another wise law we do find that at a certain stage of inferiority it is the tendency of the race to die out.

Again, we are told, and this is a subject for observation, that the physical and mental states of the parents at the period from which the life of their children dates, has a very great influence upon the similar states in their offspring. This gives some key to the ofttimes great diversity of physique, disposition, and size of cerebral organs in different members of the same family. I know of an instance of a lady who is of a very worrying disposition, often given to fits of depression, whilst other members of her family are very different. She attributes this unfortunate characteristic to the fact that about the time of her birth her parents were very much depressed and worried with business troubles. G. Combe tells us that many of the children of France who dated their life from the time of the French revolution, turned out to be weak, nervous, and irritable in mind, and liable to be thrown by the least extraordinary excitement into absolute insanity.

I believe it is he who says, "Children produced when the parents are depressed by misfortune, and suffering under severe nervous debility, are liable to be easily affected by events calculated to induce a similar condition; children produced when parents are under the influence of violent passion, inherit a constitution that renders them liable to the same excitement. Children produced when parents are

happy and under the dominion of the higher sentiments and intellect, inherit qualities of body and brain that render them naturally disposed to corresponding states of mind. These phenomena are the result of the transmission to children of the mental organs modified in size, combination, and condition, by the temporary condition of the parents." I think this should make us feel how necessary it is that parents should be happily suited one to another, for by ill-assortment, not only are the parties unhappy themselves, or at least less happy than they might have been, but their unhappy condition, and life, directly affects the disposition of their children. A short time ago I overheard a woman, a mother, say to her husband, "Nineteen years of misery have I spent with you." I was thinking about this paper at the time, and I could not help thinking how children born of parents whose lives together are lives of misery, can possibly escape from the inheritance of a part of that misery. It is also now quite a received fact that the state of the mother, particularly before the birth of her child, has a very great influence upon the new life; that all sensations received through the senses, leave their impress upon the nature of the child. I know of a doctor's large family, all of whom, with the exception of one little girl, are particularly fine young people, whilst this little girl is of feeble intellect. Shortly before the child was born, the mother had a terrible fright, and was unconscious for some time. When examining the head of a little boy last Christmas, I was astonished at the unusually large organ of Destructiveness, as neither of the parents has that organ more than moderately large. I asked the lady if she could in any way account for it,—she told me that before the child was born she felt quite a different person, felt as if she could never do enough, and, as she put it, "felt as if she could jump over the house." Another instance is that of a lady who was very frightened by fire, and became unconscious for some time, shortly before the birth of a son. This child is physically a very fine child now, but is very excitable, and will often wake up in terrible frights, crying and screaming for an hour or two together, afterwards seeming to remember nothing of what he has been doing.

A year or so ago, I remember reading in some book on Heredity very strong advice to mothers, in which it stated that the environment of the mother has a very great deal to do in influencing the mentality of her child,—that mothers who wish their children to be of the best, should feed their senses as far as possible with the best, should look upon beautiful objects as far as possible, should hear beautiful

sounds and listen to elevating and soul-inspiring sentiments, should, in short, live under the influence of their higher nature.

This seems to me to be very reasonable, and in accordance with this law under consideration. If, as Combe says, "It is a rule in Nature that the effects even of temporary departures from the organic laws, descend to offspring produced during that state, and injure their constitutions," so it should also follow that the suggested influence by environment, here mentioned, should have a similar, though in this case beneficial, influence on the offspring.

These few thoughts, which have been put together by desire, are given simply as an introduction to this subject of Heredity, in the hope that others may be induced to think more upon the importance of the subject, and to allow us to benefit by their studies and observations.

S. DEXTER, F.F.P.I.

GLAD LIVES.

FEW things are so conducive to a cheerful spirit as that habit of mind which takes delight in the common and ordinary things of life. The songs of birds and the fragrance of flowers, the bright sky and the fresh grass, the mirth of children, the interests of home, the society of friends, the day's vacation when a longer one is denied, the little gift when a costly one is impossible, the thousand little acts of kindness and courtesy, of character and benevolence, that cost so little and mean so much—such things—and their name is legion—may, if they are permitted, fill up the life with gladness and the heart with cheerfulness. But, when they are pushed aside as not worth attention, and every nerve is strained to the utmost after costly and far-off illusions, it is no wonder that the starved capacity for happiness should dwindle away, and that a gloomy discontent, born of hope long deferred, should drive the smile from the lips and the cheer from the heart.

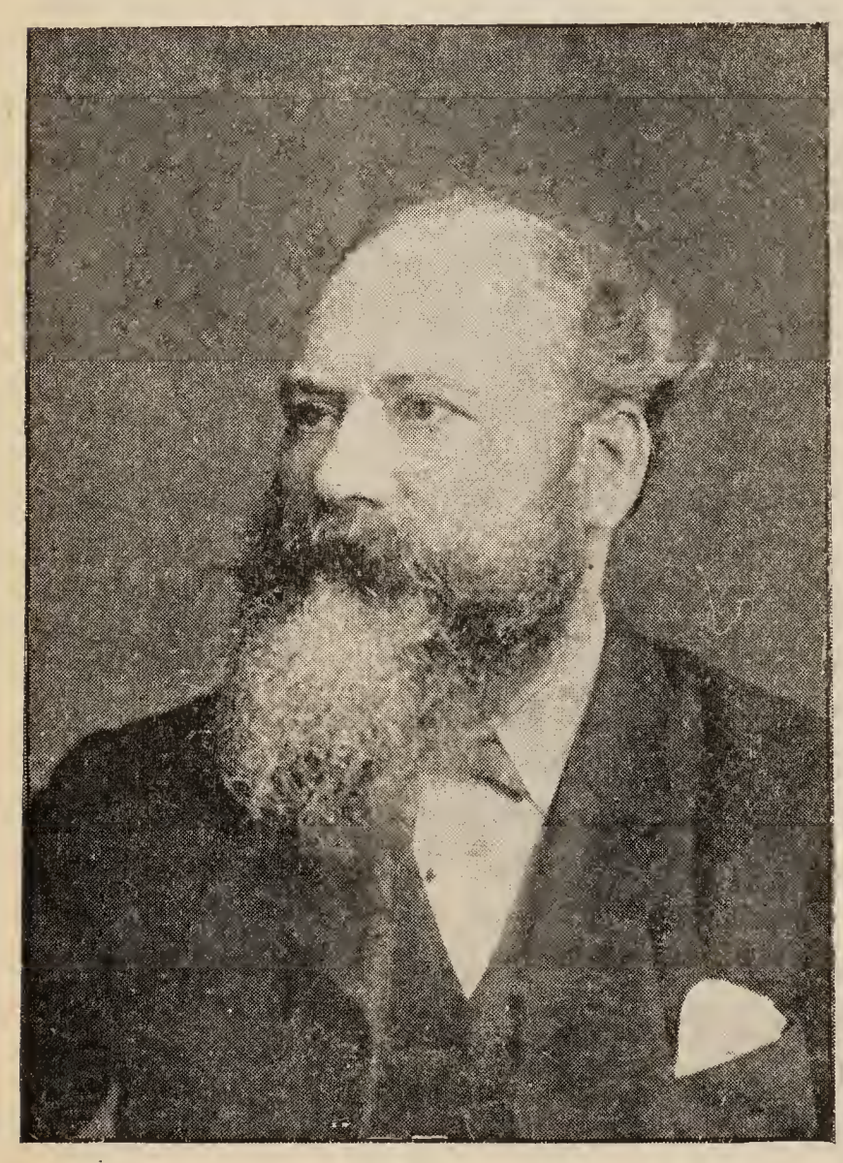
WITH gentle deeds and kindly thoughts,
And loving words withal,
Welcome the merry Christmas in,
And hear a brother's call. —*F. Lawrence.*

VICE-PRESIDENTS OF THE FOWLER INSTITUTE.

NO. I.

MR. RICHARD SLY, F.R.G.S., OF LONDON, VICE-PRESIDENT OF THE FOWLER INSTITUTE.

AMONG the men whose influence is felt in a distinct and practical manner is Mr. Sly, both in public and private life. By nature he has a fine healthy organization and a responsive mind. He is a thoroughly practical man and takes common-sense views of subjects. He believes that every step taken should leave its land-mark. His philosophy is for to-day and to-morrow. He believes in living to-day so that he need not regret the work on the morrow. He possesses a wide-awake mind. He is conscious of the realities of life and its needs. He has no false pride to hinder him in his work, yet he has an honest ambition to excel. His is a wide-awake mind, and one fully conscious of the realities of life and its needs. His perceptive faculties take in a wide range of knowledge, few things escape his attention; he is wonderfully sagacious and intuitive in his mode of reasoning. He has a keen appreciation for humour, is pliable in disposition and capable of seeing the bright side of things. He is active and business-like in his habits, and does not like to have lazy or idle people to deal with. He is a ready speaker as well as a ready worker. His programme must trouble many minds to know how he gets through it. He



has no false dignity to get in his way, and is independent and self-reliant. His sympathies reach to the end of the earth and there is scarcely any limit when some practical work will be the outcome of them. He is quick in making up his mind, and intuitive in judging of character ; he rarely makes a mistake in his estimates of men. He is a good critic, and knows how to compare, analyse qualities and materials. He is ingenious as well as mathematical and should know how to utilize material thoughts and ideas.

Mr. Sly vividly remembers the time when he saved up for and looked forward to having his first examination many years ago. He has often admitted the worth of that examination and has induced others to secure a similar benefit.

Mr. Sly has had a practical experience of men on Committees and Boards of Guardians, and has put Phrenology to the test on many occasions.

NO. II.

MR. WILLIAM HULL KING, OF LONDON,

VICE-PRESIDENT OF THE FOWLER INSTITUTE.

MR. WM. HULL KING is the embodiment of many unique characteristics. His Mental and Vital temperaments predominate over his Motive or mechanical, and thus more of the latter would be an advantage to him. His ability to assimilate is great, hence the nutritive powers of his organization are well supplied.

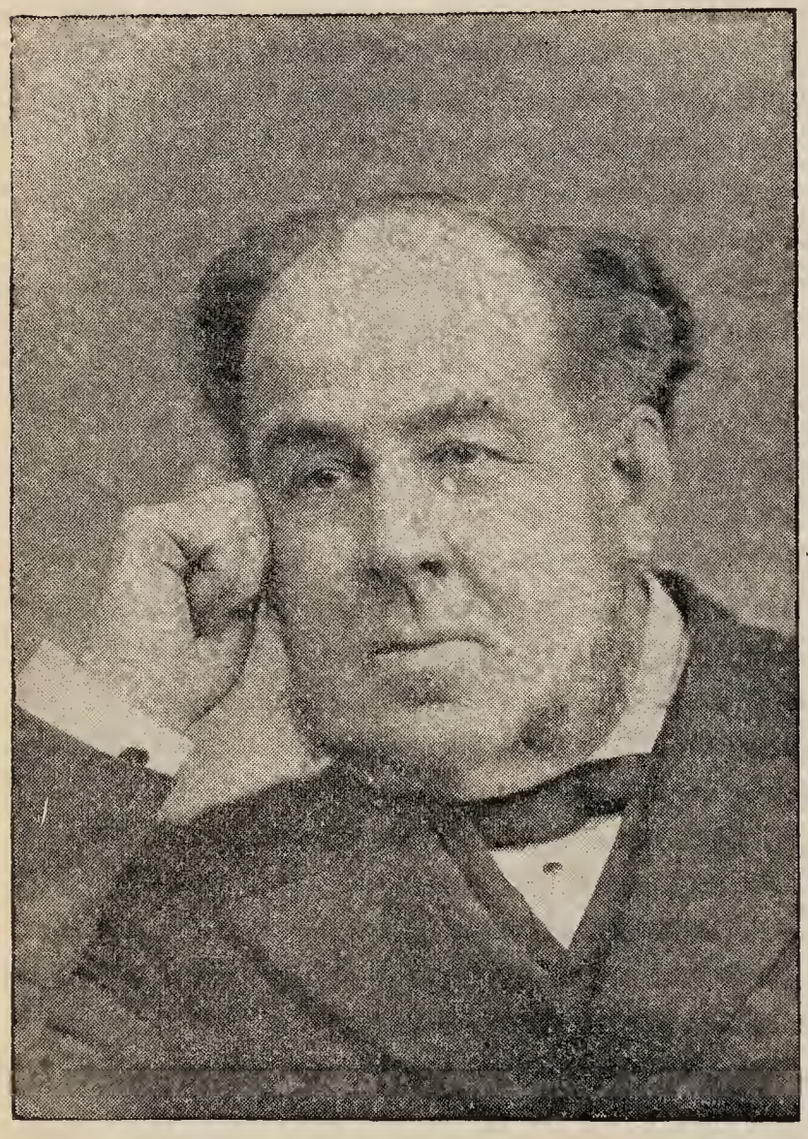
His head presents a massive front which at once introduces him as a man of thought, reflection and sympathy.

The developments in his moral brain shows his intense love of humanity and that he is a brother to the brotherless, a friend to the friendless, and a magnanimous admirer of all that is beautiful and true. His head indicates that he knows how to appreciate the excellencies to be found in every one, and the power to show intellectual shrewdness in dissecting the whole character of a man. His intellectual faculties are very distinctly marked, which combine to give him a strong love of nature and art, therefore he will be artistic, philosophic, observing and scientific in his taste ; and few men are more eager for knowledge of a varied character than he.

He is constantly on the outlook for new discoveries and investigations, while his idealistic qualities must be continually appreciating art, music, painting, oratory, and literature. His social brain gives to his nature great devotion to friends, and his individual interest for their comfort and happiness. He is

in his element when he is surrounded by his friends; and although he could intellectually entertain himself, still he is more at home when he is using his geniality and mental magnetism. He must have a large circle of friends and acquaintances, and with his large Conjugality he will cling to the friends of his youth.

He has a working organization, and is capable of getting through a large amount of business in a short space of time. In conversation he is specially gifted, and his unusual fund of information about matters and things of the present and past is a charm to every one who has the opportunity of listening to him. His knowledge of men and their work is also remarkable, as his acquaintance with gifted men such as Dr. Guthrie, Dr. Pulsford, Dr. Candlish, Dr. Norman McLeod, Dr. Caird, Dr. William Arnot, Mr. Henry Lee, Sir George Williams, and scores of others. He has been intimately connected with the Commercial Travellers' Christian Association for many years, and has himself travelled extensively.



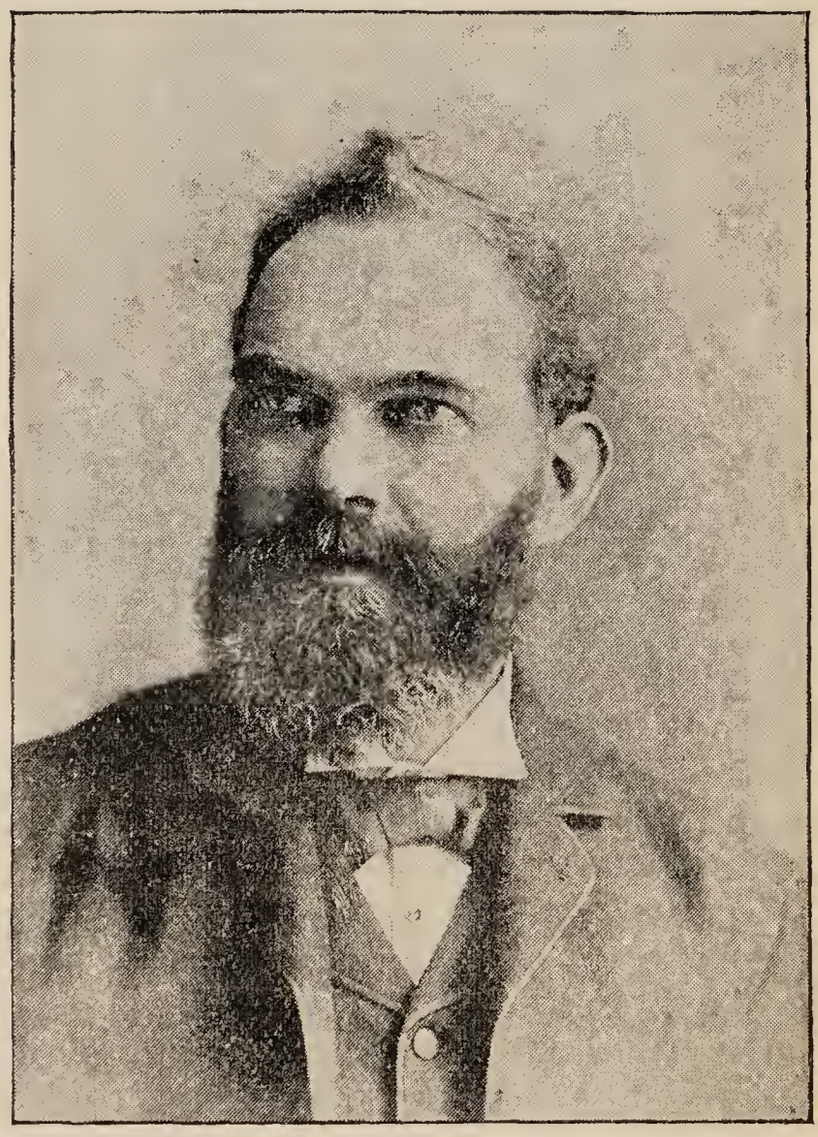
He became acquainted with L. N. Fowler the first year the latter came to England, when he and his family were examined. Mr. Fowler made a very characteristic remark about Mr. King at the time, namely, "You use too much powder for your game," which was recognised by his friends as being very true. His sympathy and generosity were developed to a fault. Mr. King has continued to take a deep interest in the subject of Phrenology, and of late years he has had more time and opportunity to examine it, and to converse with Mr. Fowler upon it, as he has remained a warm friend, and is a comparatively close neighbour.

NO. III.

MR. THOMAS ARMSTRONG, OF COCKERMOUTH,

VICE-PRESIDENT OF THE FOWLER INSTITUTE.

IN this gentleman we find a thoroughly executive constitution. He is sagacious, intuitive and versatile in his talents and mode of work. His mind is so available that he can bring to bear all the branches of his knowledge, and the inspiration of his mind, at a moment's notice. He cannot bear to be with slow undemonstrative and thick-headed people, who require more than ordinary time to develop. He has remarkable perceptive power which enables him to see at a glance the value and worth of anything connected with thought, science, nature, or work done by the eye. He is an expert and ought to show great practical judgment, and intuitive skill in reading the character and motives of others; ready wit and repartee; keen sympathies in noticing what is the best to be done under existing circumstances, and a strong social nature which binds him to his fellow-men.



He is firm, determined, persevering and capable of enduring more than ordinary fatigue. He has also recuperative power which enables him to resuscitate himself after fatigue. He ought to have more than ordinary magnetic power, which he should show in controlling the temper of animals, managing horses, and curbing their dispositions. The same power

should manifest itself over men with whom he comes in contact, and as a speaker he would warm to his subject so that he would be highly appreciated. He is full of life and vitality, and should be the making of any company.

Mr. T. Armstrong, who is a very successful business man, met Mr. L. N. Fowler over thirty years ago, and has remained a close friend ever since. He has tested Phrenology in many cases, to the success and happiness of himself and his employeés. In one case, some years ago, he secured the services of a very valuable assistant, who has a remarkable head, and who has continued in his service ever since. He is a practical demonstrator of Phrenology, and wherever he goes he gives his friends the benefit of his knowledge.

NO. IV.

MR. EDWARD BREAKSPEAR, OF BIRMINGHAM,

VICE-PRESIDENT OF THE FOWLER INSTITUTE.

SOME natures are not strong, robust or coarse in organization, but they are very wiry, tenacious and self-contained. In Mr. Breakspear we have one of the latter type. In his case the mental temperament is stronger than the vital or motive; hence we are not surprised to find in him less vitality and smaller bones and muscles than capacity to work with his brain. He has a superior quality of brain, and an exceptional refinement of character.

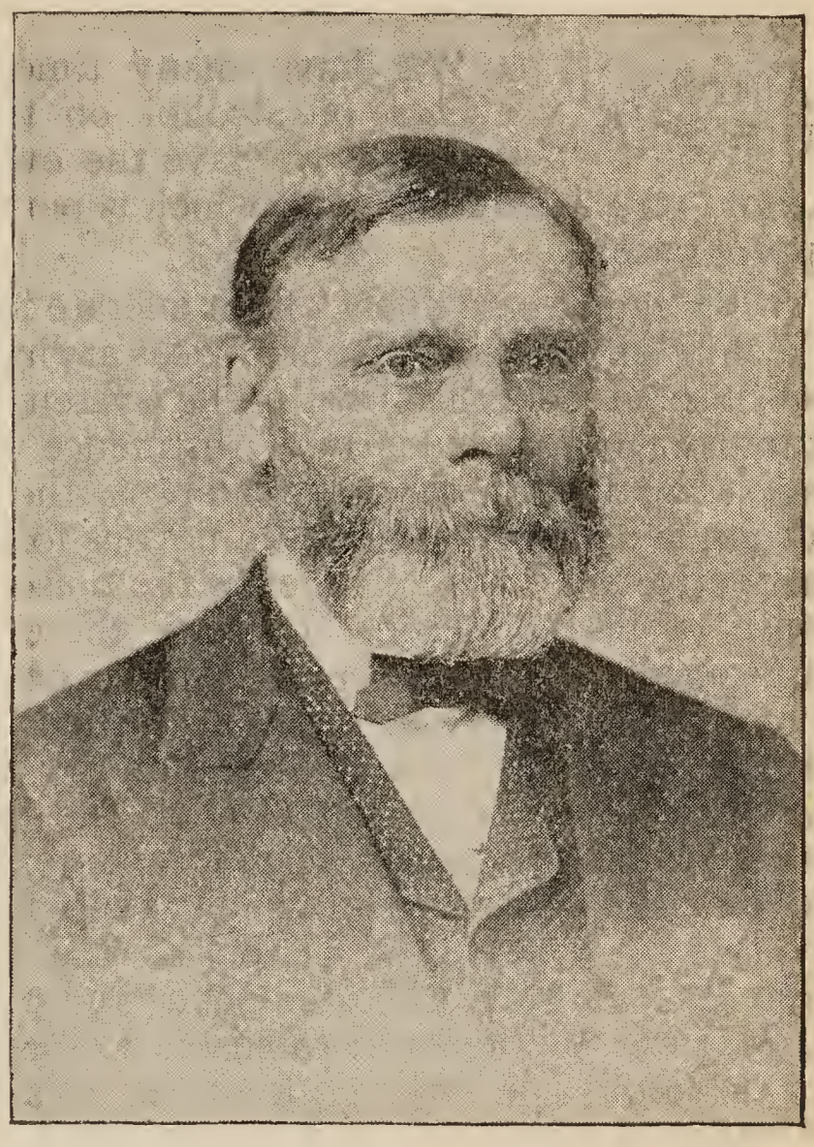
His head is particularly well balanced, which gives him a deep interest in all well regulated movements. He could not be an extremist in anything.

His head indicates that he is a man of marked sympathies, and few organizations of a philanthropic nature are afloat that he will not help in one way or another. His head is broad in the region of Ideality, hence he will show unusual taste and admiration for the proper harmony of things both great and small. He puts a practical value on everything, hence will be mindful how he uses his time and influence, so as to make the most of his present opportunities.

He has a reflective intellect which delights in literary productions above the ordinary ken.

He should enjoy taking walks where his mind will have fresh opportunities to draw inspiration from nature. He is also utilitarian in his philosophy and logical in his reasoning.

He should be more known for presence of mind and calmness in times of emergency, and for his collectedness when others are disturbed, than for impulsiveness, coerciveness or great physical force or energy. He is sustained by moral courage and conscientious scruples. He will not lose his balance or forget the importance of his work.



He is one who can be relied upon, for he is anxious, solicitous, and far-sighted in whatever he does. He has a distinct veneration for superiority wherever he finds it, but he is more simple than complex in his beliefs, and does not care for show or any display in matters of worship, he is almost like a Quaker in this matter. He believes in calling a spade a spade in a true and sincere sense. Had he more Self-Esteem and Language, he would bring his talents more to the front, for the more he is known, the better he will be liked and appreciated for his liberality, integrity, breadth of ideas, and self-possession. He became interested in Phrenology on the first visit of Mr. Fowler to Birmingham in 1860, and has remained a warm adherent to it ever since.

J. A. F.

"'Tis the season for kindling the fire of hospitality in the hall, . . the genial flame of charity in the heart."—*W. Irving.*

"As fits the holy Christmas birth,
Be this, good friends, our carol still—
Be peace on earth, be peace on earth
To men of gentle will." —*Thackeray.*

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., DECEMBER, 1894.

ALCOHOL IN THE SYSTEM.

WE have many times demonstrated the effects of alcohol on the nervous system, and here we have the evidence of Dr. E. F. Arnold on the same subject, which is particularly forceful and appropriate:

"The immediate effect of a moderate amount of alcohol is a feeling of increased vigour. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently. Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nevous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidence of chronic degenerations manifest themselves, scarcely an organ in the body is exempt. Alcohol in the stomach retards digestion by paralysing terminal nerves, and by chemical action on the pepsin of the gastric juice produces changes in the secretions of the liver, and vitiates the processes throughout the whole alimentary tract by causing a perverted action of the sympathetic nervous system. Partially digested food passing from the stomach to the intestines becomes subjected to abnormal fermentations. As a result, poisonous products, designated by modern chemists as ptomaines and leucomaines, are formed. Elimination is retarded by alcohol, consequently these products are absorbed into the system, and auto-poisoning results. The lungs and skin undertake to assist in relieving the system of effete material, as shown by the peculiarly disagreeable odour of the breath, and perspiration persisting for days after cessation from the use of alcohol. These patients will be found to suffer from chronic catarrh of most of the mucous membranes, notably the stomach, and chronic liver and kidney changes, leading to cirrhois and Bright's disease. Degeneration and resultant weakening of the walls of blood vessels predispose to rupture (usually in the brain)."

THE only time in the long calendar of the year when men and women seem, by one consent, to open their shut-up hearts freely.

—*Dickens.*

Hygienic and Home Department.

TURKISH BATHS.

A Few Hints and Instructions.

A FALLACY is the heart question. This is the great scarecrow of the modern Galen. We are told that the heart is a weak and delicate organ, whereas it is an organ of enormous strength—its principle and power a hydraulic engine. Propelling a hogshead of blood many miles night and day, yet we are told our hearts, if weak or diseased, cannot stand the strain or pressure of a Turkish bath. What are the facts? From the heart and through the arteries the blood goes with a rush; but through the small tubes (capillaries) the flow is slow and continuous. This is so because the blood corpuscles are often larger than the pipes through which they travel, and under the most favourable circumstances they can only get through by the pressure exerted through the heart. The first action of the bath is to expand these tubes; the second to contract by a more perfect oxygenation the blood corpuscles, and this in turn relieves the resistive pressure from the heart—the one great thing a weak heart needs.

* * * *

People with heart disease suffer from cold due to a slow and laboured circulation. Heat draws the blood to the surface, and thus relieves not only the heart but all the internal organs from congestion. If there be danger to the heart, why do we never hear of death from syncope in a Turkish bath? I have heard of one which occurred twenty years ago; the man having drunk to excess till early morn, and having to keep an important appointment, entered a bath to remedy his drunken condition, and outraged nature stepped in with the finishing stroke; but who will saddle the Turkish bath with the onus of death from that one instance?

* * * *

The third fallacy is—injurious action on the blood. People say, "I am instructed not to take a bath because my blood is too rich or too poor, or too thick or too thin." Science has taught us that the blood, or liquid flesh, contains 79 parts of water and 21 of solid matter, and that the chemical properties of blood are able to hold and carry a larger volume of oxygen than can be held by pure water. Can the bath be dangerous that keeps strong and healthy those blood corpuscles, so that they contain all the elements of growth for brain, muscle,

nerve, and bone, by the elimination of impurities, replaced by the life-giving oxygen ?

* * * *

The last fallacy I can here deal with is the supposed danger to elderly people. If we look at this double organism called Man, and endeavour to understand its mysteries, we shall never be able to say how much is Spirit, Life, or Vitality, and how much is Matter. We cannot say where one begins and the other ends ; the most we know is the re-action one has upon the other. We know that an organized body is charged for a time with vitality or life, unconnected with beauty of form or muscular power, but with the care bestowed in the conservation of the vital endowment which descends to the individual, modified by self-control in avoiding those practices which destroy vitality, and with general environment. Then we are face to face with the physiological teaching—that those things which are constitutionally adapted for the preservation of health in the young must be the proper remedy for the restoration of lost vitality in the aged, as well as the prevention of disease—hence the value of the bath in prolonging life in the aged and diseased as in conserving it in the young and vigorous.

* * * *

Many people take one bath and find it disagrees with them and take no more ; as well might we expect a doctor to cure by the first dose of physic he prescribes. A first bath is no indication of the power for good a course of baths possesses, because, for one thing, a single bath cannot reverse the inward order of things, existing, may be, many years. My advice, founded on personal experience, is to take five or six baths, at intervals of ten days, and if no appreciable benefit accrue, to discontinue them temporarily, and re-commence in three or four months. A few precautions are necessary to ensure the full beneficial action. (1) To avoid the bath with an empty stomach ; (2) to allow two hours to elapse between a meal and the bath ; (3) to avoid alcohol before the bath ; (4) to avoid prolonged sweating ; and (5) to cool down thoroughly before dressing. Finally, a Turkish bath is not a prison, and anyone taking it is at liberty to leave the rooms if he finds baneful effects ensuing, which, apart from a natural feeling of nervousness at unusual surroundings, is an impossibility.

LENNOX.

HARSH counsels have no effect ; they are like hammers which are always repulsed by the anvil.—*Helvetius.*

Fowler Institute.

MEMBER'S NOTES.

"*The highest knowledge can be nothing more than the shortest and clearest road to truth.*"—COLTON.

THE Members' Meeting of the Fowler Institute was held on Nov. 14th, at the Memorial Hall, Farringdon Street. The minutes of the last meeting were first read and passed, the names of new members were enrolled, and the affiliation of the Hastings Branch of the Fowler Phrenological Institute acknowledged. The Chairman, Mr. W. H. Piercy, then called upon Mr. Richard Sly, F.R.G.S., to give his paper on "How to train up Children."

Mr. Sly, being a practical man, and one of experience both in private and public life, and knowing the benefit of Phrenology, could speak with authority on this important subject. He dwelt upon the various ways of applying discipline, and explained how lads with unmanageable characters could be used and turned into valuable citizens. He spoke of the value of example and punctuality, and the importance of confidence being sustained between parent and child, teacher or superintendent.

Mr. Whittaker asked a question relative to undeveloped and poorly-equipped children.

Mr. Darling, of Glasgow, spoke of the natural inclination of children to do right as opposed to the argument that children were first inclined to do wrong.

Mr. Eland paid a high tribute to Mr. Sly for his paper, and considered there were many valuable suggestions thrown out. Miss Fowler considered that the paper showed a practical knowledge of Phrenology. She thought that what was often considered naughtiness and badness was only unused energy, which, if trained aright, would prove most valuable. After further remarks by the Chairman, and a reply being given by Mr. Sly, the meeting closed with a hearty vote of thanks to the lecturer.

Miss Fowler read a message from Mr. G. L. Lepage, from South America: "Please remember me to all the Fellows, also the Members of the Institute. I have received the *Magazine* every month, and look forward to it. I am sorry to say that this is not a place for intellectual development. People principally develop the social and selfish faculties, they do not seem to care for anything else."

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J. L. SENDS us a beautiful bit by Sir John Lubbock on True Education:—We should therefore endeavour to educate our children so that every country walk may be a pleasure; that the discoveries of science may be a living interest; that our national history and poetry may be sources of legitimate pride and rational enjoyment. In short, our schools, if they are to be worthy of the name—if they are to fulfil

their high function—must be something more than mere places of dry study ; they must train the children educated in them so that they may be able to appreciate and enjoy those intellectual gifts which might be, and ought to be, a source of interest and happiness, alike to the high and to the low, to the rich and to the poor. A wise system of education will at least teach us how little man yet knows, how much he has yet to learn ; it will enable us to realize that those who complain of the tiresome monotony of life have only themselves to blame ; and that knowledge is pleasure as well as power. It will lead us all to try with Milton "to behold the bright countenance of truth in the quiet and still air of study," and to feel with Bacon that "no pleasure is comparable to standing upon the vantage-ground of truth."

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ENGAGEMENTS FOR DECEMBER.

Wednesday, December 5th, Lecturette. Subject—"Uses of Phrenology." James Webb, Esq., ex-President of B.P.A., at 7.45.

Wednesday, December 12th, Members' Meeting. Mr. Baldwin, F.F.P.I., will read a Paper on "Some Physical and Psychical Aspects of Sleep." Discussion by members at the close. Meeting open to members and friends.

Wednesday, December 19th, Lecturette. Subject—"Women of the 20th Century ; what they will have to do and know," by J. A. Fowler, 7.45. Reception of members and friends at 8.45.

Winter Examination will be held January 18th and 19th, Friday and Saturday. New Year's Gathering of Scattered Members and friends (suggested by Mr. Elliott, F.F.P.I.), January 16th, Wednesday.

E. Crow.

Poetry.

DECEMBER.

December's come, and with her brought
A world in whitest marble wrought ;
The trees and fence and all the posts
Stand motionless and white as ghosts,
And all the paths we used to know
Are hidden in the drifts of snow.
December brings the longest night
And cheats the day of half its light.
No bird-song breaks the perfect hush ;
No meadow brook with liquid gush
Runs telling tales in babbling rhyme
Of liberty and summer time ;

But, frozen in its icy cell,
Awaits the sun to break the spell.
Breathe once upon the window glass,
And see the mimic mists that pass—
For ever silvery and dumb.
December Santa Claus shall bring—
Of happy children, happy king,
Who, with his sleigh and reindeer stops,
At all good people's chimney-tops.
Then let the holly red be hung,
And sweetest carols all be sung,
While we with joy remember them—
The travellers to Bethlehem,
Who followed, trusting, from afar,
The guidance of that happy star
Which marked the spot where Christ was born
Long years ago one Christmas morn.

CHRISTMAS.

"YEARS are now reckoned, not from the beginning of the world, nor from the beginning of our country, but from the birth of Jesus Christ; and thus the very dates that we use in our daily intercourse bear witness to the fact that this day is indeed the second birthday of the human race, because it is the birthday of Him who was the second Adam of mankind, the firstborn of God's new creation. Those who have travelled in mountainous countries know how the highest crest of the mountain range is always known by seeing from that point, and that point only, the streams dividing on either side. Even so it is with the event of this day. The whole, or nearly the whole, history of the ancient world, and especially of the Israelite people, leads us up to it as certainly on the one side as the whole history of later times, especially of the Christian world, leads us up to it from the other side. Other events there are which explain particular portions of history; other birthdays can be pointed out; other characters have arisen which contain within themselves the seed of much that was to follow. There is none which professes like this to command both views at once; and thus, even if we knew no more concerning it, we should feel that a life and character which so explains two dispensations comes to us with a

double authority. Either would be enough to constitute a claim to our reverence; both together make a claim almost irresistible."

DEAN STANLEY.

Children's Column.

"It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child Himself."—DICKENS.



LITTLE LADDIE.

I'M just a little laddie,
Quite little it may be,
But then, I know a thing or two
For all of that, you see.

I know my name, I know my age,
I know my letters too,
But then, I s'pose that isn't much
Beside the rest of you.

Ah, well, some day I'll be a man,
And, whew! what fun 'twill be
To walk about, and stalk about,
And be calléd Mr. C.

—*Freddie.*

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

61. How many Moral or Religious Sentiments have we?—Six. 62, If properly used what do they help us to do?—Lead good lives. 63. Give their names in order.—Firmness, Conscientiousness, Hope, Spirituality, Veneration, Benevolence. 64. Where is Firmness?—In the crown of head. 65. How do we show this faculty?—By being firm, and decided, and persevering in what we do. 66. Where is Conscientiousness?—Next to, and just in front of Approbativeness. 67. What does it help us to do?—Understand right and wrong. 68. How do we act when this faculty is strong?—We are very careful to do everything we know to be right. 69. Do little children need to have large Conscientiousness?—Yes, to make them truthful children. 70. Where is Hope?—Next to Conscientiousness. 71. Of what use is it to us?—It makes us cheerful and bright, and think we are always going to do well. 72. If we have not much Hope what shall we be like then?—We shall always be afraid lest we shall not succeed in what we do. 73. Where is Spirituality?—Next to Hope. 74. What does it mean?—Believing in things not seen, having faith. Many people have never

seen France, yet they believe there is such a country because others have been there. It helps us to believe in God, though we have never seen Him. 75. Where is Veneration ?—Above Hope and Spirituality. 76. What is the use of Veneration ?—It makes us respect those who are older and wiser than ourselves ; and also helps us to reverence anything which is sacred. 77. Does Veneration do anything more ? —Yes, it makes us like old buildings, old places, &c. 78. Where is Benevolence ?—In front of Veneration. What does it mean ?—Kindness and sympathy. 80. If we have large Benevolence how shall we show it ?—By being kind to the poor, and those who are in trouble, and by being ready to do little acts of kindness for father and mother, and those we are with.

Rules for Examination.

(1.) No one over 15 may enter.
(2.) Head your paper with name and age.
(3.) Send in before December 20th.

Questions.

(1.) Name the selfish qualities and tell what use they are.
(2.) Write down what you know of the brain.
(3.) Tell me anything you know of Secretiveness, Combativeness, Hope, Approbativeness.
(4.) What is a faculty and a sentiment ?

Mr. J. H. Austin writes :—I should like to offer prizes of books in the December number as below :—

Children (under 17).

(1.) For best letter about Phrenology and how you like it.
(2.) For short Christmas story.
(3.) For best simple sketch (either ink or pencil).

TWO CHRISTMAS DAYS AND WHAT THEY BROUGHT!

It was a dull, dark Christmas of 189-.

And when a home is void of ordinary comforts, such as fire, food, &c., all must seem wretched enough indeed !

I am thinking of the early history of a little boy and girl, Alfred and Nellie, about whom I will endeavour to tell you.

Their parents died when they were quite young (hardly old enough to even remember them), and they were left in charge of an aunt who proved to be very cruel to them.

She was not rich, quite the reverse, and had hardly any savings, and yet she felt she must adopt these children (as far as their living under the same roof went) ; but as she was not naturally fond of children, determined she would not do more for them than she could possibly help ; the consequence was these poor mites were very much neglected.

As a means of earning some pence, Alfred used to walk the London

streets with his little tray of matches, looking eagerly into the faces of passers-by, and hoping someone would buy one of his boxes.

He was naturally a kind-hearted little fellow, although as he grew up under the charge of this cruel aunt, he became in a certain degree hardened, nevertheless was always most attached to his little sister Nellie, who was younger than himself by two years (he was seven and she five), a little fair-haired girl with light eyes, and altogether much more delicate than himself, although he was not very strong. He felt she was his special charge, and did his utmost to take care of her.

Their home on this special Christmas day consisted of a little attic, situated in one of the wretched alleys of London, where the sun seldom penetrates, and all was dark and drear.

But there was love even in this attic between those two—Alfred and Nellie. Nellie dearly loved flowers, she had seen them sometimes in the shops and sometimes when sold in the streets, but had never possessed one of her own. How delighted she was at the thought suggested by her brother that she should have some to sell. She knew from her aunt she must do something to earn her bread, and this was what she would most like.

Well, time passed on, but very monotonously, for day after day, these two started from home at an early hour, and trudged about the streets all day long, wet weather and fine, sometimes earning several pence and sometimes nothing at all. It was a sad time for them, to return home with an empty purse; how they dreaded the thought of having to meet their aunt when such was the case, they knew it meant no meal for that night, besides cruel treatment and hard words.

I fancy I hear Nellie talking to her brother as they near home,

"Never mind Alfie, God will take care of us, for He knows all, and we *do* love Him, don't we?" She was a brave little soul, and I must tell you their knowledge of God they learnt partly from a little book which had been given them and partly from a kind friend, who had on several occasions purchased some flowers from Nellie's little store, even the small amount of knowledge they had of Jesus and His love was sufficient to considerably brighten their little lives and help them in their daily toil.

It was near one Christmas day when there came a new experience for Alfie and Nellie; a visitor had called to see them who had heard about them, how extremely poor they were, and asked them if they would like to have some hot turkey and Christmas pudding for their dinner on Christmas day; how their eyes did sparkle at the thought of it!

She took great interest in the children, paid them several visits, and helped them in many ways after that Christmas dinner. She saw there was the making of a useful man and woman in them, and felt she must do all in her power to help them on. She thought over the matter for some time, and being a person of sufficient means decided, if possible, in some way to have them educated. There was one BIG obstacle in her way,—she had heard of the cruel character of their aunt, and thought it very possible she would decline to let them

go away to the home she had in view for their education, as they used to earn *her* bread sometimes as well as their own. After a great deal of persuasion, however, she succeeded in gaining her consent.

She told the aunt that if Nellie should be spared, she would make a splendid nurse, she would like it as she grew up ; and Alfie would make, most probably, a doctor or perhaps a minister.

The aunt scorned the idea, and said it was only folly on her part to talk thus.

* * * * *

The years passed away, and we now see our little friends, Alfie and Nellie, a man and woman grown, and as the visitor prophesied, Nellie has become a nurse in a hospital, and on account of her gentle disposition is much beloved by the sick folks with whom she has to do.

Alfred chose rather to be a minister, and has been elected to the pastorate of a large church in London which is within walking distance of the hospital where his sister is, so that they have the opportunity of seeing each other occasionally, which is a great pleasure to both, as they have remained as much attached to each other as they were in their youthful days. Soon after this, Alfred is ordered away for a time on account of his delicate health.

He decides to go to America ; and much enjoys the anticipation of this visit and the thought of at last being able to realize his boyish longings—to see for himself some of the beauties and charms of the great country of America, about which he had so often read, and what adds a great deal more to his pleasure is the fact that his sister is also going, to accompany him.

* * * * *

At last the two arrived at their destination, and are soon made to feel at home by the owner of the boarding-house where they had decided to stay ; happily Alfred began steadily to regain health and strength.

A most remarkable coincidence happened on their first Christmas day soon after their arrival. It happened to be a wet evening when all the visitors of the house collected in the drawing-room to talk of similar gathering in former years. There was a face there which struck Alfred's attention particularly, because it was extremely like the aunt who once had charge of them ! and whom he had never seen or heard of for fifteen years. Could it possibly be her ! She looked so different now to what she did then, although there was certainly a strong likeness. Alfred determined to find out, so he spoke to her, and began to talk of his own life and Nellie's.

" Ah, *Nellie*, is that your sister's name ?" she said. " I used to have a little niece named Nellie ! How I wish I could see her again to know if she is still living ; she and her brother Alfred did not have a very happy childhood, poor children ! " and she sighed unconsciously.

And then Alfred knew there was no doubt about the relationship, and at once made himself known to her.

She appeared quite struck at the news, and seemed almost as if she had been shot, and did not speak again for some seconds. In the meantime Alfred had fetched Nellie and introduced her as his sister.

I need not prolong the story, but leave the reader to imagine the happy conversation the three had together that night.

The aunt, now a good old age, had considerably altered since the time of their first parting, and by God's grace had become a Christian, and her heart was overfilled with gratitude to Him for having permitted them all to meet again thus.

Alfred (by which name we still know him), took a little house out in America, and the three lived most happily together for some time, and often used to speak of the time when the young lady visited them, and thought how remarkable it was that she should have known what their future career was likely to be, and did not cease to thank God for having sent her then, and made her the means of bringing them to so much happiness.

A. H.

Notes and News of the Month.

SPECIAL HOME FOR CHILDREN.

We are glad to see by the advertisement in another column that a Special Home for Children is being started on Phrenological Principles. This is a move in the right direction, as the keen competition among our little ones is so great that children are constantly breaking down under the continual strain of hard lessons too much in advance for their strength. The Home being in the country, it will have many special advantages to improve the mental and physical condition of the pupils.

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A STORY 3,000 YEARS OLD.

You know the ancient story about Penelope, the wife of Ulysses? No doubt, for it has been told over and over for the last 3,000 years. Nevertheless it will bear repeating in up-to-date style. Ulysses went off to the wars, and left Penelope at home. A very long time elapsed, and he didn't come back. People tried to persuade her to marry again. She said she would as soon as she finished a piece of cloth she was weaving. "All right," they said, thinking they should have her married again before the new moon was old. But they were disappointed. Determined to await the return of her husband, she picked apart every night as much of the cloth as she had woven in the day.

"A very curious device," you say; "yet what of it?" A good deal of it. It made the old Greek vagabond happy on his return, and it serves to show us what is going on every day in this nineteenth century.

A parent (a rector) I heard of the other day has a child who is very brilliant; he was sent to —, one of the large city schools where only sharp little children are desired, in order that the average may be kept up. The result is that every few weeks he is at home with illness, first it is one thing and then another. He is constantly unravelling the web of

health that he started with. Phrenology would have pointed out that the constitution was not strong enough to bear much mental strain.

Another case that has come under our notice is one where a young man has been unravelling a business web by trying six different kinds of work. Had he consulted Phrenology earlier, he would have started his web of life without any need to pick it to pieces.

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ODDITIES OF THE TSAR'S ARMY.

The Russian army is full of curiosities. Thus, the biggest fellows are detailed for duty in the bodyguard regiment, "Preobrashenski," founded by Peter the Great, and originally composed of that monarch's personal friends, all giants in their way. The Tsar's family take great pride in this regiment, and on the named day of its patron saint, attends the festivities in a body, usually re-enforced by foreign ambassadors and ministers.

Then there is the Ismailowski regiment, where only blondes are tolerated, and the well-known Pawlow guards, all of whom must have turned-up noses.

The regulations of the Guard Chasseurs, on the other hand, admit only dark-haired men. The guard officers, being privileged by birth as well as rank in their chosen professions, treat their colleagues in the line almost as badly as the latter treat their subalterns. Up to a few years ago the distinction between them was such that a guard lieutenant had precedence over the captain of the line.

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IN THE CATACOMBS OF PARIS.

In a recent article on the above subject the aisle of skulls and bones was described. The passages are about six feet wide, with pillars at intervals to support the rock above, and they are likewise used for the purpose of indicating the origin of the remains around them.

A row of skulls, with the back of the cranium turned towards us, is placed first on the ground ; upon these the larger bones of the leg lie horizontally ; then another row of skulls facing outwards, more leg and arm bones ; another row of skulls, and so on till the roof is reached. Piled behind and on the top are the smaller bones, the ribs, &c., though out of sight, unless the curious visitor hoists his candle high and peers into the dark background. Then he may discover signs of the spinal column, the collar bone, the tiny spindles of the hands and feet, and other members which go to make up the human skeleton.

On another side are remains which were brought to the quarries over 100 years ago. They were taken from the cemetery of the Holy Innocents and must be 500 or 600 years old. . . .

Some way farther we encounter what is perhaps the most forcible of all the funereal decorations which vary the monotonous melancholy of these tombs—a cross built up of the skulls of monks, and mosaic like, laid into a foundation of the bones of their legs and arms. Death's heads flank the design and give it greater strength as a symbol

of the frailty of this life, and of hope in the one to come. *These and other skulls afford us admirable opportunity for the study of their structure, and also of the variety of character*, in so far as it may be disclosed by the shape of the cranium.

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Mr. Wm. W. Williams, who received the diploma of the Fowler Institute in July last, is making good progress in the practical work. We trust a number of the country members will avail themselves of the coming examinations in January, and endeavour to make arrangements so as to attend the week's practical work, which will commence on Friday, Jan. 11th, previous to the examination on Jan. 18th and 19th.

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The sketches of the other Vice-Presidents of the Institute have already appeared in these columns.

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Dear Mr. Fowler,—

At a special general meeting of the British Phrenological Association, held at 63, Chancery Lane, W.C., on Friday, the 9th inst., the following resolution was passed ; and it gives me great pleasure to forward it on to you in accordance with my instructions. Mr. Piercy was present at the meeting, and will probably have told you with what heartiness the vote was carried.

Yours faithfully,
George Cox.

"That the heartiest congratulations of this meeting of London and "Provincial Phrenologists be sent to our venerable first President, "Mr. L. N. Fowler, in remembrance and in appreciation of his valuable "life-work, and of his kind fostering care of the British Phrenological "Association in its early days."

The above letter and resolution will explain themselves. Mr. Fowler had great pleasure in receiving them.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the Phrenological Magazine. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

The *Totnes Times* for October 13th gives a notice of a lecture delivered in the Coffee Tavern Hall, by Mr. Coles, on "How to read Character." The Rev. H. A. Hall, M.A., Headmaster of the Endowed Grammar School, occupied the chair, and in introducing the lecturer, expressed his belief in Phrenology as a science.

Mr. Coles, in the course of his lecture, both amused and enlightened his audience, and dealt with character reading from the walk and the ears, but most especially from the organs of the brain. Practical phrenological demonstrations were given at the close of the lecture, and several of the audience expressed their firm belief in the science of Phrenology.

For further particulars about Phrenologists "Up-to-date," see *Phrenological Annual* for 1895, now ready.

The programme for November has been a most interesting one. On Wednesday, November 7th, Mr. L. N. Fowler's lecture on "The Temperaments as applied to work," was given in the Memorial Hall. Mr. Brown occupying the chair. The facts, bearing upon the subject of work and what temperaments are necessary to success in various departments, were so striking and the points so clearly demonstrated, that at the close of the lecture much appreciation was manifested and expressed in the hope that the lecture would be published for the benefit both of those who did and did not hear it given.

An account of the Members' Meeting will be found in the Members' Column.

There was a good audience at Miss Jessie A. Fowler's lecture on the "Social Faculties and how discovered," illustrated with lantern slides. The discoveries of Gall, Spurzheim, Combe and Vimont regarding the Social Faculties, were fully touched upon.

N. T.

Book Notices.

Special attention is drawn to the specially selected list of books on Phrenology, Physiology, Health and Hygiene advertised in this issue. These books are very suitable for Christmas presents to the husband, wife, son, or daughter, and will probably prove to be of more benefit to the receiver than any other present of a similar nature that could be made.

Begin at Once.—To subscribers whose subscriptions expire with this issue of the *Phrenological Magazine* (as many do) we ask a kind renewal for the following year. A form for the purpose is inserted in these pages.

Binding Cases for the *Magazine* for 1894 can now be obtained, price 1s., or post free 1s. 3d.

"Magazine" numbers for 1894 or any previous year can be bound at 2s. 6d. per volume, including the cover.

THE *Phrenological Annual and Register* for 1895 is now ready, price (post free) 7d. If subscribers have not already secured a copy, it will be well for them to do so at once. A ready sale is expected.

DR. M. L. HOLBROOK, of New York, has just added two more new books to his list, viz., "The Child, Physically and Mentally; or Advice to a Mother according to the Teaching and Experience of Hygienic Science"; "Chastity; its Physical, Intellectual, and Moral Advantages." These are both nicely printed, and bound in good stiff paper covers, price 2s. each, post free, from the *Magazine* office.

Handwriting.

[Persons sending handwriting must observe the following rules: The handwriting must be clear and distinct, and accompanied by a remittance of 2s. 6d. for the leading traits of character, or 6s. for a fuller delineation, when the MAGAZINE will be sent for twelve months, free.—Letters to be addressed to L. N. FOWLER.]

M. T. C.—Your writing indicates a highly sensitive mind. You have not so much self-reliance as energy. You have hardly sufficient confidence in yourself to make you appear to a good advantage when you might and ought to. You have considerable "grit," and will not swerve from your purpose or aim. You are a true friend, and expect others to remain sincere to their professions. There is considerable scope to your mind, and you are expanding considerably, and are taking broader views of subjects to what you did five or ten years ago. You are lady-like and refined, but are not artificial in your conversation or manners. You could easily cultivate your ingenuity in teaching various kinds of study, or in artistic work, by embellishing and putting finishing touches to the work of that nature. Your *Form* and *Concentration* appear to be well developed, hence you could block out work if you would cultivate more confidence in yourself.

H. M. W. (East Yorks.).—The writing of this gentleman shows a distinct character. One thing is particularly noticeable, he is always found to be about the same; if kind, always kind; if eccentric, also so. He varies little from day to day. He has ways of his own. If he were laying out or planning out a garden he would do it differently to anyone else. There is originality to everything he does. He likes order, method, and system. He is careful and cautious over what he does, and does not waste or throw away anything that can be put to any use. He knows how to be enthusiastic.

F. P. (Boston).—The writing of this lady indicates great kindliness, and evenness of temper. Her nerves are not so near the exterior as to be influenced by every gust of wind, still there is exquisiteness and light and shade to her character. She is both practical and ideal, frank

and candid, as well as circumspect, cautious, and reserved. She makes no great display, but does her work well. She is earnest, persevering. Her writing shows talent, and she could excel in expressing her thoughts and ideas in literary work. She appreciates humour, and her own comes when she least expects it. She goes by her own experience, not by any one's else, so it is essential that she should expand her mental horizon as she grows older by mixing with others.

Character Sketches from Photographs

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

E. OSWALD (Port Elizabeth).—The baby is a fine child, and has a fully developed vital system, and care must be taken to increase his motive and muscular power. He is full of life. His head appears to be well developed in the frontal and lateral portions. He is particularly cautious, careful, mindful of surrounding danger, and all appearance of it. He will have more desire to work than strength to carry everything through. He appears to have superior reasoning powers, and takes after his father in several points. He will ask many questions, and show a very inquiring mind. Weight is not apparently very large; he will be apt to fall over things just in front of him. He must be taught to look in front of him, so as to avoid hitting himself against the table corner. The child should be taught to sing or play on some instrument partly as a discipline, and as a means of expressing his emotional and sympathetic nature. He is very sensitive, loving and affectionate. He must be taught to talk plain, and not encouraged in baby twaddle. He should be impressed to press his lips together and breathe through his nose. He will make friends wherever he goes. (His father possesses a good square head, and must be a sincere and upright man.) He catches sounds quickly, and when he gets to talking he has plenty to say.

K. (Bristol).—Your photo indicates balance of organization and fewer eccentricities than we often find. You live in your social, intellectual, moral, and executive faculties about equally, hence will not easily get unhinged, for when very excited you can control yourself more readily than the majority of those who possess similar force and executive ability; but sometimes it is hard work to do so. You have good planning abilities, can organize the work of a house, and superintend every detail. You are intuitive, cautious, and reserved at times, and people may not understand you. You are persevering and steady in your purposes; are quite mindful of your duty and obligation to others;

are sensitive if others are not equally so. You dislike people to say one thing and mean another. You can't understand why they do it. You prefer blunt, straightforward people to deal with, to oily and smooth tongues. You ought to live to a good old age, for you have constitution enough to allow you to do so. You are thoroughly domesticated and should know how to make a home comfortable, neat, and artistic.

P. W. (London).—Your photo indicates you are using your independence more than you did, and are beginning to depend on yourself and take responsibilities. You have an available mind, and can turn your attention to many things during the day without showing confusion. You are not adapted to hard or laborious work. You can succeed the best in light business work, or in a literary occupation, such as reporting, journalism. If you confined your attention to business, you could succeed in some artistic trade or profession. It will have to be a clean business ; dirty work will not suit you. You have good taste, and are orderly and neat. Your logical mind is distinctly marked. You could become good in debate.

J. M. B. (Devon).—You have an aspiring mind, one that is improving with the march of time. You are favourably organized for health, and with due care will hardly know what illness is. You are practical, observing and critical ; could work by the eye without a line or measure. You are very intuitive, and know how to study human nature in everything. Your conclusions are generally correct, and you can afford to trust to your first impressions. You have a well developed moral brain ; your Benevolence is large to a fault ; you find it difficult to refuse to help anyone if you see anyone wanting assistance. You will want to be a teacher, preacher, or missionary, one of these days. Peg away and work up to your ideals.

A. B.—This gentleman has an aspiring, self-elevating disposition. He is ambitious, and anxious to lead in whatever he has in hand. He decides quickly, and will not be driven ; the more he is forced, the more he will resist. Steadfastness, manliness, independence, and self-reliance are marked characteristics. He needs larger Destructiveness to enable him to be thoroughly executive. He appears to have strong feelings of reverence and respect, and a high order of sympathy and tenderness of feeling. His head is too narrow and too high to be well balanced. He has not quite enough worldly wisdom, tact and management, or power to acquire and keep property. He will do better for others than for himself. He has more than average taste with reference to style and perfection of work. He has a good share of prudence, forethought and cautiousness ; he likes to take proper time to consider and lay his plans. He has freedom and power of expression ; could easily learn to speak languages, and commit them to memory. He would succeed as a speaker, or hold some office of trust under Government. He requires considerable exercise to keep up his health. His moral brain is large, and his desire will be to preach and speak, for which he appears to be adapted.

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